

THE SECOND TOME OF THE
HOLIE BIBLE
FAITHFVLLY TRANS-
LATED INTO ENGLISH,
QVT OF THE AVTHENTICAL
LATIN.

Diligently conferred with the Hebrew, Greeke,
and other Editions in diuers languages.

With ARGVMENTS of the Bookes; and Chapters:
ANNOTATIONS: TABLES: and other helpes,
for better understanding of the text: for discoverie of
CORRUPTIONS in some late translations: and
for clearing CONTROVERSIES in Religion.

BY THE ENGLISH COLLEGE OF DOWAY.

Spiritu Sancto inspirati, locuti sunt sancti Dei homines. . 2. Pet. 1.
The holie men of God spake, inspired with the Holie Ghost.

Printed at Doway by LAWRENCE KELLAM,
at the signe of the holie Lambe.

M. D C. X.



THE SECOND TOME OF THE
HOLIE BIBLE
FAITHFVLLY TRANS-
LATED INTO ENGLISH,
QVT OF THE AVTHENTICAL
LATIN.

Diligently conferred with the Hebrew, Greeke,
and other Editions in diuers languages.

With ARGVMENTS of the Bookes; and Chapters:
ANNOTATIONS: TABLES: and other helpes,
for better understanding of the text: for discouerie of
CORRUPTIONS in some late translations: and
for clearing CONTROVERSIES in Religion.

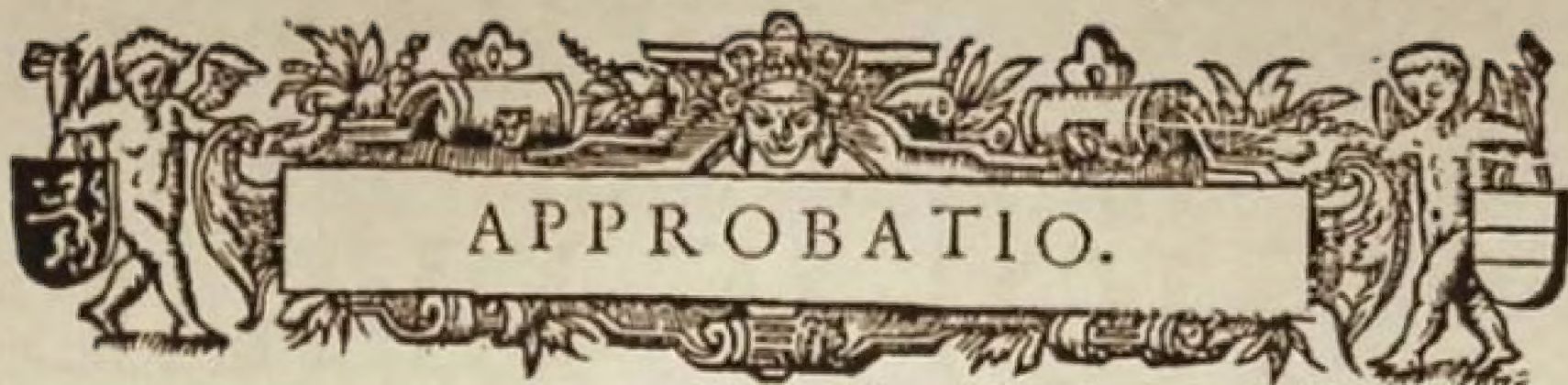
BY THE ENGLISH COLLEGE OF DOWAY.

Spiritu Sancto inspirati, locuti sunt in Eli Dei homines. 2. Pet. 1.
The holie men of God spake, inspired with the Holie Ghost.

Printed at Doway by LAWRENCE KELLAM,
at the signe of the holie Lambe.

M. D C. X.





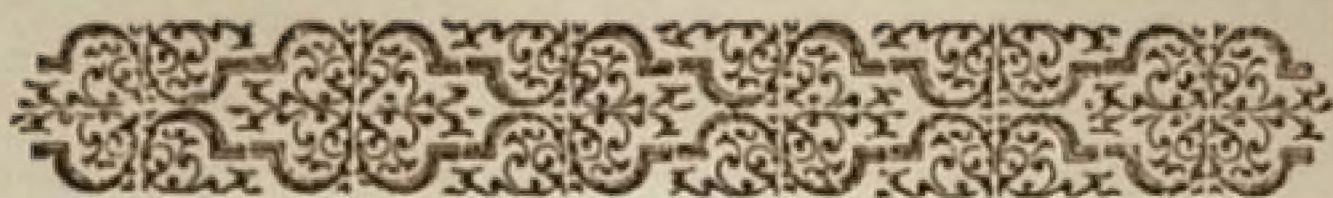
Nos infraſcripti, in alma Duacensi uniuerſitate
Sacrae Theologiae Doctores & Profeſſores, hanc
Anglicanam Veteris Testamenti translationem,
quam tres diuerſi eius nationis eruditissimi Theologi, non
ſolum fidelem, ſed propter diuerſa quae ei ſunt adiuncta,
valde utilem fidei catholicae propagandae actuenda, &
bonis moribus promouendis, ſunt teſtati: quorum teſti-
monia ipſorum ſyngraphis munita vidimus; Cuius item
Translationis, & Annotationum Auctores nobis de fidei
integritate, & eruditionis praestantia probè ſunt noti:
his rebus adducti & nixi, fructuoſe euulgari poſſe cen-
ſuimus. Duaci. 8. Noembris. 1609.

GVILIELMVS ESTVS Sacrae Theologiae Doctör, & in
Academia Duaceni Profeſſor.

BARTHOLOMAEVS PETRVS Sacrae Theologiae Doctör
& in Vniuerſitate Duacensi Profeſſor.

GEORGIVS COLVENERIYS S. Theologiae Doctör, &
eiufdem in Academia Duacena Profeſſor.





PROEMIAL ANNOTATIONS vpon the Booke of Psalmes.

THIS authoritie of this Booke was euer authenticall, and certaine, as the assured word of God, and Canonical Scripture. But concerning the author, there be diuers opinions. For although it be manifest by the testimonie of Philo, and Iosephus, that in their time, and alwaies before, only King David was by al Hebrew Doctors holden for Author of al the Psalmes: yet after that lerned Origen, and other Christian Doctors, expounded manie Psalmes of Christ, the Iewes being pressed therewith, begane to denie that al were Davids: alleaging for their new opinion, the titles of diuers Psalmes, and some other difficulties, ministring occasion of much needles dispute, stil acknowledging the whole booke to be Canonical. Wherupon S. Ierom, and S. Augustin, sometimes admitted those as authores of certaine Psalmes, whose names are in the titles thereof. S. Cyprian, S. Cyril, S. Athanasius, and others agree in general, that David writte not al: but differ much in particular, touching other supposed authores. In so much that *Melchisedech, Moyses, Asaph, Eman, Idithun, The sonnes of Core, Salomon, Ieremie, Ezechiel, Esdras, Aggeus, and Zacharias, are al (with more or lesse probabilitie) reputed authores of seueral Psalmes.* Neuertheles it semeth that S. Ierom rather related other mens iudgement, then shewed his owne; as we shal note by and by. And S. Augustin (*li. 17. c. 14. de ciuit*) maturely discussing this doubt, saith plainly, that *their Iudgement seemed to him more credible, vvhō attribute al the hundred fiftie Psalmes to David alone.* Further explicating that wheras some Psalmes haue Davids owne name in their titles, some haue other mens names, some none at al, *this diuersitie importeth*

*Prefat. in
Psal. E-
pist. 134.
132.*

This booke
vndoubtedly
is canonical
Scripture.

Late Hebrew
Doctors and
some Catholi-
ques hold di-
uers authores
of sundry
Psalmes.

It is much
more proba-
ble that David
was author of
al.

Proued by S.
Augustin, S.
Chrysostom,
and greatest
part of Do-
ctors.



4 PROEMIAL ANNOTATIONS

not diuers authores, but signifieth other thinges, either pertheyning to the same persons, or by interpretation of their names, belonging to the present matter, as our Lord inspired him. Likewise S. Chrylostome resolutely iudgeth, that only King David was author of this whole Booke. Moued especially by this argument, for that Christ and the Apostles alleaging the Psalmes, do oftentimes name David as author, and neuer anie other. Also Origen, S. Basil, S. Ambrose, S. Hilarie, Theodoretus, Cassiodorus, Beda, Eutimius, and most part of ancient and late writers, with the most common voice of Christians, cal this booke the Psalmes of David: and the General Councils of Carthage, Florence, and Trent, in the Cathologue of Canonical Scriptures recite this booke, by the name of Davids Psalter.

Mat. 22.
7. 16.
Act. 4.
7. 24.
Ro. 4.
7. 6.
Ro. 11.
7. 2.
Heb. 4.
7. 7.

The common voice of Christians & some general coun- cels, cal it Davids Psalter.

Proued by o- ther Scrip- tures.

Moreouer it is clere, Act. 2. that the second Psalme, though it want his name, is Davids. And other Scriptures 2. Paral. 7. v. 6. and 1. Esd. 3. v. 10. say plainly, that David made the Psalmes, 104. 105. 106. 117. 135. beginning: *Confesse to our Lord, because he is good, because his mercie is for euer.* V Which he appointed the Levites to sing, or play on instru- ments: 1 Paral. 15. & 16. and yet they haue not his name in their titles. Againe, 2. Reg. 23. David is only intitled *the egre- gious*, or excellent *Psalmist of Israel*. Neither were Asaph, Eman, and Idithun anie where called Prophetes (as are al the writers of holic Scriptures) but only masters of mu- sike, 1. Paral. 25. And the sonnes of Core were only porters: 1. Paral. 26. Finally S. Ierom (whose iudgement the whole Church singularly este meth, in al questions belonging to holic Scriptures) semeth as much inclined, that only the Royal Prophet David was author of this whole booke, as to the contrarie. For in his Epistle to Paulinus, prefixed before the Latin Bible, comprehending the principal ar- guments of scueral bookes, when he cometh to the Psal- mes, without mention of other authors, saith: *David our Simonides, Pindarus, and Alceus; Flaccus also, Catullus, and Ce- renius,*

S Ierom attri- buteth the summe of this booke to Da- uid only.



renus, soundeth out Christ, with harpe & tenne stringed Psalter, rising up from hel: so attributing the summe of this whole booke to the Royal Prophet Dauid, as if he supposed no other author.

Touching therefore the argument, or contentes of this diuine Psalter, al Catholique Doctors vniformly agree that it is the abridgement, summe, and substance of al holie Scriptures, both old and new Testament. As may first be probably collected, by that Christ himselfe often compre-

The Psalmes are a Summe of al other Scriptures.

Mat. 5.

7. 11. 12.

Luc. 16.

and Prophetes, in one place (*Luc. 24. v. 44.*) semeth not onlie to reduce al to the *Law* and *Prophetes* iointly, but also to the *Psalmes* alone, or seuerally. But whether this be

our Sauours diuine meaning or no in that place, out of this and manie other places, al the ancient Fathersteach expresly, that the Psalmes are an Epitome of al other holie Scriptures. For example, S. Denys, *li de Eccles. Hierar. contemplat. 2.* after brief recital of the contents of other holie Scriptures, saith: *This sacred booke of diuine Canticles, doth exhibite both a general song, and exposition of diuine thinges.* S. Basil calleth the *Psalmodie* of Dauid the common and most plentiful storehouse of al sacred doctrine: the treasure of perfect Theologie. S. Ambrose accounteth it the register of the whole Scripture. Origen, S. Cyprian S. Ierom, S. Chrysostom, S. Gregorie, S. Beda S. Bernard, Cassiodorus, Eutimius, and others vse the same, or very like termes. S. Augustin particularly distinguishing al the Scriptures into foure sortes of bookes, sheweth that the Psalmes conteyne

S. Greg.
in Psal.
penitent.

al: *The Law* (saith he) *teacheth somethinges, the Historie somethinges, the Prouerbes also and Prophetes teach somethinges: but the Booke of Psalmes teacheth al. It proposeth the law, recounteth thinges of old, prescribeth the due ordering of mens actions, and prophecieth thinges to come. Briefly it is a common treasure of good doctrine, aptly administering that is necessarie to enerie one.* And a litle after, exemplifying in particular points: *Is not here* (saith

They cōtaine the summe of Legal, Historical, Sapiential, and Prophetical doctrine.

A ; he).



he) al greatnes of vertue, and is not here the right square of iustice? is not the comelines of chastitie; the consummation of prudence? is not whatsoeuer may be called good, lerned in the Psalmes? Here is the knowlege of God; the cleare pronounciation of Christ to come in flesh; the hope of general Resurrection; feare of torments; promise of glorie; reuelation of mysteries. Euen al good thinges are here, as in a common great treasure, laide up and heaped together.

Gods prouidence in sweetly drawing our consent & cooperation of free-wil, which is necessarie to saluation.

See then and obserue here (Christian reader) the admirable wisdom, and goodnes of God. The meanes of mans saluation being so disposed, that his owne free consent, and cooperation is therto necessarily required, according to that most approued doctrin of the same S. Augustin: *Qui creauit te sine te; non iustificat te sine te.* He that created thee, without thee, doth not iustifie thee without thee: to helpe our weaknes, and sweetly to draw our mindes, otherwise auerse from trauel and paine, the Holie Ghost hath ordained that in smal rowme, and in pleasant maner, we may attaine necessarie knowlege of God, & our selues, easely kepe the same in memorie, and dayly put in practise our chiefest dutie, in seruing and praising God, by singing, reading, or hearing these diuine Psalmes. which one booke (as euerie one shal be able to lerne it, more or lesse perfectly) openeth and sheweth the way, to vnderstand al other Scriptures, and so to finde, & enioy the hidden treasures of Gods word: in like maner as a key openeth a lock. For the whole sacred Bible is a sealed Booke, and not rightly vnderstood, til the seale, or lock be opened, by the key of Gods spirite, geuing knowlege; which the Holie Ghost, amongst other wayes, inspireth very often, by sacred Musike or Psalmodie. As S. Gregorie noteth in holie Scripture (4. Reg. 3. v. 15.) where Eliseus not yet knowing Gods wil in a particular case, called for a Psalmist (or player on instruments) and when the Psalmist sang, the hand of our Lord came upon Eliseus, and presently he prescribing what should be donne, procured plentie of water without rayne, where
was

Holie Scriptures a sealed booke.

The Psalter is the key of other Scriptures.

ser. 15.
de verb.
Apost.

S. Basil in
prolog.

Apost. 5.

li. 4 dia-
logi. c.
42.



146. 3.

was none before, and prophesied victorie against the enemies. Reason also and experience teach, that as *men of cheerful hart are apt to sing*: so the exercise of reading, singing, or playing Psalmes, is a conuenient and a special meanes, to attaine quietnes or cheerfulness of mind.

But as this holie Psalter is the key of other Scriptures, so it selfe is most especially a sealed, and locked Booke, requiring manie keyes. *Euerie Psalme* (saith S. Hilarie) *hath a peculiar key, and oftentimes there be so manie lockes and keyes of one Psalme, as there be diuers persons that speake, to diuers endes and purposes.* For albeit diuers mysteries are sometimes connected, and so require fundrie keyes, yet there is but one principal, & proper key of ech Psalme: otherwise it should be diuided into manie Psalmes. Our first endeouour therefore must be, to find the proper key of euerie Psalme, that is, to know what is principally therein conteyned. To this purpose the lerned Expositors of this booke, haue obserued tenne general pointes, or seuerall matters, to which al the contents may be reduced, as it were, so manie keyes, and meanes of entrance into the sense, and true vnderstanding of al the Psalmes. And the same may likewise be called the tenne stringes of this diuine instrument. Vpon one of which, euerie Psalme principally playeth, touching the rest more or lesse, as cause requireth, for more melodious harmonie, and perfect musike.

But it selfe is also sealed.

But one principal key of ech Psalme.

Tenne keyes of the Psalter.

Also tenne stringes.

The first key, or string, is God himself: One in Substance: Three in Persons. Almighty, Alperfect, Powre, VVisdom, Goodnes, Maiestie, Iustice, Mercie, & other Diuine Attributes. The second, is Gods workes of Creation, Conservation, and Gouverning of the whole world. The third, Gods Prouidence, especially towards man, in protecting and rewarding the iust: in permitting, and punishing the wicked. The fourth, is the peculiar calling of the Hebrew people, their beginning in Abraham, Isaac, and Iacob: their maruelous increase in Ægypt: diuers estates, manie

1. Key.
One God the B. Trinitie.

2.
Gods workes.

3.
Gods prouidence.

4.
The Hebrew people.



5.
Christ our Re-
demer.

6.
Conuerſion of
Gentiles, the
Catholique
Church.

7.
Faith & good
workes.

8.
Dauids owne
actes.

9.
General Re-
ſurrection, &
Iudgement.

10.
Eternal glory
and paine.

Four wayes
to finde the
proper key of
euerie pſalme.

1.
By the title.

2.
Allegation
in the new
Teſtament.

manie admirable and miraculous thinges donne amongst them; with their ingratitude, reiection, and reprobation. The fifth principal key, and ſtring is Chriſt, the promiſed Redemer of mankind: prophecying his Incarnation, Natiuitie, Trauels, Sufferings, Death, Reſurrection, Aſcenſion, and Glorie. The ſixt is the propagation of Chriſts name and Religion, with Sacrifice and Sacramentes, in the multitude of Gentiles beleeuing in him, euen to the vttermoſt coaſtes of the earth, the Catholique Church euer viſible. The ſeuenth is the true maner of ſeruing God, with ſincere faith, and good workes. The eight, holie Dauid interpoſeth manie thinges concerning himſelfe. As Gods ſingular benefites towards him, for which he rendereth thankes, and diuine praises, recounteth his enimies, dangers, and afflictions of mind & bodie, namely by Saul, Abſalon and others, humbly beſeeeking, and obtaining Gods protection. He alſo expreſſeth in himſelfe a perfect image, and patterne of a ſincere and hartie penitent: be- wayling, confeſſing, and puniſhing his owne ſinnes. The ninth is the end and renouation of this world, with the general Reſurrection, and Iudgement. The tenth is eternal felicitie, and puniſhment, according as euerie one deſerueth in this life. Theſe are the tenne keyes of this holie Booke; and tenne ſtringes of this Diuine Pſalter.

Moreouer to finde which of theſe is the proper key, and principal ſtring of euerie Pſalme, lerned Diuines vſe foure eſpecial wayes. Firſt by the title, added by Eſdras, or the ſeuentic two Interpreters, for an introduction to the ſenſe of the ſame Pſalme. So it appeareth that the third Pſalme treateth literally of Dauids danger, and deliuerie from his ſonne Abſalon: which is the eight key. though myſtically it ſignifieth Chriſts Perſecution, Paſſion, & Reſurrection, which is the fifth key. Secondly, if there be no title, or if it declare not ſufficiently the key, or principal matter con- teyned, it may ſome times be found by allegation and application



application of some special part thereof in the new Testament. So it is euident *Act. 4. v. 25. c. 13. v. 33. Heb. 1. v. 5. & Heb. 5. v. 5.* that the second Psalme pertyneth to Christ, impugned and persecuted by diuers aduersaries. V Which is the fift key. Thirdly, when greater things are affirmed of anie person, or people, as of Dauid, Salomon, Jewish nation, or the like, then can be verified of them, it must necessarily be vnderstood of Christ, or his Church, in the new Testament, or in Heauen. So the *conclusion* of the 14. Psalme: *He that doth these thinges, shal not be moued for euer,* can not be verified of the tabernacle, nor temple of the Jewes; but of eternal Beatitude in heauen. V Which is the tenth key. Though the greater part of the Psalme sheweth, that iust and true dealing towards our neighbours, is necessarie for attayning of eternal Glorie. Fourtly when, both the title and Psalme, or part thereof some hard and obscure, some part being more cleare, the true sense of al may be gethered, by that which is more euident. According to S. Augustins rule, *li. 2. c. 9. & li. 3. c. 26. Doct. Christ.* So the title, and former part of the fift Psalme, being more obscure, are explaned by the last verses, shewing plainly that God wil iustly iudge al men, both iust and wicked, in the end of this world. V Which is the ninth key. By these and like meanes the principal key being found, it wil more easily appeare, what other keyes belong to the same, and what other stringes are also touched. At least the studious may by these helps make some entrance, and for more exact knowlege search the iudgement of ancient Fathers, and other learned Doctours.

5.
Greatnes of
thinges affir-
med.

4.
Conference
of places.

li. 3. c. 4.
de peccat.
mort.

But besides this singular great commoditie, of compendious handling much Diuine matter in smal rowme, this booke hath an other special excellencie, in the kind of stile, and maner of vttering, which is Mecter, and Verse, in the original Hebrew tongue. And though in Greeke, Latin, and other languages, the same could not in like forme be

The stile of
this booke is
Poetrie.

B exactly



Abuse derogate
not from
good things.

Dauids Psalter
more ancient
then any pro-
fane poetrie
now extant.

Musike very
ancient.

Sacred poetrie
most excellēt.

exactly translated yet the number, and distinction of verses is so obserued, that it is apt for musike, as wel voices as instruments, and to al other vses of Gods seruants. Neither is musical maner of uttering Gods word and praises, lesse to be esteemed, because profane Poetes haue in this kind of stile vttered light, vaine, and false thinges. For the abuse of good thinges, doth not derogate from the goodnes thereof, but rather commendeth the same, which others desire to imitate. And clere it is, that this holie Psalmodie was before anie profane poetrie now extant. For Homer the most ancient of that sorte, writte his poeme, at least two hundred and fourtie yeares after the destruction of Troy: as Apolidorus witnesseth; others, namely Solinus, Herodotus, and Cornelius Nepos say longer. V Vheras kind Dauid our Diuine Psalmist, reigned within one hundred years, after the Troianes warres. There were in dede Amphion, Orpheus, and Muscus before Dauid, but their verses either were not written, or shortly perished, only a confuse memorie remaining of them, recited, altered, and corrupted by word of mouth: but before them were the sacred Historie of Iob, almost al in verse; and the two Canticles of Moyse, *Exodi 15.* and *Deut. 32.* It is moreouer recorded that *Gen. 4.* Iubal (long before Noes floud) was the father of them, that sang on harpe, and organ. Musike therfore is maruelous ancient. But sacred Poetrie is in manie other respectes most excellent, and most profitable. *This holie Psalmodie* (saith *Prisat.* S. Augustin) *is a medecine to old spiritual sores, it bringeth present remedie to new wvoundes: it maketh the good to perseuere in well doing, it cureth at once al predominating passions, which vex mens soules. A little after: Psalmodie driveth away euil spirits, inviteth good Angels to helpe vs, it is a shield in night terrors, a refreshing of day trauels, a guard to children, an ornament to yongmen, a comforte to oldmen, a most seemlie grace to wvemen. Vnto beginners it is an introduction, an augmentation to them that goe forvard in vertue, a stable firmament to the perfect: It con-*
ioyneth



ioyneth the vvhole Church militant in one voice, and is the spiritual eternal sweet perfume of the celestial Armies, al Sainctes and Angels in heauen.

To al this we may adde other causes, which moued the Royal Prophete to write this diuine poetrie. First he had from his youth (by Gods special prouidence) a natural inclination to Musike; wherein he shortly so excelled, that before al the Musicians in Israel, he was selected to recreate king Saul, whom an euil spirite vexed. And his skil, together with his deuotion, had such effect, that *when he playde on the harpe, Saul was refreshed, and waxed better. For the euil spirite departed from him:* saith the holie text. VVherfore he made these Psalmes, that him selfe and others might by singing them, imploy this gift of God to his more honour. Secondly, verse being more easie to lerne, more firmly kept in mind, and more pleasant in practise (for *as swine, so musike doth recreate the hart of man*) the Holie Ghost con-
 descending to mans natural disposition, inspired Dauid to write these Psalmes in meeter, *mixing the pouvre of diuine doctrin, vvith delectable melodie of song, that vvholes the care is allured vvith sweet harmonie of musike, the hart is indued vvith heauenlie knowlege, pleasant to the mind, and profitable to the soule.* Thirdly, Dauid singularly illuminated with know-
 lege of great, and most diuine Mysteries, indued also with most gracious disposition of mind, *the man chosen according to Gods owne hart* (1. Reg. 13.) would vter the same Mysteries, with godlie instructions, and praises of God, in the most exquisite kind of stile; that is in verse. For otherwise he was also very eloquent in prose, as wel appeareth by fundrie his excellent, and effectual discourses, in the books of Kinges, and Paralipomenon. For which cause Moyse also described the passage of Israel forth of Ægypt through the read sea in a Canticle, after that he had related the same whole historie, more at large in prose; that al might sing, and so render thankes with melodious voice, and musical instru-
 ment.

VVhy King Dauid wrote diuine poetrie

The first cause his natural inclination to musike.

2. Verse more easie & more pleasant.

3. Most special great, and memorable thinges writte in verse.

1. Reg. 16. v. 23.

Psalm. 42.

S. Aug. S. Basil. in Prosa

2. Reg. 15.



instruments praising God. Likewise in an other Canticle he comprised the whole law, a litle before his death. So also Barac and Debora: and after them Iudith, song praises to God for their victories in verse. Salomon writte the end of his Prouerbes, and a whole booke (intituled Canticles) & the Prophet Ieremie his Lamentations in verse. Anna hauing obtained her prayer for a sonne, gaue thanks to God with a Canticle. The like did king Ezechias for reconerie of health. The Prophets Isaias, Ezechiel, Ionas, Abacuc, and the three children in the fornace: againe in the new Testament, the B. virgin mother, iust Zacharie, & deuout Simeon gaue thanks; & sang praises to God in Canticles.

Deut. 32.

Iudic. 5.

Iudith.

16.

Prou 31.

1. Reg. 2.

1sa. 38.

1sa. 12.

26.

Ezech. 38.

Iam. 2.

Abac. 3.

Dan. 3.

Luc. 1. 2.

Canticles in the
new Testa-
ment.

4.
Both diuine
musike and
dittie in Gods
temple.

Fourthly, albeit the holie King was not permitted, to build the gorgious Temple for Gods seruice, as he greatly desired to haue done, yet he prouided both store of musicians (foure thousand in number, of which 288. were maisters to teach) & made these Psalmes as godlie ditties, for this holie purpose, in al solemnities of feastes, and daylie sacrifice, when the Temple should afterward be built.

1. part

23, 25.

5.
The great vse
of these Psalmes
in the Catholique
Church.

Fifely, he made these Psalmes not only for his owne, & others priuate deuotion, nor yet so especially for the publique Diuine seruice in the Temple, and other Synagogues of the Iewes, but most principally for the Christian Catholique Church, which he knew should be spred in the whole earth. Forseeing the maruelous great, and frequent vse therof in the Christian Clergie, and Religious people of both sexes. As he prophecieth in diuers Psalmes. *Al the earth sing to thee: sing Psalmes to thy name.* Again, *I wil sing Psalmes to thee (o God) in the Gentiles, in al peoples, and Nations.* V Which him selfe neuer did, but his Psalmes are euer since Christ, song by Christians, conuerted from gentilitie, as we see in the Churches Seruice. For the whole Psalter is distributed to be song, in the ordinarie office of our Breuiarie euerie weeke. And though extraordinarily, for the varietie of times, and feastes, there is often altera-

16. 157.

65.

The whole
Psalter in the
ordinarie of-
fice euerie
weeke.

tion,

24



4. (10.
42. 7.)
53. 62.
66. 90.
94. 118.
133. 148.
149. 150.

tion, yet stil the greater part is in Psalmes. Certayne also of the same Psalmes, are without change, or intermission repeted euerie day. And such as haue obligation to the Canonical Houres, must at least read the whole Office priuatly, if they be not present where it is song. The Office also of Masse, ordinarily beginneth with a Psalme. In Litanies, and almost al publique Prayers, and in administration of other Sacraments, and Sacramentals, either whole Psalmes, or frequent verses are inserted. Likewise the greatest part of the Offices, of our B. Ladie, and for the dead are Psalmes. Besides the seuen Pœnitential, and fiftene Gradual Psalmes, at certaine times. So that Clergie mens daly office consisteth much in singing, or reading Psalmes. And therfore al Byshops especially, are strictly bond by a particular Conon (*Dist. 38. cap. Omnes psallentes*) to be skilful in the Psalmes of David: and to see that other Clergiè men be wel instructed therein. According to the Holie Ghosts admonition, by the pen of the same Royal Prophet (*Psal 46.*) *Psallite sapienter; or: intelligenter, that is. Sing Psalmes vvith knowlege, and understanding them.* Not that euerie one is bond to know, and be able to discusse al difficulties, but competently, according to their charge vndertaken in Gods Church. Otherwise euerie one that is, or intendeth to be a Priest, may remember what God denounceth to him, by the Prophet Osce (*c. 4.*) *Because thou hast repelled knowlege, I vvill repel thee, that thou do not the function of Priesthood vnto me.* Thus much touching the Author, the contentes, the poetical stile, & final cause of this holie Psalter.

Certaine Psalmes euerie day.

Many Psalmes in other Ecclesiastical offices.

Bishops bond to be skilful in Davids Psalter.

Other Priestes to haue competent knowlege therein.

As for the name, S. Ierom; S. Augustin, and other Fathers teach, that wheras amongst innumerable musical instruments, six wère more specially vsed in Davids time, mentioned by him in the last Psalme. *Trumpet, Psalter, Harpe, Timbel, Organ, and Gimbal.* This booke hath his name of the instrument called Psalter, which hath tenne strings, signifying the tenne commandements, and is made in

VVhy this booke is called the psalter.



Other instruments make
conforte with
the Psalter.

All vertues are
referred to
Gods honour.

forme (as S. Ierom, and S. Bede suppose) of the Greke, letter *Δ delta*, because as that instrument rendreth sound from aboue, so we should attend to heauenlie vertues, which come from aboue: Likewise vsing the harpe, which signifyeth mortification of the flesh, & other instruments, which signifie and teach other vertues, we must finally referre al to Gods glorie, reioyce spiritually in hart, and render al praise to God.

Concerning interpretation of holie Scriptures.

Scriptures are
to be expounded
by the common spirit of
the Church,
not by private
men.

AS Prophecie (or other holie Scripture) was not at anye time by mans wil, but the (*Prophetes*) holie men of God spake, inspired by the Holie Ghost: so no prophecie (*nor explication*) of Scripture, is made by priuate interpretation. 2. *Pet. 1.* but by the same Spirit wherewith it was written, which our Sauour gaue to the Church, to abide for euer, the Spirit of truth; to teach al truth. *Ioan. 14. 16.* Neither pertaineth it to euerie one, to discerne the true spirit, but to some. 1. *Cor. 12.*

They consist
in vnderstanding.

Holy Fathers
do best expound them.

Some Mysteries are hidden.

They proue
our humilitie.

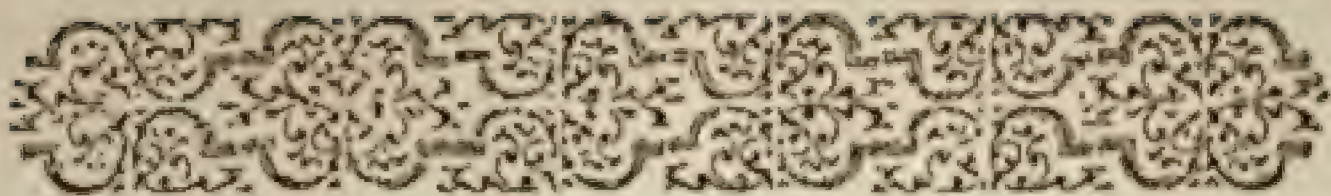
Holie Scriptures consist not in reading, but in vnderstanding. *S. Ierom Dialogo aduers. Luciferianos.*

The wordes of holie Scripture are so to be vnderstood, as holie men, the Sainctes of God, haue vnderstood them, *S. Aug Ser. 18. de verb. Domini.* Men must lerne of men, not expect knowlege immediatly of God, nor only by Angels. *Idem, in prologo Dist. Christi.*

There be some thinges, mentioned in holie Scripture, which God wil haue hidden, and those are not to be curiously searched. *S. Amb. li. 1. c. 7. de vocat. Gentium.*

By those thinges, which to vs are hidden in holie Scripture, our humilitie is proued, *S. Greg. ho. 17. super Ezech.*





THE BOOKE OF PSALMES

PSALME I.

*The Royal prophet David placed this Psalme as a Preface to the rest, con-
teyning, 1 true happines, which consisteth in flying sinnes, and serving
God. 3. The good doe prosper, 5. not the Wicked: 6. as wil appeare in the
end of this world.*

*The right
maner of ser-
uing God.
The 7. key.*

a He is in the

Mat. 5.

I



BLESSED ^a is the man, that ^b hath ^c not gone in ^d the counsel of the impious, & hath ^e not ^f stood in the way of sinners, and hath ^g not ^h sitte in the chaire of pestilence: [ⁱ ^b not consented to evil suggestions. ^c not continued in sinne. ^d not finally persisted in Wicked life. ^e He is whole-ly occupied & delighted in keeping Gods commandments. ^f To him that useth Gods grace wel, more grace is continually given. ^g Through such grace he shal perseuer. ^h al thinges warke to the good of them that love God sincerely. ⁱ The Wicked are carried with every light temptation. ^j At rising, the wicked shal not rise with hope nor comfort, but in desolation. ^k the happie congregation of the blessed. ^l approueth, & rewardeth. ^m in eternal damnation.

Isa. 1.

2 † But ^a his ^b wil is in the way of our Lord, and in his law he ^c wil meditate day and night. [^d ^e He is whole-ly occupied & delighted in keeping Gods commandments. ^f To him that useth Gods grace wel, more grace is continually given. ^g Through such grace he shal perseuer. ^h al thinges warke to the good of them that love God sincerely. ⁱ The Wicked are carried with every light temptation. ^j At rising, the wicked shal not rise with hope nor comfort, but in desolation. ^k the happie congregation of the blessed. ^l approueth, & rewardeth. ^m in eternal damnation.

Isa. 17.

3 † And he shal be as a tree, that is planted nigh to ^a the streames ^b of waters, which shal geue his fruite in his time: [^c ^d To him that useth Gods grace wel, more grace is continually given. ^e Through such grace he shal perseuer. ^f al thinges warke to the good of them that love God sincerely. ^g The Wicked are carried with every light temptation. ^h At rising, the wicked shal not rise with hope nor comfort, but in desolation. ⁱ the happie congregation of the blessed. ^j approueth, & rewardeth. ^k in eternal damnation.

4 † And ^a his leafe shal not fal: and ^b al thinges whatsoeuer he ^c shal doe; shal prosper. [^d ^e To him that useth Gods grace wel, more grace is continually given. ^f Through such grace he shal perseuer. ^g al thinges warke to the good of them that love God sincerely. ^h The Wicked are carried with every light temptation. ⁱ At rising, the wicked shal not rise with hope nor comfort, but in desolation. ^j the happie congregation of the blessed. ^k approueth, & rewardeth. ^l in eternal damnation.

5 † The impious not so: but ^a as dust, which the winde driueth ^b from the face of the earth. [^c ^d To him that useth Gods grace wel, more grace is continually given. ^e Through such grace he shal perseuer. ^f al thinges warke to the good of them that love God sincerely. ^g The Wicked are carried with every light temptation. ^h At rising, the wicked shal not rise with hope nor comfort, but in desolation. ⁱ the happie congregation of the blessed. ^j approueth, & rewardeth. ^k in eternal damnation.

6 † Therefore the impious shal ^a not rise againe in iudgement: ^b nor sinners in the ^c counsel of the iust [^d ^e To him that useth Gods grace wel, more grace is continually given. ^f Through such grace he shal perseuer. ^g al thinges warke to the good of them that love God sincerely. ^h The Wicked are carried with every light temptation. ⁱ At rising, the wicked shal not rise with hope nor comfort, but in desolation. ^j the happie congregation of the blessed. ^k approueth, & rewardeth. ^l in eternal damnation.

7 † For our Lord ^a knoweth the way of the iust, and the way of ^b the impious ^c shal perish. [^d ^e To him that useth Gods grace wel, more grace is continually given. ^f Through such grace he shal perseuer. ^g al thinges warke to the good of them that love God sincerely. ^h The Wicked are carried with every light temptation. ⁱ At rising, the wicked shal not rise with hope nor comfort, but in desolation. ^j the happie congregation of the blessed. ^k approueth, & rewardeth. ^l in eternal damnation.

ANNO-



ANNOTATIONS. PSALME. I.

They are happy (in hope) that decline from euil.

Iustice consisteth in fleeing euil and doing good.

Of Christ.
the 5. key.

Also of his Church, the 6. key.

1. *Hath not gone, not stood, not sitted*] The Hebrew stile, and maner of discourse differeth here from other nations, in mentioning first the lesse euil, and the greatest last. VWhereas we would say in the contrary order: He is happy that hath not *sitted*, that is, hath not settled himselfe in wickednes, nor finally persisted obstinate: more happy, that hath not *stood*, anie notable time continued in sinne: and most happy, that hath not *gone*, not geuen anie consent at al to euil suggestions

2. *His euil in the way of our Lord.*] As one part of happines consisteth in declining from euil: to the other is in doing good; the wil desiring, and diligently endeavoring to walke in the way of vertue, and law of God. VWhich is true iustice, and right forme of good life, proposed in this Psalm, for attayning eternal beatitude.

PSALME II.

Christ's glorie, the World repining therat, 4. *shal be propagated in al the world.* 7. *His diuine powre as wel spiritual in conuerting mens hartes, as external, in seuerie iustice, is prophecied.*

a Both gentiles.
b and Iewes

strive inuaine against Christ.

c Pilate and Herod.

d Annas and Caiphas.

e The voice of f wicked men, † Let e vs breake their bondes a sunder: and let vs cast away 3 their f yoke from vs.

f & especially libertines strining to shake of al discipline.

g God for al † He that dwelleth in the heauens, shal g laugh at them: and 4 this wil turne our Lord shal scorne them.

the hartes of manie.

h seuerly re- † Then shal he speake to them in his h wrath, & in his i furie 5 prehend, he shal truble them.

i and iustly punish the obstinate.

k Christ shal † But k I am appoynted king by him ouer Sion his holie hil, 6 reigne in his preaching his precept. kingdome the Church.

l God the Fa- † The l Lord said to me; Thou art my m Sonne, I this day haue 7 ther speaketh begotten thee. to m God the Sonne.

n Christ as † Aske of me, and I wil geue n thee the Gentiles, for thyne in- 8 man hath the heritance, and thy possession o the endes of the earth.

Church for his inheritance. o Spred through the whole world.

† And

Mat. 4.

Mat. 11.
Hib. 1.
O. 5.



- 9 † Thou shalt rule them " in p a rod of yron, and ' as a potters pGods inflex-
vessel thou shalt breake them in peeces. [ible wil & powre.
- 10 † And q now "ye kings vnderstand: " take instruction you that q A prophetic
iudge the earth. that kinges
shal be conuerted, and submit themselves to Christs discipline.
- 11 † Serue our Lord in r feare: and " reioyce to him with trem- r None is
bling. secvre before death.
- 12 † Apprehend discipline lest sometime our Lord be wrath, and l Some fall
you perish out of the iust way. [from the way of saluation.
- 13 † When his wrath r shal burne in short time, blessed are al, t God wil
that trust in him. iudge iustly

in the end of this short life both the evil and good.

So this Psalme concludeth with the ninth key.

ANNOTATIONS. PSALME. II.

2. *Kinges and Princes against Christ.*] VVhen Christ, and his Apostles preached the Gospel, both Iewes and Gentiles, with their Princes, Kinges, and Emperors most furiously resisted, but al in vaine. For they could not hinder the wil and powre of God. But the more they persecuted, the more was increased the zeale, and number of Christians. Persecution cannot hinder the glorie of Christ.

3. *The gentiles thyn inheritance.*] By this promise of God to Christ, S. Augustin convinced the Donatistes; & in them the Protestantes, that say, the Church of Christ failed, and became smal, or inuisible: as though Christ the Sonne of God, could sometimes lose his inheritance, which is the Catholique Church, gathered of the Gentiles, and his possession extended to the endes of the earth. The Church neuer faileth.

9. *As a potters vessel.*] If a potters vessel (saith S. Ierom in hunc psal. rom. 8.) be broken while it is soft, it may easily be repaired, but after it is hard, it can not be made whole againe. So sinners are more easily restored to grace, shortly repeating, then long obdurate: yet that which is vnpossible to man, is possible to God. Mat. 10. For as clay is in the potters hand, so are you in my hand, saith our Lord. Iere. 18.

10. *To kinges vnderstand.*] Not onlie innumerable other people of al nations, but also after a while, Kinges and Emperors beleued in Christ. And such as at first persecuted, became most Christian, Catholique, Defenders of the faith. Kinges conuerted to Christianitie.

10. *Take instruction you that iudge the earth.*] Petilianus, Gaudentius, & other Donatistes inueyghing against Christian Kinges, for punishing heretikes, most falsly auouched, that Christianitie neuer found kinges but inuious, enemies, and persecuters. To whom S. Augustin answereth in several bookes, that Christian Kinges, and Princes are not enemies to Christianitie: but are enemies to heretikes, the rebelles of Christ, and his Church. For according to this prophetic of king David, Christian kinges are instructed, and know it is their dutie, in the service of God, to defend the Church against Heretikes, and other Infidelles. And it is the properie of Apostataes to fauour heretikes. So good Constantine the great maintained Catholique vnitie; and Iulian the Apostata to make greater diuision, tooke Churches from Catholiques, and gaue them to Donatistes, to nourish schismes. Defend Catholiques and punish heretikes. Apostataes fauoure heretikes and schismatikes, because they hate al Christians.

C



to nourish dissention, and so to ouerthrow al Christians. But God shal protecteth the true Church, against al such suttile, and malicious deuises: *because it is Christs inheritance.*

Ioy and feare.

II. *Reioyce with trembling.* } Gods seruice is tempered with two affections: with ioy, in consideration of his goodnes, mercie, & meeknes; and with feare, in respect of his iustice, and seuerie iudgement. The one is a remedie against desperation: the other against presumption.

Dauid persecuted by his sonne.

PSALME. III.

The 8. key.

King Dauid recounteth his danger, when his sonne Absalom conspired against him: 4. and thanketh God for his deliuerie. 9, acknowledging al helpe to be from God. Mystically, Christs persecution, Death, Burial, and Resurrection.

† The "Psalm of Dauid," when he fled from the face of Absalom his sonne. (2. Reg. 15.)

a O God let me know how

LORD a why are they b multiplied that trouble me? manie 2

1000.21

greuously I haue sinned. b that al Israel (1. Reg. 15.v.13.) with al their hart foloweth Absalom. So against Christ, the Priestes, the People, & Gentiles al conspired.

Lrise vp against me.

c my life d be c my soule: There is d no saluation for him in ; can not escape his God.

† Many say to c my soule: There is d no saluation for him in ;

e But I a- uouch that

† But e thou Lord art my protectour, my f glorie, & exalting 4 g my head.

God alwaies defendeth me, & geuing me victorie, g & confirming my kingdom.

defendeth me, & geuing me victorie,

h heauen.

† With my voice I haue cried to our Lord: and he hath heard 5 me from his h holie hill.

i I lay downe k and rested

† "I haue i slept, and haue k bene at rest; and haue l risen vp, 6

in expectation of thy helpe. l And am deliuered. Christ dyed, was buried, & rose againe.

And am deliuered. Christ dyed,

m I know thou wilt help me, and so I beseech thee to do.

† I wil not feare thousandes of people compassing me: m 2- 7 rise Lord, saue me my God.

n The strenght and furie.

† Because thou hast stroken al that are my aduersaries without 8 cause: thou hast broken the n teeth of sinners.

o health and safte cometh from God. p Abundance of grace promised to Gods seruantes.

† Saluation o is our Lordes: and thy p blessing vpon thy 9 people.

ANNO-



ANNOTATIONS. PSALME. III.

I. *Psalm of David.*] Al Interpreters agreeably teach, that king David made not the titles, which are before the Psalmes. Neuertheles they are authentical, as endired by the Holie Ghost. And it is most probable Esdras added those titles which are in the Hebrew: and the Seuentie interpreters writte the other, in their Greke Edition. Both which S. Ierom translated into Latin.

Titles of the Psalmes added by Esdras and the Septuagint.

In these titles five thinges may be noted. First, the former two hauing no title at al, the general name of Psalme, common to al, is particularly appropriated to some, and other names to others. V Which in al are twelue. to witte: Psalme Inscription, Prayer, Canticle, Psalme of Canticle, Canticle of Psalme, Hymne, Testimonie, Vnderstanding, Praise of Canticle, Alleluia, & Gradual Canticle. Secondly, in the titles of some Psalmes are the names of certaine persons, which by S. Augustins iudgement, cited in the Proemial Annotations, and others, proueth not the same persons to be authores of those Psalmes, but signifieth some other thing. Thirdly, in some titles the time is signified, when the Psalme was made, or song. Fourthly, the matter conteyned in the Psalme, or vpon what occasion it was made, is exprested in some titles. Fifthly diuers other termes are often vsed. in the titles of sundrie Psalmes, as *To the end. For the Octau. For prester,* and the like, al which we shal briefly explicate, where they first occurre.

Five thinges to be noted in the titles.

*Psal. 4.
6. 8. 15.
16. &c.*

First therfore this third Psalme is called *the Psalm of David*, not because he is author therof, for he is also author of the former, where his name is not exprested, as is euident by the testimonie of al the Apostles. *Act. 4. v. 25.* but because it treateth particularly and literally of him.

V Why this is called the Psalm of David.

1. *When he fled from the face of Absalom.*] Here the time is signified, when this Psalme was made, to witte, immediatly after the ouerthrow of his rebellious sonne Absalom, mentioned. *2. Reg. 18.* before his returne to Ierusalem. For al beit of humane, natural, and fatherlie affection, he greatly lamented the death of his sonne, yett he readeted thanks and praises to God, as reason and dutie bound him.

The time and occasion of making this Psalm.

2. *I have slept, and have benne at rest, and haue risen vp.*] King David by his sleeping in persecution, and by his resting, and deliuerie from his persecuters, prefigured Christs Death, Burial, & Resurrection. As appeareth, *Ioan. 2. v. 22.* V Where the Euangelist saith: that after Christs Resurrection, *his disciples beleued the scripture*, to witte, this and other like prophecies. For otherwise the old Testament doth not so expresse declare such Mysteries, as the Gospel doth: but one thing in the proper, and grammatical signification of the wordes, and another thing, in shadowes and figures, and both literal. V Whereupon S. Gregory teacheth (*li. 20. c. 1. Moral.*) that holie Scripture (amongst other incomparable excellences) surpasseth al other doctrines, in the verie maner of speaking: because by one and the same speech, it reporteth a thing donne, and proclameth a Myserie: so relating thinges past, that with the verie same wordes, it foresheweth thinges to come.

King David prefigured Christ.

The same Scripture hath diuers literal senses.

PSALME. IIII.

The holie prophet teacheth, by his owne example, to flee to God in al tribulation 3. that other refuges are insufficient, 9. and Gods helpe most assured.

Confidence in God necessary The 7. key.

C 2

When



a In an instru Vnto " the end, in a songues, the Psalme b of Dauid. ment apt for verses. b This Psalme pertyneeth to the beloued, signified by the word Dauid. S. Aug: li. 17. c. 14. ciuit. S. Beda in Psal.

c VVhen Saul vniustly persecuted iust Dauid, God heard his prayers. d being straitly besegged (1. Reg. 23. 26.) e Likewise helpe me when soeuer I shal nede.

f Why do you stil harden your hartes? g honour, and transuoria glorie, h false and deceitful riches?

i Enery godly soule. k Rich with vertues.

l Enerie iust soule hath confidence in God, that he wil heare his crie.

m Iust anger is good & necessary against sinne. n but then is most nedé to beware not to excede in passion. haue therefore a continual purpose neuer to sinne. o Enil cogitations. p bewaile & repent before you sleepe.

q Not only external but most especially reason and grace are freely geuen to man, whereby he may know that God wil reward the iust. Heb. 11. v. 6.

r VVherin a iust man inwardly reioyceth.

v. w. x. For example and in figure of

y In this confidence the iust

z God so promiseth enerie iust person in particular.

VHEN I inuocated, the God of my iustice heard me: 2
in a tribulation thou hast enlarged to me. e Haue
mercie on me, and heare my prayer.
God heard his prayers. d being straitly besegged (1. Reg. 23. 26.)
Likewise helpe me when soeuer I shal nede.
† Ye sonnes of men how long are you of f heauie hart? why 5
loue you g vanitie, and seeke h lying?
And know ye that our Lord hath made his i holie one 4
k meruelous: l our Lord wil heare me, when I shal crie to
him.
† Be ye m angrie, and n sinne not: the thinges that you say in 5
o your hartes, in your p chambers be ye sorie for.
n but then is most nedé to beware not to excede in passion.
a continual purpose neuer to sinne. o Enil cogitations.
† Sacrifice ye the q iustice, and hope in our Lord. 6
Manie say: r Who sheweth vs good thinges?
internal sacrifice of iustice, and obseruation of Gods command-
ments is most necessary & The solide rewardes promised by God?
† The s light of thy countenance o Lord is signed vpon vs: thou 7
hast geuen t gladnesse in my hart.
man, whereby he may know that God wil reward the iust. Heb. 11. v. 6.
a iust man inwardly reioyceth.
† By the fruite of their v corne, and w wine, and x oile they 8
are multiplied.
God gave temporal wealth in the old testament.
† In y peace in the selfe same I wil sleepe, and rest: 9
may rest contented.
† Because thou Lord hast z singularly settled me in hope. 10

Ephes. 4.

ANNOTATIONS. PSALME. IIII.

The significa-
tion of this
1. *Psalmist end.*) The Hebrew word *Lamnatseu*, signifieth to him that enter-
cometh. And so the Hebrewes interprete, that the Psalmes, which haue this
word in their titles, were directed either to him, that excelled others in skil of
musike.



1. Par. 15. musike; or had authoritie over other musicians; or to him, whose office was to phrase, *To the* sing victories and triumphes. But the Latin, according to the Greeke, hath *In end* in the titles *finem, Vnto the end*, which (most commonly signifying perpetuitie, or conti- of Psalmes. nuance vnto the end of anie thing) in the titles of the Psalmes rather signifieth, that the matter conteyned in the Psalm, pertaineth to future times, or persons; especially to the new Testament. And so S. Augustin expoundeth it here of Christ, who is *the end* (or perfection) of the law. Not that the principal contentes be- long to Christ, in his owne Person, but to his mystical bodie the Church, and faithful people, whom the Prophete here teacheth to haue confidence in God, moderation in their affections, & patience in tribulation, which is the seventh key, proposing his owne example, & prophetically Christs. The same wherto Christ exhorteth, saying: Ioan. 16. v. vlc. *Haue confidence, I haue overcome the world*. Signifying that his seruantes, through his grace, may also overcome it.

Rem. 10.

6. *Sacrifice of Iustice.*) Not only external Sacrifice of diuers kindes, were ne- Three spiri- cessarie in the law of nature, and of Moyser, and one most excellent and com- tual sacrifices plement of al, in the new Testament, but also spiritual sacrifice was euer, and is necessarie. required, and that of three sortes. First, Sacrifice of sorow, and contrition for sinnes (Psal. 50.) *An afflicted spirit is a sacrifice to God*. The second is sacrifice Of penance, of Iustice, here mentioned. The third is Sacrifice of praise (Psal. 49.) *Immolate Iustice. to God the sacrifice of praise*. Concerning the second proposed in this place: He Praise. offereth sacrifice of Iustice, that rendereth to euery one that is due. First to God as our Creator, a resignation of our selues, euen our liues, at his diuine pleasure; VWhat is due as to our Master, we must render faith and beleeve, in al that he proposeth; as to to God. our Father, hope, confidence, & reuerential feare; as to our Lord and King, pay- ment of tribute, that is obseruation of his law and commandments; as to our Captaine, the trauel of warfare in this life; as to our Phisician, patience and to- leration, when he cureth our woundes, by chastisement for sinnes; as to our Spouse, chastity of body and mind, fleeing al carnal and spiritual fornication; as to our Freind, frequent conuersation in al actes of deuotion VVe owe to our selues, that seing we consist of soule and bodie, we keepe due subordination, To our selues. that the soule and reason command, & the bodie, and inferiour appetite obey: as the seruant must obey his master, and the handmaide her mistress. VVe owe To our neigh- to our neighbour, loue from the heart, instruction also from the mouth, and as- bour. sistance by our helpe, according to his needfull, and our abilitie; yea though our neighbour be our enemy. But to other enemies contrary thinges are due. To our ene- To the world, contempt: because the goodes of this world are smal, few, mies. shorte, vncertaine, deceiptful, not satisfying the mind, and mixed with manie The world. euils and dangers. To the flesh we owe chastisement, and daylie care, so to feede The flesh. it, that it serue the soule, & rebel not. To the diuel we must render the shame, that The diuel. cometh by sinne, acknowledging our faults, and al trutthes, and so returne vpon him *al vanitie and lying*, wherewith he allureth & seduceth. Finally to sinne it selfe, we owe hate, and reuenge, because it is the only euil, that hurteth vs, To hanc. and due punishment with zeale of Iustice, because it dishonoureth God. He that thus offereth *sacrifice of Iustice*, may iustly (as it foloweth in the Psalm) hope (yet not in him selfe but) in our Lord. And lest anie should pretend ignorance, saying: *who sheweth (or teacheth) vs good thinges?* as though they lacked instru- Light of rea- ction, the Prophete preuenteth this vaine excuse, saying: *The light of thy counte- son sheweth nance* O Lord (the light of reason, which is the image of God, wherto we are there is a God created like) is signed vpon vs, fixed in our vnderstanding, that we may see there that rewar- derb. is a God, that ought to be serged, and that he wil rewarde his seruants. Heb. 11.

C 3

PSALME,



PSALME. V.

The general iudgement. *Just men in affliction appeale to God, the reuenger of iniuries. 5. knowing and professing that God hateth iniquity. 9. therefore remitte their cause to him.*
The 7. key. *11. recite certaine enormous vices of the Wicked. 13. and expect Gods final iudgement of the good and bad.*

a The faithful iust soule that ouercōmeth. † Vnto the end, for *a* her that obtaineth the *b* inheritance. 1
 The Psalme of Dauid.

her enemies by vertue. b eternal glorie.

c The praier of the whole Church, or of anie faithful (euer beloued) soule. **R**ECIVE ō Lord *c* my wordes with thine cares, vn- 2
 derstand my crie.

† Attend to the voice of my prayer, my king and my God. 3

d Gods helpe is presently granted of his good of his seruantes. † Because I wil pray to thee: Lord in *d* the morning thou wilt 4
 heare my voice.

part, though it be sometimes differred for the more

e Before al other assayes we must pray to God. 3. Ciprian. in sine orat. Dominice. † In *e* the morning I wil stand by thee and wil see: because 5
 thou art " not a God that wilt iniquitie.

f The wicked and wickednes haue noe

† Neither shal the malignant *f* dwell neere thee: neither shal 6
 the vniust abide *g* before thine eies.

g in the day of iudgement.

h by final sentence of eternal danation. † Thou hatest al that worke iniquitie: thou wilt *h* destroy al 7
 that speake lie.

† The bloudie and deceitful man our Lord wil abhorre: 8

i Not in mans powre, but in Gods mercie † But I in the multitude of *i* thy mercy. I wil enter into thy 9
 house: I wil adore toward *k* thy holie temple in thy *l* feare.

must the iust man trust. k In the Church of God. l with reuerential feare as in Gods presence.

Lord conduct me in thy iustice: because of mine enemies direct my way in thy sight.

m No true nor solide goodnes in the wicked. † Because there is *m* no truth in their mouth: their hart is to 10
n vayne.

n They thinke nothing but vanitie, and mischief.

† Their throte is an *o* open sepulchre, they did *p* deceitfully 11
 with their tongues, *q* iudge them o God.

*psal. 13.
 Rom. 3.*

bitternes, and rancor, p yet they flatter with feined good wordes.

q Albeit the iust desire the conuersion of the wicked, yet if they wil not repēt, then the iust conforme their desires to Gods iust iudgement: which shal be manifested in the end of the world.

† Let



- 12 † Let them faile of their cogitations, according to the multitude of their impieties expel them, because they haue prouoked thee o Lord.
- 13 † And let al be glad, that hope in thee, they shal reioyce for euer: and thou shalt dwel in them. And al that loue thy name r *The iust shal receiue* shal glorie in thee, because thou wilt r blesse the iust.
- 14 † Lord, as with a shield of thy good wil, thou hast crowned vs. *sentence of eternal glorie.*

ANNOTATIONS. PSALME. V.

5. *Not a God that wil iniquitie.* Seing God wil not iniquitie, as these wordes testifie in plaine termes, it foloweth necessarily, that he is not author, nor cause of anie sinne. For God doth nothing contrary to his owne wil. But he hateth iniquitie, and in respect therof *hateth al that work iniquities*, as the authours of iniquity, though he loueth them as his creatures and of his part requireth their saluation. *God is not author nor cause of sinne.*

PSALME VI.

Dauids earnest and hartie praier after he had grievously sinned. 5. which being grounded in filial, not seruile feare, 9. concludeth with assured hope, and confidence in Gods mercie.

A patheticall praier of a sinner & the first penitential Psalme. the 7. key.

Psal. 57.

- 1 † Vnto a the end in songs, the Psalme of Dauid for the a *This Psalme octaue.* [*perceynerh also to penitentes in the new testament.*]
- 2 **L**ORD, b rebuke me not in thy furie; nor c chastise me in b *condemne-* thy wrath. [*me not eternally c Spare me also for part of the* *temporal paine, which I deserue.*]
- 3 Haue mercie on me Lord, because I am weake: d heale me d *Gene me the* Lord, because al e my bones be troubled. [*medicine of grace.*]
- e *My sorow hath inwardly pearced me euen to the bones.*
- 4 † And my soule is f troubled exceedingly: but thou Lord g how f *with feare* long? [*of thy iust wrath. g leauest thou me in this calamitie?*]
- 5 h † Turne thee o Lord, and i deliuer my soule: saue me h *Show a-* for k thy mercie. *gaine thy fa-*
- i *uorable countenance. i from this fearful affliction.*
- k *Though my sinnes haue deserued the contrary yet show thy mercy.*
- 6 † Because there is not in l death, that is mindful of thee: and l *This life is* in m hel who shal confesse to thee? *the time of re-*
- penance, after death no conuersion. m *In hel nothing but blasphemie.*
- 7 † I n haue labored in my sighing, I o wil euerie night washe n *I haue in* my bed; I wil p water my couche with my teares. *part lamed.*
- o *I wil adde more sorow & penance. p I wil persist in my*
- penance, til I be thoroughly watered with thy grace.
- † My



My eyes are † My eye is troubled for furie: I haue waxen v old ſ among
dimme with al myne enemies.

weeping, for feare of thy iuſt iudgement. v my heares are gray with ſorrow.

¶ Vheras myn enemies reioyce.

† After due † Depart from me al ye that worke iniquitie: becauſe our
ſerow the true Lord v hath heard the voice of my weeping.

penitent hath confidence in God, againſt his enemies.

v VVil moſt certainly accept of true repentance.

† Our Lord hath heard my petition, our Lord hath receiued . 10
my prayer.

¶ Theſe are † Let al myne enemies be waſhamed, & very ſore troubled: let it
be imprecations, but threatninges, that the wicked may amend, or els

predictions if they perſiſt in ſinne.

Mat. 7.

C. 15.

Luc. 15.

ANNOTATIONS. PSALME. VI.

The oſtaue
ſignifieth the
world to
come.

1. *For the oſtaue.*] Literally it ſemeth that the Pſalmes which haue *For the oſtaue*, in their titles, were to be ſong on an inſtrument of eight ſtringes. So the Caldee paraphraſis tranſlateth. *In citharis oſta chordarum in Citharis of eight ſtringes.* But prophetically S. Auguſtin, & others expound it, to pertaine to the Reſurrection in the end of this world. So Dauid, and al penitent ſinners bewaile their ſinnes, and do penance in this life, for the oſtaue, that is for the world to come.

Hel for ſome
ſinners.
Purgatorie
for others.

2. *In thy furie, not in thy wrath.*] By *furie* is ſignified diuine iuſtice, irrevocably condemning the wicked to eternal damnation: by *wrath*, Gods fatherlic chaſtice ment correcting ſinners, whom he ſaueth. VVherupon S. Gregorie teacheth, that the faithful ſoule not only feareth furie, but alſo wrath: becauſe *after the death of the fleſh, ſome are deputed to eternal torments, ſome paſſe to liſe through the fire of purgation.* VVhich doctrine the ſame holy father confirmeth, by the iudgement of S. Auguſtin more ancient. VVho like wiſe affirmeth, that al thoſe which haue not laide Chriſt their foundation, are rebuked in furie, becauſe they are tormented in eternal fire: and thoſe which vpon right foundation (of true faith in Chriſt) haue built wood, hay, ſtubble, are chaſtiſed in wrath, becauſe they are brought to reſt of beaticude, but purged by fire. Let therefore the faithful ſoule (conſidering what ſhe hath donne, and contemplating what ſhe ſhal receiue) ſay: Lord rebuke me not, in thy furie: nor chaſtice me in thy wrath. As if ſhe ſaid more plainly: This only with my whole intention of hate, I craue, this inceſſantly with al my deſires I couete, that in the dreadful iudgement, thou neither ſtrike me with the reprobate, nor afflict me with thoſe, that ſhal be purged in burning flames. Thus S. Gregorie, in 1. Pſalm penitent, v. 1.

in Pſal.

37.

1. Cor. 3.

PSALME VII.

Dauid's prayer
in tribulation,
the 2. key.

Dauid in confidence of his iuſt cauſe, and vniuſt perſecution. prayeth for
Gods helpe, 7. and iuſt reuenge of his enemies. 15. deſcribing their
malitiouſ intention, and ruine.

The Pſalme of Dauid which he ſong to our Lord, for the
2 This Chusi wordes of a Chusi the ſonne of Iemini. (2. Reg. 16.)

deſeated the counſel of Achitophel. as S. Aug. S. Baſil & S. Chriſt. expound it.

The



- 2 † O Lord my God I haue hoped in thee: saue me from
all that persecute me, and deliuer me. *b Absolom, & anie other e-
nemie, if*
- 3 † Lest sometime *b* he as a Lyon violently take *c* my soule, *c* my life.
whiles there is none to redeme, nor to saue. *God doe not resist and hinder him.*
- 4 O Lord my God if I haue done *d* this, if there be iniquitie *d* such euil as
in my handes; *[myne enemies fayne & obiect against me.]*
- 5 If I haue rendred to them that repayd me euils, let me wor- *e* Let me not
thely fal & emptie from myne enemies. *[haue the victorie of them.]*
- 6 † Let the enemy persecute my soule, and take it; and *f* treade *f* Let me dye
downe my life in the earth, and bring downe my glorie into *with ignomi-
nie.*
the dust.
- 7 † Arise Lord in thy wrath: and *g* be exalted in the coastes *g* shew thy
of myne enemies. *powre.*
- And arise o Lord my God in the *h* precept which thou hast co- *h* Seing thou
8 manded: † and a *i* sinagogue of peoples shal compasse thee. *diddest com-
[mand to make me king, it behoeth thee to protect me.]*
i manie wil serue thee the only *true God.*
- 9 And *k* for it returne on high: † our Lord iudgeth peoples. *k* For this in-
[crease of faithfull people.]
- Iudge me o Lord according to *l* my iustice, and according to *l* my iust cause
my innocencie *m* vpon me. *[against my particular enemies.]*
- 10 † The wickednesse of sinners shal be consumed, and thou *m* let fal
shalt direct the iust, which searchest the hart and raynes o God. *upon me.*
- 11 † My iust helpe is from our Lord, who saueth those that
be right of hart.
- 12 God is a iust iudge, strong, & patient: is he angrie *n* euerie day? *n* God doth
[not punish al sinners presently, but often differreth.]
- 13 † o Vnlesse you wil be conuerted, he shal shake his sword, *o* expecting if
he hath bent his bow, and prepared it. *they wil amended*
- 14 † And in it he hath prepared the vessels of death: he hath
made his arrowes for them that burne.
- 15 † Behold *p* he hath bredde with iniustice: he hath conceiued *p* The iniuri-
sorow, and brought forth iniquitie. *ous persecutor*
[purposing iniustice, conceiueh enuie, and bringeth forth iniquitie.]
- 16 † He hath opened a pit, and digged it vp: and he is fallen into
the dicke, which he made. *q* Enuie, &
desire to hurt
- 17 † His *q* sorrow shal be turned vpon his head: and his ini-
quitie shal descend vpon his crowne. *[others turneth to the ruine of the]*
- 18 † I wil confesse to our Lord according to his iustice: and wil *enuiers.*
sing to the name of our Lord most high.

D

PSALME

1. 74.
28.
Jer. 11.
17.

Isa. 59.
Isa. 15.



Christ's Incar-
nation.
The s. key.

God is magnified & praised for his meruelous worke of creatures, s. but
especially of mankind, singularly exalted by the Incarnation of Christ.

a Belonging † Vnto a the end b for " preſſes, the Pſalme of Dauid. 1
to the newe Testament. b Suffering of Christ, and of Christians.

c God the lord of al by cre- **O** LORD e our Lord, how meruelous is thy name in the a
ation, is our, whole earth ! Because thy magnificence is eleuated, a-
boue d the heauens.

singular lord, that beleeue and trust in him. d God more excellent then
the heauens, he being the creator, they a creature.

e fulfilled w^he † Out of the mouth of e infantes and sucklings, thou hast 5
Christ coming perfected praise because of thine enemies, that thou mayest de-
into Ierusa- stroy the enemy and reuenger. Mat. 21.

lem, children † Because I shal see thy heauens, the workes of thy fingers: 4
sang Ozanna the moone and the starres, which thou hast founded.

Mat. 21. † What is man, that thou art mindful of him? or the sonne of 5
man, that thou visitest him?

f The Sonne † Thou hast f minished him a litle lesse then Angels; with 6
in assumed g glorie and honour thou hast crowned him : Heb. 2.
humane nature became lesse then Angels.

g But in him mans nature is exalted aboue Angels.

h Christ the † and hast appointed him h ouer the worke of thy handes. 7
Lord of al creatures.

i yea of An † Thou hast subiected i al thinges vnder his feete, al k sheepe S
gels. Heb. 2. and oxen: moreouer also the beastes of the field.

k Not only al reasonable creatures, but al beastes, and other thinges obey him. Gen. 1.

The sea and the Windes obey him. Mat. 8. 7. 27.

† The birdes of the ayre, and fishes of the sea; that walke the 9
pathes of the sea. 1. Cor. 15.

l The same † l O Lord our Lord, how meruelous is thy name in the 20
end & begin- whole earth!

ning signifie, that as God was meruelous in creating man in so happie state, that if
he would, he might haue annoyded both sinne & death: so he is meruelous in that he
so rewardeth the blessed in the resurrection, that they can neither sinne nor dye.

ANNOTATIONS. PSALME VIII.

1. Preſſes.] Most Hebrew Doctors say the word *gittish*, may either signifie
the place, where this Pſalme was made, or the musical instrument, on which it
Christ's Paſſion. was song. But most Christian Doctors expound it literally of Christ's Paſſion.
who



Morally it signifies the travels of the Church militant.

Gods proud, fi-
dence in pro-
tecting the
good and per-
mitting evil.

The key.

a Christ co-
ming in his

providence.

to give thanks,

C in mind.

d and bodie.
e God repel-

able to resist
F. A. influence

do to his ene-
my the enemy.

g All sinners
called gentils.

in this world

to comic.

THE UNIVERSITY OF CHICAGO

Judicial Sec-

Gods never.
God doth

is presently
prostitute.

And



† And let them hope in thee that know thy name: because thou hast not forsaken them that seeke thee o Lord.

His precepts which men ought chiefly to studie.
† Sing to our Lord, which dwelleth in Sion: declare his / 11
dies among the Gentiles: / 12

in God reuengeth the blood of Martyrs.
† Because he requiring blood remembred them: he hath not forgotten the crie of the poore.

procured by mine enemies.
† Haue mercie on me o Lord: See my humiliation by my 14

o In the publique view of the Church.
† Which exaltest me from the gates of death, that I may declare al thy prayes in the gates of the daughter of Sion. 15

p The wicked are intangled in the snares which they lay for others.
† I wil reioyce in thy saluation: the Gentiles are p fastened in the destruction, which they made. In this snare, which they hid, is their foote taken. 16

q In zeale of iustice not in desire of reuenge.
† Our Lord shal be known doing iudgements: the sinner is taken in the workes of his owne handes. 17

r By Gentiles is often vnder stood al great sinners. For the Iewes despised Gentiles: as the Romans did al Barbarous nations.
† Let sinners be turned into hel, al nations that forget God. 18

s. Augustine
† Because to the end there shal not be obliuion of the poore man: the patience of the poore, shal not perish in the end. 19

t. The latter Hebrew Doctors.
† Arise Lord, let not man be strengthened: let the Gentiles be iudged in thy sight. 20

u In greater persecution it seemeth to the weake, that God differrath his assistance very long.
† Appoint Lord a lawgeuer ouer them: that the Gentiles may know that they be men. 21

v Exceedingly vexed & tormented.
† Whyles the impious is proude, the poore is set on fyre: & they are caught in the counsels which they deuise. 22

in decide the wicked are caught in their owne snares.
† The Propheet answereth to the complaint of the iust, that 23

† Because the sinner is prayled in the desires of his soule: and the vniust man is blessed.

† The



4. † The sinner hath exasperated our Lord, according to the multitude of his wrath he shal y not seeke to *y not seeke to reconer Gods*
5. † There is no God in his sight: his waies are defiled at al time. *fauour.*
Thy iudgementes are taken away from his face: he shal a rule *z The wicked*
ouer al his enemies *doth dominier*
6. † For he hath sayd in his hart: I wil not be moued from generation vnto generation, a without euil. *for a time, and thinketh he shal do so stil.*
7. † Whose mouth is ful of cursing, and bitternesse; and guile: *a and neuer*
vnder his tongue labour and sorrow. *sal into any*
8. † He sitteth in waite with the rich in secreete places, to kil *aduersitie but*
the innocent. *stil remaine*
9. † His eyes looke vpon the poore: he lyeth in wayte in secret, *Without mi-*
as a lyon in his denne. *serie or any*
euil.
10. † He lyeth in wayte to take the poore man violently: violently to take the poore man whiles he draweth him. In his snare he wil humble him selfe, and shal fal when he shal haue dominion ouer the poore.
11. † For he hath sayed in his hart; God hath forgotten, he hath turned away his face not to see for euer.
12. † Arise Lord God, let thy hand be axalted: forget not the *b The prayer*
poore. *of the iust in*
tribulation.
13. † Wherefore hath the impious prouoked God? for he hath said in his hart; He wil not enquire.
14. † Thou seest, that thou considerest labour and sorrow: that thou mayest deliuer them into thy handes.
To thee is the poore left: to the orphane thou wilt be an helper
15. † Breake the arme of the sinner and malignant: his sinne shal be sought, and shal not be found.
16. † Our Lord shal reigne for euer, and for euer and euer: ye Gentiles shal perish from his land. *c ye vilest*
17. † Our Lord hath heard the desire of the poore: thy eare hath *men.*
heard the *d The iust*
preperation of their hart; *ought alwayes to be readie prepared in hart, to suffer patiently al*
that shal happen vnto them
18. To iudge e for the pupil and the humble, that man adde no *e As the first*
more to magnifie him selfe vpon the earth. *workes of*
Christ in al humility and patience were strange, and hidan to the
world: (v: 1.) so his last iudgement shal be in maiesty and manifest
to al in exalting the blessed and suppressing the Wicked.



Some diuide
this Psalme
into two.
Sela a note of
change, or of
rest in musike,
or rather of
attention.
Al the Psalms
are iust 150.

21. After the 21. verse the late Hebrew Doctors diuide this Psalme, beginning therethe tenth, without anie new title: but only this word *sela*: VVhich the Septuagint, Theodotion, and Symmachus translate *Diapsalma*, that is, change of meeter, or musike, also pause or rest in singing. Aquila whom S. Ierom rather approoveth, translateth *semper euer*. Some English Bibles omitte it, others leaue it in the text, not translating it into English. It seemeth to most Interpreters to be added as a note to sturre vp attention. And it occureth often, not only in the end of Psalms, but also in other places. For it is thrise in the third Psalme. And therefore makeih no argument, that this Psalme should be diuided. And those which diuide this into two, ioyne two in the 147. Psalme. So that al agree in the number of 150. Psalms in the whole Psalter.

*Epist ad
Marcel.
Auno.
1577.
1552.
1603.*

PSALME X.

Gods proui-
dent care of
the iust.
The 3. key.

Dauid's freindes aduising him to flee from the persecution of Saul, he answereth, that his trust is in Gods protection. 2. Though the persecutor be very malicious, 4. yet God wil overthrow him, 5. and deliuer the iust.

a S. Augustin Vnto a the end the psalme of David
applieth it to heretiques, perswading Catholiques to repare vnto their separate
congregation, falsly calling it the montayne.

b *Te my frein-* I TRUST in our Lord: how say *est* ye to my soule: Passie
des say thus. I ouer vnto the mountayne as a sparrow?
c Persecuters † For behold sinners c haue bent the bow, they haue prepa- 2
ring al riger red their arrowes in the quiver, that they may shoote in
and force, d the darke, at them that be right of hart.
d falsly preiēd other causes against the innocent to destroy them.
e It is the ma † For they haue e destroyed the thinges, which thou didst per- 3
ner of perse- fite: but the iust what hath he done?
cutors, and especially of heretikes, to destroy and pul downe that others haue built.
† Our Lord is in his holie temple, our Lord his seate is in 4
heauen.

Abat. 2.

f Though God † His eies haue respect vnto the poore: his f eieliddes exa- 5
mine the sonnes of men.
or sleepe, yet his providence stil Watcheth, and obserueth al mens allions.
g Proueth by † Our Lord g examineth the iust, and the impious: but he 6
tribulations. that h loueth iniquity, hateth his owne soule.
h Continuāce in sinne bringeth damnation to the soule.
i God sparing † i He shal rayne snares vpon sinners: fyre and brimstone, and 7
for the time blast of stormes the portion of their cuppe.
at last must needes of iustice punish severely.

† Be-



8 † Because our Lord is iust and hath loued iustice: his countenance hath scene e quitie.

PSALME. XI.

The Prophet describeth the paucity of iust. men, and abundanc of wicked, both at Christs first coming in flesh, 6. and second in maiestie, in the end of the World.

The state of the Church in the first and last times of Christ.

The 6. key.

1 † Vnto *a* the end for *b* the oſtme, the *c* Psalme of Daud. *a* Christs first, *b* and last comming, *c* wil bring ioy to the elect.

2 **S**AUE *d* me Lord, because the holy hath sayled *e* because *d* Christ calverities are diminished from among the children of men. *leth his mystical bodie, him selfe. Act. 9. v. 4. e* False and duple dealing hinder from true faith.

3 † They haue spoken vaine thinges euerie one to his neighbour, deiceitful lippes, they haue spoken in hart and hart,

4 † Our Lord destroy al deiceitful lippes, & the tongue that speaketh *f* great thinges

5 † Which haue said: We wil magnifie our tongue, our lippes *f* Insolent & arrogant. are of vs, who is our Lord?

6 † For the miserie of the needie, and mourning of the poore, *g* *V*hen now wil I arise, saith our Lord: I wil put in *g* a saluation: I wil *sinne most abundantly* do confidently in him.

Christ came into this world: and in like case wil come to iudge.

7 † Wordes of our Lord, be chait wordes: siluer examined by fire, tryed from the earth, purged seuen fold.

8 † Thou Lord wilt *h* preserue vs: and keepe vs from this ge- *h* yet stil neration for euer. *there remaine*

some iust whom God preserueth.

9 † The *i* impious walke round about: according to thy highnes thou hast *i* multiplied the children of men. *i* God sometimes suffereth the wicked to do what euil they desire.

ANNOTATIONS. PSALME. XI.

9. *The impious walke round about.*] S. Augustin expoundeth this of worldlie Temporal demen desiring temporal thinges, signified by the seuen dayes, wherein this whole fires hunder- life is turned about, as in a whele, not prouiding for the eight day, which is the entrance eternitie, after the day of Iudgement. In an other place he sheweth also, that into heauen. this sentence agreeth aptly to the Platonistes, who taught, that this World neuer cadeth, but passeth and returneth round about, in a reuolution of manie yeares, Platonistes so that al thinges should happen againe euen as they did before, contrarie to error. this, and manie other Scriptures, affirming that God wil preserue the iust, and keepe them from the generation farther. VVheréas the reprobate, who sette their



their whole mind on temporal thinges, or expect a reuolution of al, shal eternally walke without the kingdome of heauen, & neuer enter in; though some may cal with the foolish virgins, saith S. Ierom (or some other learned author) vpon this place: *Lord Lord, open (the doore) to vs: but he wil answer: that I know you not.* Mat. 25.

PSALME XII.

A prayer in
tribulation.
The 7. key.

A general prayer of the Church, in tribulation, either temporal or spiritual.

a *It more perteyneth to the* † Vnto a the end, the Psalme of Dauid. 1
new testament then to the old.

How long o Lord wilt thou forget me vnto the end? How long doest thou turne away thy face from me?

b *Careful and almost perplex cogitation* † How long shal I put b counsels in my soule, sorrow in my hart e by day? 2

c *Very often* by reason of long persecution and mans Weaknes. 3
euerie day.

† How long shal mine enemies be exalted ouer me? 3

† Regard and heare me o Lord my God. 4

d *saluo: into mortal sinne.* Illuminate mine eies that I sleepe not d in death at any time: 5

† lest sometime mine enemy say: I haue preuailed against him. 5

They that trouble me, wil reioyce if I be moued: † but I haue hoped in thy mercie. 6

e *Patience in tribulation, and reward for victory.* My hart shal reioyce in thy saluation: I wil sing to our Lord which geueth me e good thinges: and I wil sing to the name of our Lord most high.

PSALME XIII.

Of Christs Incarnation. *After general grosse ignorance and impiety in the World, 7. Christ shal be incarnate, the Redemer of mankind.*
The 5. key.

† Vnto the end, the Psalme of Dauid. 1

a *wicked men drowned in sinne are at last so besotted in their vnderstanding, that they thinke in their hart* **T**HE a foole hath said in his hart: There is no God. They are corrupt, and are become b abominable in their studies: there is e not that doth good " no not one. *Psal. 52.*

b *desiled withal sortes of sinne. c not only the most wicked, but also al mankind were unable without a Redemer*
c *not only the most wicked, but also al mankind were unable without a Redemer*

† Our Lord hath looked forth from heauen vpon the children of men, to see if there be that vnderstandeth, and seeketh after God. *Rom. 3.*

† Al



3 Al haue declined, they are become d vnprofitable together: d Without
there is not that doth good, no not one. [*faith in Christ none had meritorie*
Their throte is an open sepulchre: with their tongues they *euil* workes
did deceitfully, the poyson of aspes vnder their lippes.

Whose mouth is ful of cursing and bitternesse: their feete These three
swift to sheed bloud. [*verses being not in the Hebrew, nor Greke, yet are*

in the English. an. 1577. and are three distinct verses in other psalmes. 5. 9. & 15.

e Destruction and infelicitie in their waies, and the way of e They are
peace they haue not knowen: there is no feare of God before wholly occu-
their eies. *pied in vexing others.*

4 f Shal not al they know that worke iniquitie, that deuoure my f The Prophet
people g as foode of bread? *speaketh this in the person of God.*

g With greedines to hurt the good.

5 They haue not inuocated our Lard, h there haue they trem- h Not belie-
bled for feare, i where no feare was. *uing in God.*

they feared Idols, that is, diuels: i who in dede can not hurt Gods seruants.

6 † Because our Lord is in k the iust generation, you haue k Though in-
I confounded the counsel of the poore man: because our Lord *numerable be*
is his hope. *very wicked, yet some are iust.*

I mocked and derided those that trust in God.

7 m Who wil geue from Sion the saluation of Israel: when our m The Pro-
Lord shal haue n turned away the captiuitie of his people, *phet wiseth,*
o Iacob shal reioyce, and p Israel shal be glad. *and withal*

prophecieth that Christ our saviour wil come, who is promised to Israel.

n Redemed man from the captiuitie of the diuel. o those that supplant vice
p and contem
plate God.

ANNOTATIONS. PSALME. XIII.

1. No not one.] S. Paul by this place, and the like (Isaie 59. v. 7.) confirmeth V Without
his doctrin (Rom. 3.) that both the Iewes and the Gentils (meaning al man- Christ's grace
kind) were in that state, that none, no not one without the grace of Christ, were no man is not
iust, nor could be iustified, nor saued by the law of Nature, nor of Moyses. can be iust.
V Which proueth the necessitie of faith. But neither that only faith iustifieth,
nor that the iustest are stil wicked, as Calvin and Beza falsly expound these
Scriptures. For the Prophets and S. Paul speake in these places of men before
they be iustified, teaching that al mankind was once in sinne, and none could
be iustified but by Christ. Neuerthelesse they teach also that men being iustified
must, and may *serue iustice vnto sanctification.* And that their workes are not then The law shew-
vnprofitable. For being made free from sinne (saith the same Apostle to the Ro- ed the insuffi-
mances. c. 6.) and become seruants to God, you haue your fruit, vnto sanctification, and ciencie of
the end is life euertlasting. V Which point of doctrin, how man is iustified, S. Augustin mans wil.
excellently, & briefly explicateth (l. 1. de spiritu et lit. c. 9.) in these wordes: The Grace cureth
iust are iustified freely by (Christ) his grace, they are not therfore purified by the the wil.
law: they are not iustified by their proper wil, but iustified freely by (Christ) his The wil being
grace. Not that it is done without our wil, but by the law our wil is sheved cured coope-
E wake,



careth with
grace.

weake, that grace might cure the wil, and the wil being cured might fulfil the law, not being vnder the law, nor needing the law.

Venial finnes
exclude not
from heauen.
Good workes
done in mor-
tal finnes
availe to
saluation.

VVhereto we may here adde (and so save labour of repeating this in other places) an other document of the same Doctor, in the same booke (de spirit & lit. c. 17.) that the iust do not live without some sinnes, and yet remaine in state of saluation: the wicke do som times certaine good workes, & stil remaine in state of damnation. For euen as (saith he) venial finnes without which this life is not life, do not exclude the iust from eternal life: so certaine good workes, without which the life of the very worst is hardly found, profite nothing the vniust man to eternal saluation, but in everlasting damnation, some shal haue more and so deliue torment.

PSALME. XIII.

Of eternal
Beatitudo.
The 10. key.

*For attayning eternal glorie in heauen, it is necessarie to flee from sinnes,
and do good workes.*

*a In heauē, as
appeareth by
the last verse.*

† The Psalm of David.

*b One requi-
sue thing is to
be free, or cleansed
from sinne. c the
second is to do good.
d Sincerely in
thought,
e word, and
f dede: g nor
h Glorie is
the reward of
good workes.
i Vsurie ex-
cludeth from
heauen.*

LORD who shal dwell in a thy tabernacle? or who shal rest in thy holie hill?

† He that walketh *b* without spot, and *c* worketh iustice.

† He that speaketh truth in his *d* hart, that hath not done guile in his *e* tongue. Nor hath *f* done euil to his neighbour, and hath not taken *g* reproch against his neighbour, *h* barked to detraction.

The malignant is brought to nothing in his sight; but them that feare our Lord, he *h* glorifieth: he that sweareth to his neighbour, and deceiueh not,

† that hath not geuen his money to *i* vsurie, and hath not taken *k* giftes vpon the innocent:

k Likewise doing wrong for bribes.

He that doeth these thinges, shal not be moued for euer.

ANNOTATIONS. PSALME. XIII.

VVhy this
and certaine
others are
called the
Psalms of
David.

1. *The Psalm of David* As the appropriating of the general name of Psalmes into some, doth not preiudice, but that the rest are also Psalmes, though they be called Prayers, Canticles, Test monies, and the like: so the application of Davids name to certaine Psalmes, preiudiceth not other authores of the rest. But the name of Psalm sheweth a spiritual song, apt for musical instrument; and the name of David by interpretation signifieth, that it particularly pertaineth to the beloued.

Both faith and
good workes
necessarie to
saluation.

2. *He that doeth these thinges* whereas this, or anie other place of holie Scripture, attributeth saluation to certaine good workes, neither faith, nor other workes are thereby excluded, but presupposed as no lesse necessarie, then those which are mentioned. Especially faith is alwayes requisite, without which it is impossible



Heb. 11. impossible to please God, and other vertues either in practise, or in purpose, and preparation of mind, when and where occasion requireth.

5. *shal not be moured for ever*] Al states of this world are mutable, and only eternal felicitie in heauen shal continue for ever. Therefore this Psalme can not be vnderstood of the Tabernacle, nor Temple of the old Testament, which were but figures of eternal glorie. But if so much puritie was then requisite, much more al sacceritie, and great sanctitie are necessarie for entrance into heauen.

Only the state of glorie is immutable.

PSALME. XV.

Christ, by the mouth of David, declarath his future victory, and triumph over the world, 9. and death.

Of Christs victory.

† The *a* inscription of the title *b* to David him self.

The *s*. key.

a Stylographia.

signifieth a thing most worthe to be noted, to witte, Christ

crucified.

b and most worthe of the prophets

consideration.

PRISERVA me o Lord, because I haue hoped in thee.

c Christ as

man d. d. of: en pray, as appeareth

in the Gospell.

† I haue said to our Lord: Thou art my God, because thou needest not my goods.

d Christs

passion was not needful nor profitable to God, but to man.

† To the saines, that are in his land, he hath made al my willes meruelous in them.

e God spea-

keith shewing

that Christ should make his meruelous charity knowen

to his Apo-

stles, and other seruantes.

† Their infirmities were *f* multiplied: afterward they *g* made *f* hast.

f Men feeling

their infirmi-

ties and miseries, g make hast in seeking remedies.

I wil not assemble their *h* conuenticles of bloud: neither

h Sacrifices,

wil I be mindful of their *i* names by my lipper.

i to idols shal

[reca: in Gentiles. i Their names shal be changed from heathen

to be called Christians.

† Our Lord *k* the portion of myne inheritance, and of my *k* E.ernal cuppe: thou art he, that wil restore myn *l* inheritance vnto me.

glorie of: steth

in seing God.

l God is the reward of suffering paines for Christ.

† *m* Cordes are fallen to me in goodly places: for *n* mine in-*m* In diuised inheritance is goodlie vnto me.

of temporal

inheritances, land is measured by cordes: as issue 10. so portions in

heauen are geuen with large measure. n Christ. l. o. received al

nations for his inheritance.

† I wil blesse our Lord, who hath *o* geuen me vnderstanding: *o* Wisdome to

more.



make good ele moreouer also euen til p night, my q veines haue rebuked
 Elion of spiri- me.

that thinges rather then temporal. p Not only by day, but also by night.

q Also my corporal paines geue me instruction.

r Christ had I r forsaue our Lord in my sight alwaies: because he is f at my s
 God continu- right hand, that I be not moued.

ally before his eyes: euerie man ought to thincke frequently of God.

f for God stil protecteth the iust.

† For this thing my hart hath beene glad, and my tongue hath p
 reioyced: moreouer also my flesh shal rest in hope.

t in limbo † Because thou wilt ' not leaue my soule in i hel: neither 10
 patrum. wilt geue v thy holie one to see corruption.

v Christs body corruped not in the graue.

w death and Thou hast made w the waies of life knowen to me, thou
 resurreccion shalt make me ful of ioy with x thy countenance: delecta-
 is the way to tions in thy right hand, euen to y the end.

life. x Perfect glorie consisteth in seing God. y in eternity.

ANNOTATIONS. PSALME. XV.

Christ a King 3. Our lord the portion of my inheritance] Christ whom the Iewes expected as
 sometimes ex- an earthlie conquerour, that should aduance himself and them temporally in
 ercised tem- this world, was in dede, as the children and multitude called him, king of
 poral iurisdic- Israel. (Iohn 12.) At which time (as also before) he exercised temporal iuris-
 tion.

God the pro- Nazareth King of the Iewes. But Christs chief inheritance, and reward of his
 per inheritance merites is God himself, as here he professeth by his prophet David: which is
 of Christ, and also the only true & perfect inheritance of al Christs seruantes, vtherfore Clergy
 Christians. men more particularly professe the same, when they first enter into their spiri-
 Clergie men tual state, adding and dedicating them selues to serue God in Ecclesiastical
 professe ex- function, not for temporal inheritance, but for a better lotte, God himself, who
 pressly to serue is al Good, and most perfect goodnes, true riches, and eternal inheritance. In
 God, for God which election of state to liue and serue God in, euerie Clergie man sayth: Our
 him selfe not Lord is the portion of my inheritance, and of my cuppe: Thou art he that wilt restore
 for temporal my inheritance vnto me. Man calleth it his inheritance, because he was created
 to profue. to serue God, and for his seruice to inherite God: which reward though he loſt
 by sinne, yet euerie one returning to Gods seruice, and perseuering therein,
 recouereth by Christ, new right and title to the same inheritance, performing
 their duties in their seueral vocations. Some traveling in the world, but not
 louing it: others sequestered from secular assayres, duly administering sacred
 offices, more peculiarly called Diuine seruice.

3. Not leaue my soule in hel] How Calvin and Beza sometimes corrupt this

Mat. 27.
 46.

Mat. 27.
 46.

Psal. 63.
 9. 11.
 2. 7. 10. 1.
 7. 4.

1517



1551.
1577.
1603.

text, alwayes pervert the sense, and most absurdly oppose them selves against Protestantes
an ancient holie Fathers, concerning the Article of Christs descending into soule denying that
into that part of hel called *limbus patrum*, is largely noted Gen 37. Act 2. & 1. Pet 3. Christ descen-
Only here we may not omitte to aduertise the reader, that some Protestants ded into lim-
Bibles permitting the word *hel* to remaine in the text, a latter Edition for *hel*, bus translate
putteth *grave*, with this only note in the former place, that *this is chiefly meant grave for bsh.*
of Christ by whose Resurrection all his members have immortality. And Act 2. they repete
their new text by this paraphrasis: *Thou shalt not leave me in the grave.* VVesting
that which pertaineth to the bodie, rising from the grave, to the soule, which
was not at all in the grave, at the time the bodie lay there.

PSALME XVI.

*Just mans prayer in tribulation, 10. describing his enemies cruelty, 13. by Gods provi-
dence prote-
ding the iust.
The j. key.*
way of imprecation foresheweth their destruction, 15. and declareth
that the iust shall be satisfied in glorie.

1 † The " prayer of David.

HEARS O Lord my *a* iustice: attend my petition: *a in my iust*
With thine eares heare my prayer, *b* not in deceitful *cause heare*
lippes. *my petition.*

b seing I pray sincerely, not in feained affection.

2 † From *c* thy countenance let my iudgement procede: let *c* Thou that
thine eies see equities. *d* declare my right against mine *aduersaries.*
seest at thinge

3 † Thou hast proued *d* my hatt, and visited it *e* by night: *f* by *d* my intencion
fire thou hast examined me, *g* and there is no iniquitie found *e* most secret
in me. *coitations.*

*f by tribulations. g whose conscience is pure from greuous sinne, may
pray with this confidence, otherwise repentance is first necessarie. But
the whole Church may euer pray in this maner, because there be al-
wayes some iust and holy, in respect of whom it is truly called holy.*

4 † That my mouth speake not the workes of men: for the *h* for thy pre-
b wordes of thy lippes I haue kept the *i* hard wayes. *ceptis.*

i the narrow way of vertue.

5 † *k* Perseuer my pases in thy pathes: that my steppes be not mo- *k none can*
ued. *[of them selues walke rightly, but by Gods helpe.*

6 I haue cried, because thou hast heard me O God: incline thyne
eare to me, and heare my wordes.

7 † Make thy mercies meruelous, which sauest them that hope
in thee.

8 † From them that resist / thy right hand keepe me, as the apple *l* against thy
of the eie. *[omnipotent powre*

9 † Under the shadowe of thy winges protect me: † from the *m* from their
m face of the impious, that haue afflicted me. *[cruel and furious countenance.*

E 3

Mine



My enemies haue compassed my soule, † they haue shut vp 10
 their mouth; their mouth hath spoken pride.
 they haue shut out all pittie or commiseration.

† Casting me forth now haue they compassed me: they haue 11
 sette their eyes to bend them vnto the earth.
 They intend utterly to destroy me euen in the ground.

† They haue taken me as a lion readie to the pray: and as a 12
 lions whelp dwelling in hid places.

† Arise Lord, p preuent him, and supplant him: deliuer my 13
 soule from the impious, q thy sword † from the enemies of 14
 thy hand.

q restrain their powre, which they haue by thy permission,
 that they may not persecute so much as they intend.

† Lord from r a few out of the land diuide them, s in their life 1
 prophesie, that their bellie is filled of thy secretes.

the wicked which are many, that at the day of iudgement be separated
 from the elect. Which iudgement beginneth sometimes in this life.

t the pleasures of this world, which God approveth not, nor acknowledgeth
 amongst good. They are filled with children: and they haue least their rem-
 nants to their little ones.

† But v I in iustice shal appeare to thy sight: I shal be w filled 15
 with thy glorie when thy glorie shal appeare.

w Nothing doth satiate mans mind, but the sight of God in eternall glorie.

ANNOTATIONS. PSALME XVI.

This Psalme 1. The prayer of David. This Psalme of the matter conceyned is called a prayer:
 called a Prayer. Which holie David so composed, as w. s both conuenient for him selfe, being
 is both a. molested with vniust afflictions by the wicked, and for any other iust person,
 sword & buck. or the whole Church in persecution, seruing. 2. a spiritual sword. Arise the
 let in affliction. enemies, and as a shield to beare of with patience and fortitude al their forces.

PSALME XVII.

David singu- King Davids thanks to God for his often deliuerie from great dangers.
 larly prore- first in general, 9. then more particularly describe. b Gods terrible manner
 ced by God. of fighting for him, 18. against his cruel, and otherwise potent enemies.
 The 8. key. 22. attributing the same to Gods good pleasure; and iustice of his cause,
 31. praiseeth God, 33. his only protector, 41. as a deprecator of his enemies.

† Vnto a the end, b to the seruant of our Lord David, who 1
 spake to our Lord the wordes of this canticle, in the day, that
 our Lord deliuered him out of the hand of al his enemies, and
 out of the hand of c Saul, and he said: (2. Reg. 12.)

David



*David, yet in figure of Christ: and of the Church, or euerie iust soule.
b The Holie Ghost inspired David to render these thanks for his
often deliuerie from dangers. c Saul is specially named because he
was his most potent worlialie enimie.*

2 **I** wil d loue thee o Lord e my strength: † Our Lord is my d These first
firmament, and my refuge, and my deliuerer: *words (as
also diuers others) are added; and many changed in this and other Psalmes
by the Septuagint, who often leauing the Hebrew text render the sense, and
so this agreeth in substance with the same Psalm recorded. 2. Reg. 22.
e by whom I am strong.*

Mat. 2.

My God is my helper, and I wil hope in him. My protectour
and the f horne of my saluation, and my receiuer.

4 † Praying I wil inuocate our Lord: and I shal be saued from *high & fir-*
mine enemies. *me saluation.*

5 † The g sorrowes of h death haue compalled me: and i tor- *g This is apt-*
rentes of iniquitie haue troubled me. *ly applied to
al mankind after his sal, declaring our state in sinne, and inducing to
penance, in the office of Masse on Septuagesima sunday. h mortal flesh
subiect to death. i violent incurfions o tentions to sinne.*

6 The sorrowes of k hel haue compalled me: the l snares of k exceeding
death haue preuented me. *great afflictions
of mind, like to torments of hel, which I also feare.*

l secrete tentations haue deceined me.

7 † In my tribulation I haue inuocated our Lord, and haue
m cried to my God:

*m Earnest
prayer is the best remedie in al tribulations.*
8 And n he hath heard my voice from his holie temple: and n *As it is cer-*
my crie in his sight, hath entered into his cares. *taine that God
heard Davids prayers; so he assuredly heareth al that sincerely flee vnto him.*

8 † The earth was shaken & trembled: the foundations of moun-
taines were troubled, and were moued, o because he was wrath. *o Gods anger
with them. against sinne maketh high and loftie thinges to shake, euen
the most obstinate presumptuous sinners.*

9 † p Smoke arose in his wrath: and fire flamed vp from his p *Divine
face: coles were kindled from him. wrath is like
to smoke of the nose, or flaming fire, and burning coles.*

10 † He q bowed the heauens, and descended: and r darkenesse q *Gods pu-*
vnder his seete. *nishment sometimes cometh so swiftly, as if the heauens
bowed towards the earth. r Gods fure is as a darke deso-
late night, or horrible mist.*

† And



Yet w^hē sinners repen^t God most speedely, as fleing with wings of mercie; comforteth & protecteth them.
 † And he *ascended* vpon the cherubs, and flew: he flew 11
 vpon the wings of windes.
God being in himselfe incomp^rehensible, is also secre^t in his determinations, and couereth in his proceedings or actes.
 † And he put darkenesse his *couert*, his tabernacle is round 12
 about him: darkesome water in the cloudes of the aire.
Gods splendor opprelling in this sense, yet signifieth, that denouncing
 Because of the *brightnesse* in his sight the cloudes passed, 13
 hayle and coles of fire.
 instructeth him by his meruelous workes. VWhich mystically
 Christ illuminateth the world by his Apostles, and other preachers
 his iustice, peace, and his *vvil* in al thinges p^rteyning to man.
 † And our Lord thundered from heauen, and the Highest gaue 14
 his voice: haile and coles of fire.
 † And he shot his arrowes, and dissipated them: he multiplied 15
 lightnings, and trubled them.
 † And the fountaynes of waters appeared, and the foundations 16
 of the world were reueled.
 At thy rebuke o Lord, at the blast of the spirit of thy wrath.
 † He sent from on high, and tooke me: and he receiued me out 17
 of manie *vvaters*.
 † He deliuered me *vv* from my most strong enemies, and from 18
 them that hated me: because they were made strong ouer me.
Saul, Absolon, Moabites, Ammonites, and al temporal and spiritual enemies.
 † They preuented me in the day of mine affliction: and our 19
 Lord was made my protectour.
the Prophet speaketh for most part in proper termes, vvithout Metaphores or other figures. Yet in the mystical sense of Christ, and Christians.
 † And he brought me out into largenesse: he saued me, be- 20
 cause of his good cause he *would* me.
 † And our Lord wil reward me according to my iustice, and 21
 according to the purity of my handes he wil reward me.
 † Because I haue kept the waies of our Lord, neither haue I 22
 done impiously from my God.
 † Because al his iudgements are in my sight: and his iustices 23
 I haue not repelled from me.
 † And I shal be immaculate *y* with him; and shal keepe me 24
 from mine iniquitie.
 † And our Lord wil reward me according to my iustice: and 25
 according to the puritie of my handes in the sight of his eies.
He repe- teth the 21. verse, inculcating that God wil render to euery one as they deserue.
 † With the holie thou shalt be holie; and with the innocent 26
 man thou shalt be innocent.

† And



- 27 † And with the elect thou shalt be elect: and with the per-
 uerse thou shalt be perverted.
 28 † Because thou wilt saue the humble people: and the eies of
 the proud thou wilt humble.
 29 † Because thou dost illuminate my lampe o Lord: my God illu-
 minate my darkenesse.
 30 † Because in thee I shal be deliuered from tentation, and in my
 God I shal *a* goe ouer the wal. *a* *passer*
al difficulties.
 31 † My God his *b* way is vnpolluted: the wordes of our Lord *b* *Gods pre-*
 are examined by fire: he is protector of al that hope in him. *cepts.*
 32 † For *c* who is God but our Lord: or who is God but our God? *c* *One only*
 33 † God that girded me with strength: and made my way im- *God, Creator*
 maculate. *and saviour*
 34 † That perfited my feete as it were of hartes: and setting me *of al.*
 vpon high thinges.
 35 † That reacheth my handes to battel: and hast put mine ar-
 mes, *d* as a bow of brasle. *d* *Amongst*
 36 † And hast geuen me the protection of thy saluation: and thy *other allies,*
 right hand hath receiued me: *David killed*
 And thy discipline hath corrected me vnto the end: and thy *a lion, and a*
 discipline the same shal teach me. *beare, & Ga-*
 37 † Thou hast enlarged my pases vnder me: and my steppes are *liath. 1. Reg.*
 not weakened: *17.*
 38 † I wil pursue myne enemies, and ouertake them: and wil
 not returne til they faile.
 39 † I wil breake them, neither shal they be able to stand: they
 shal fal vnder my feete.
 40 † And thou hast girded me with strength to battel: and hast
 supplanted them that rise against me vnder me.
 41 † And *e* myne enemies thou hast geuen me their backe, and *e* *At God*
 them that hate me thou hast destroyed. [*greatest strength to his seruants,*
so he diminisheth the natural strength and courage of his enemies.
 42 † They cried, neither was there that would saue them, to our
 Lord; neither did he heare them.
 43 † And I wil breake them to powder, as the dust before the face
 of winde: as the durt of the streates I wil destroy them.
 44 † Thou wilt deliuer me from the contradictions of the peo-
 ple: thou wilt appoynte me to be head of the Gentiles.
 45 † A people, *f* which I knew not, hath serued me: in the hea- *f* *Conversion*
 ring of the eare it hath obeyed me. [*of Gentiles to Christ, as the Moabites,*
Idumeans, and others were subdued by David. 1. Par. 11. 14. 18. 19. 20.
 F † The



*g The reuel-
ing and re-
probation of* † The *g* children being alienes haue lyed to me, the children 46
alienes are inueterated, and haue halted from their pathes.
the leives prefigured by Absolons rebellion and others. 2. Reg. 15. 16.

† Our Lord liueth, and blessed be my God, and the God of my 47
saluation be exalted.

h God stil † O God *h* which geuest me reuenges, & subdewest peoples 48
protekteth the vnder me, my deliuerer from mine angrie enemies.

Church of Christ, as he preserved David.

† And from them that rise vp against me thou wilt exalt me: 49
from the vniust man thou wilt deliuer me.

Use of Psal- † Therefore wil I confesse to thee among nations o Lord: and wil 50
mes is most say i a psalme to thy name,

frequent in the Church of Gentiles. See the praemial Annotations. page. 12.

Magnifying the saluations of his king, and doing mercie to his 51
Christ Dauid, and to his seeds for euer.

2. Reg.
22.
Rom. 15.

PSALME. XVIII.

*Propagation
of the Catho-
lique faith.
The 6. key.*

Gods perfect goodnes and glorie is shewed by his great workes, and by his
Apostles sent with heauenlic commission, to preach in al tongues to al na-
tions. 6. Christ coming into the world, and retorne vnto heauen. 8. his im-
maculate Law: 13. Wherin notwithstanding the iust shal haue neede to pray
for remission of smaller and daylie sinnes.

a perteyning † Vnto *a* the end, the psalme of Dauid.
to the beloned of the new Testament.

b The silent **T**H *b* heauens shew forth the glorie of God, and the 2
workes of firmament declareth the workes of his handes.
God declare his Majestie to them that consider thetof; his preachers declare
the same by wordes, to al that wil heare.

c The constant † *c* Day vnto day vttereth word: and night vnto night sheweth 3
course of ri knowledge.

mes sheweth that the same was disposed by Gods powre, and dayly propagation of faith,
especially of Christian doctrine sheweth Christs powre, & assured perpetuie of his Church.

d Some of c- † There are *d* no languages, nor speeches, whose voyces are 4
uery language not heard.

or natio have beleued in Christ, receiuing the Catholique Religion.

e S. Paul af- † *e* Their sound hath gone forth into al the earth; and vnto 5
firmeth that the endes of the round world the wordes of them.

it is haue bene fulfilled by the Apostles preaching in al the world. Rom. 10.

f By the † He put his tabernacle in *f* the sunne: & himself as a *g* brid- 6
sunne a most grome coming forth of his bridechamber.

excellen: as *d* superemental creature, the Prophet describeth Christ, making his course
through this world, illuminating, comforting and strengthening the Church his tabernacle,
wherein



wherein he perpetually dwelleth. g Christ the bridgrome, and the Church his
bride are neuer diuorced; his loue, wisdom, and powre, euer conseruing
her by his immaculate law.

Luc. 24.

7 He hath reioyced as a giant to runne the way, † his coming
forth from the toppe of heauen: And his recourse euen to
the toppe therof: neither is there that can hide him selfe from
his heate.

Mat. 17.

Mar. 13.

8 † " The law of our Lord is immaculate b conuerting soules: h The old
the testimonie of our Lord is faithful, geuing wisdom to law was like
little ones. wise pure in it

9 † The iustices of our Lord be right, making hartes ioyful: the selfe and holy
precept of our Lord lightsome; illuminating the eies. but the new

10 † The feare of our Lord is holie, permanent for euer and also maketh
euer: the iudgmentes of our Lord be true, iustified in them. the obseruers
selues. immaculate.

11 † To be desired aboue gold and much pretious stone: and
more sweete aboue honie and the honie combe.

Mat. 27.

Mar. 13.

12 † For thy seruant i keepeth them, in keeping them is k much i How sweete
reward. the law of
keeping it.

God is, his seruantes finde not by reading, or by hearing only, but by
k Conformably to this text the prophete professeth (Psal. 118. v. 12.) that he kept
them for reward, in which place the heretikes translation is corrupted.

13 † Sinnes l who vnderstandeth? from my secrete sinnes cleanse l None in this
14 me: † and from other mens spare thy seruant. life knoweth
and feareth.

perfectly his owne estate, whether he be worthy of loue or hate, Eccl. 9 but hopeth
If m they shal not haue dominion ouer me, then shal I be im- m If mortal
maculate; and shal be cleansed from the greatest sinne. sinnes haue

not dominion in the soule it is iust: and shal be in time immaculate from al sinne.

15 † And the wordes of my mouth shal be such as may please:
and the meditation of my hart in thy sight alwayes.

O Lord n my helper, and my o redemer.

n Gods hel-

ping grace is still necessarie to persouer, o as his first grace redeeming
man is necessarie for our first conuersion.

ANNOTATIONS. PSALME. XVIII.

8. The law of our lord is immaculate, conuerting soules.] Gods law in it selfe God conuer-
being most pure, and immaculate, is the proper meanes, whereby the Holie teith and iusti-
Ghost conuerteth soules from sinnes to iustice. Not that euerie one is iustified, fie h soules in-
which readeth, heareth, or knoweth the law, but by keeping it, through grace strutting the
of the Holie Ghost. VVho is the author and worker of iustice, by disposing by his law, and
the soule to cooperate in maner, partly here described: Gods faithful and most sweetly draw-
true testimonie, by his law, geueth wisdom, faith and knowlege to the hum- ing their free
ble, his right iustices, comfort the hartes of the faithful, his shew precept teacheth cooperation
show their duties, his holie feare perserueth with them; his true iudgements are most by grace.

E 2

delectable,



delectable, and *desiderable* aboue al vworldlie riches or pleasures. So by these and like spiritual motiues the soule freely desireth, accepteth, vnderstandeth, endureth, and by continual assistance of grace, obserueth Gods law; and so meriteth the great reuward, which is promised for keeping it. 7. 12. 1. Tim. 4. 7. 6.

PSALME XIX.

The subjects
prayer for
their superior.
The 7. key.

Faithful people ioyne their prayer, for their Prince or Prelate, 4. With sacrifice offered for his preservation, and prosperous successe.

a Though
such a prayer
yet it more

† Vnto *a* the end, the Psalme of Dauid.
was very hily made for Dauid Ezechias, or other kinges of Iuda,
properly serueth for Christian Kinges and Prelates.

b The king,
or o. her super-
rior praying
be appld to
mystical body
his seruantes

¶ **O** Vn Lord heare *b* thee in the day of tribulation: the name
of the God of Iacob protect thee.
for him selfe, his subjects pray with him, and for him. It may also
Christ, praying whiles he was mortal, or now praying for his
the Church, but in both these cases, our prayers are only necessary for
not for him.

† Send he ayde to thee from the holic place: and from Sion
defend he thee.

c The He-
brevv vword

† Be he mindeful of al thy *c* sacrifice: and be thy holocaust
made *d* fatte.

M I N C A
in forme of

signifieth sacrifice of floure, and vnbloudy, so pertynech to the Eucharist,
bread, and vine. *d* be acceptable for him, for vvhom it is offered.

† Geue he vnto thee according to thy hart: and confirme he al
thy counsel.

e in the
prosperous
state of thee

† We shal reioyce *e* in thy saluation: and in the name of our
God we shal be magnified.

† Our Lord accomplish al thy petitions: now haue I knowen

f his anointed
king, or Priest
our Saviour

that our Lord hath saued *f* his CHRIST.
Mystically faithful people acknowledge the victory of Christ
ouer death and al enemies.

He shal heare him from his holic heauen: the saluation of his
right hand is, *g* in powers.

g in great
streingth, or

† These in chariotes, and these in horses: but we wil inuocate
in the name of the Lord our God.

i men trusting
in humane
and worldly powre

† They are bound, and haue fallen: but we haue risen and
are set vpright.

k By proce-
tion of the
head the body

† Lord *k* saue the king, and heare vs in the day, that we shal
inuocate thee.

is also conserued.

PSALME.



PSALME. XX.

Praise to God for Christs exaltation after his passion: 9. And depression of his enemies.

*Christs exaltation.
The 5. key.*

1 † Vnto *a* the end, the Psalme of Dauid.

to the new Testament, principally to Christ, partly to godly and kinges, and generally to al the blessed, which ouercome spiritual

a Perteyning victorious enemies.

2 **L**ORD in *b* thy power the king shal be glad: and vpon thy saluation he shal reioyce exceedingly.

ouercoming his enemies by his diuine powre, reioyeth

b Christ our king as man in victorie.

3 The *c* desire of his hart thou hast geuen him: and of the wil of his lippes thou hast not defrauded him.

c Christs most special desire

was the saluation of his people.

4 † Because thou hast *d* preuented him in blessings of sweetnesse: thou hast put on his head a crowne of pretious stone.

verified in Christ, is also applied to Martyres, which suffer in preparation of mind to suffer death for the

d This most principally or are ready truth.

5 † He asked life of thee: and thou gauest him length of daies for euer, and for euer and euer.

6 † Great is his glorie in thy saluation: glorie and great beautie thou shalt put vpon him.

7 † Because thou shalt geue him *e* to be a blessing for euer and euer: thou shalt make him ioyful in gladenesse with thy countenance.

e Al Sainctes receiue blessing of glorie, blest that Gen. 22. 144. 1.

but only Christ imparteth such grace to others: for in him al are eternally glorified.

8 Because the king hopeth in our Lord: and in the mercie of the Highest he shal not be moued.

9 † Let *f* thy hand be found of al thy enemies: let thy righthand find al, that hate thee.

f The iust conforming their be punished. come to passe.

desires to Gods vvil, do pray that the wicked may. It is also a prophetic, that so it shal

10 † Thou *g* shalt put them as an ouen of fyre *h* in the time of thy countenance: our Lord in his wrath: shal trouble them, and fyre shal deuoure them.

g And so it foloweth in the next

verbe: Thou shalt put them &c. h This also can not be vnderstood of anye who in the general or particular iudgement shal geue sentence

but of Christ, vpon the

wicked. i And immediately hel fire shal deuoure

11 Their *k* fruite thou shalt destroy from the land: and their seede from the children of men.

k All the wicked, and namely the Iewes who persecuted Christ, faile in their

12 Because they haue turned the euils vpon thee: they haue deuoured

f 5

sed count



sed counsels, which they could not establish.

Because thou shalt put them backe: in thy remnantes thou shalt prepare their countenance.

1 While the wicked perishe, the iust Be exalted Lord in thy powre: I we wil chaunte and sing thy powers.
rish, the iust reioyce and praise God in songue and Psalmes.

PSALME XXI.

Christ's Passion & effectes thereof.
The 5. key. Christ prayeth in his Passion, 7. describeth the acerbities thereof; 20. foresheweth by way of prayer his Resurrection: 23. more clerly the fundation and propagation of his Church (27. & 30. interposing the singular foode of the most blessed Sacrament) even to the endes of the earth in al nations.

a Redemptiō of mankind b Vnto the end c for the a morning enterprise, the Psalmes of Dauid.

vnderstand by Christ, and performed by his death, beganne to be shewed by his Resurrection in the morning of the third day. s. Aug.

b in figure of Christ the beloved of God.

c God is God of al his creatures, but in my God haue respect to me: d why hast thou forsaken me? e far from my saluation are the wordes of my finnes.

more peculiar sorte God of Christ by personal vnion. d Thou neither deliuerest me fro dying: nor yeldest me such comfort, as thou vouchsafest to other Sanctes.

7. 6. Mat. 27. e I am neither deliuered from dying, nor comforted in my passion, hauing vnderstanden to dye for the finnes of mankind, & reputed them as myn owne wordes or factes.

f Albeit I crie My God I shal crie f by day, g and thou wilt not heare: and by night, and h not for follie vnto me.

by night, on the crosse and in the garden, to haue the chalice of death remoned from me, and shal not be heard, h Yet there is no follie, nor fault in this petition, which is with submission of mans wil to Gods wil.

i Thou from heauen wilt heare when it is conuenient. k the prayse of Israel. 4
the Church worthely praiseth.

l Patriarkes, † In thee l our fathers haue hoped: they hoped, and thou didst 3
Prophets, and deliuer them.

either holy mē praying in their distresses obtained their requestes.

m VVere temporally deli- They cried to thee, and were m saued: they hoped in thee, and 6
uenced by thy mightie hand from their persecuters. n were n not confounded.

o God that † o But I am a p worne and no man: a q reproch of men and 7
comforted his r outcast of the people.

seruantes in their tribulations, leife Christ without his ordinarie consolation, to suffer more then ever any other did. p wicked persecuters respected not Christ as a man, but contemned him, as a very worne q as most reprochful of al men.
x as the basest of al the people.

† / Al

Mat. 27.



8 † Al that see me haue scorned me: they haue spoken with
the lippes, and wagged the head. *[became Christs cruel enemies at the time of
his passion, afflicting, blaspheming, and scorning him, as the Euangelistes record.*

9 † He hoped in the Lord, let him deliuer him: let him saue
him, because he wil him. *The Euan-
gelistes write*

*how al these thinges were fulfilled by wicked men speaking these
blasphemies, and reproches. v God seemed to be wel pleased with Christ, as*

Sonne: if it be so, let him deliuer him from these afflictions, say these

10 † Because thou art he that w hast drawen me out of the
wombe: my hope from the brestes of my mother. *w diuine
powre with-*

out man formed me in the wombe of my mother

11 † Vpon thee I haue bene cast from the matrice: y from my
12 mothers wombe thou art my God, † depart not from me. *z As I have no
father but thee*

O God: so without intermission from myn incarnation to this

time, I haue

had thee my protector: y leaue me not now without comforte

dye as thou hast determined, and I freely consented: yet leaue

me not in

death but raise me againe to life. Psal. 13. v. 9. 10.

Because tribulation is verie high: because there is z not that
wil helpe. *z Almost al*

[are become myn enemies, and those few that

would, can not helpe me.

13 † Manie a calues haue compassed me: b fatte bulles haue
besieged me. *a Delicate
[lasciuious youngmen, b and the scribes Pharisees and elders of
the people haue al conspired against me.*

14 † They haue c opened their mouth vpon me, as a lion raue-
ning and roaring. *c condemning
[me and perswading the people to grie:
Crucifie, crucifie him.*

15 † As d water I am powred out: and al e my bones are dis-
perled. *d so weakned
[with paines of torments, as fluide water not able to consist. e My bones
and strongest partes of my bodie are weakned, verifed, when our
Saviour sel
downe under his crosse.*

f My hart is made as waxe melting in the middes of my bellie.
*f the part that
first and last lieth is weakened as soft waxe by heat of the fire, and ready
to faile.*

16 † My strength is withered as a g pot-shard, and my tongue
h cleaued to my iawes: and thou hast i brought me downe
into the dust of death. *g al my pow-
res, and radi-
cal humiditie
exceding
thirst.*

*is dried vp, as a potters vessel is baked in the furnace. h Through
great drought, which our Saviour professed on the crosse saying: i*

thus thou O God hast suffered me to come to the last breath of

life, next to

died. v. 21.

17 † Because manie k dogges haue compassed me: the counsel
of the malignant hath besieged me. *k Againe this
royal Prophet
as cleere as the
historic.*

recounteth by whom, and how our B Saviour should suffer, euen

Euangelistes afterwards haue written the

18 They haue digged my hailes and my secte: † they haue
i numbered



- I Our Saviour** / numbered al my bones.
cariously was foracked on the crosse, that his bones might be scene and counted.
- in the persecu** But themselves haue *m* considered and beheld me: † they 19
tion haue *n* deuided my garmentes among them, and vpon my
decimena a vesture they haue cast lot.
us cunctis beheld it with their eyes, and without al compassion persisted in malice,
reioyced blasphemed. & the souldiers that crucified our Saviour, taking his
garmentes of their prayes: & yet in mystrie of his Church, did not his coate.
p ele pro- † But thou Lord *p* prolong not thy helpe from me: looke 20
peccatu toward my defense.
Christ's speech re,urrection.
- g Christus** † Deliuere, o God, *g* my soule from the sword: and myne 21
ua. not sepe- r onlie one from / the hand of the dog.
rared from us bodie by force of the tormentis, but he preuenting death freely yeldd
up his spirit. *1. 10. 7. 9. & 10.* & the most pure, and sanctified soule, of whose
salues another iust oules are sanctified. / that it stay not in hel, which deuoured
al other soules in the old Testament.
- The propa-** † Saue me out of the lions mouth: and my humilitie from the 22
gation of the † " I wil : declare thy name to my bretheren: " in the middes 23
Church of of the Church I wil prayse thee.
Christ in al nations.
- v not the car-** † Ye that feare our Lord praise him: al the v seede of Iacob 24
nal but spiri- glorifie ye him:
tal children of Iacob, Isaac, and Abraham. *Rom. 9. v. 8.*
- the Church** † Let al the seede of Israel feare him: because he hath not con- 25
ge hered both temned, nor despised the petition of the poore. Neither hath
of leues and he turned away his face from me: and when I cried to him he
ovue bodie, heard me.
- g those that** † With thee is my praise in w the great Church: I x wil ren- 26
be faifful, der my vowes in the sight of them that feare him.
humble and Gentiles is very great and vniuersal. & Our Saviour promised to geue his
poore in spirit the bread of life *1. 10. 6.* and performed the same at his last supper.
- B. Sacrament** † " The y poore shal eate, and shalbe filled: and they shal 27
a Gentiles praise our Lord that seeke after him: their hartes z shal liue
which haue for euer and euer.
- bene idolaters** participat the fruit of this most excellent Sacrament. & The effect of this 28
preached, and is the resurrection in glorie, and life everlasting.
- †** Al the endes of the earth & shal remember, and be conuer- 29
 ted to our Lord:
† And al the families of the Gentiles shal adore in his sight. 30
 † & Because



- 30 † *b* Because the kingdome is our Lords: and he shal haue domi-
 nion ouer the Gentiles.
ther deserue to be conuerted, nor to perseuere in iustice; yet Christ merite to haue a continual kingdom; which is the perpetual visible Catholique Church.
- 31 † Al the *e* fatte ones of the earth haue eaten, and *d* adored: *c* Not only the
 in his sight shal al fal, *e* that descend into the earth. *poore sorte.*
but also the mightie ones of the world shal be conuerted to Christ, participate his B. Bodie in the Sacrament: d and religiously dore the same. e Al that adore God, shad adore him in this Sacraments.
- 32 † And *f* my soule shal liue to him: and my *g* seele shal serue *f* Death being
 him. *once ouer-*
come, it shal haue no more powte. g Againe the prophet inculcaterh the continuance of the Catholique Church.
- 33 † The generation to come shal be shewed to our Lord: and *h* *Apostles,*
 the *b* heauens shal shew forth his iustice to the people that *and other*
 shal be borne, whom our Lord hath made. [*preachers of Christ.*]

ANNOTATIONS. PSALME. XXI.

1. *For the morning enterprise.*] In respect of the end for which Christ suffered, Christ's Resurrection. This Psalme is intituled: *for the morning enterprise*; that is, for Christ's glorious Resurrection, and other effectes of his Passion. Which holie David by the spirit of prophecy so describeth here long before with diuers particular circumstances as the Euangelistes haue since historically recorded, that it may not vnjustly be called, *The Passion of Iesus Christ according to David.* The Passion of Christ according to David.
3. *Thou wilt not heare.*] Our B. Sauour seeing his most terrible death imminent, prayde conditionally, *if it pleased his heauenlie Father*, to haue the same removed from him; and was not heard, as the Psalmist here prophecieth. The Christ's conditional prayer was not heard. The principal reason was, because God of his diuine charitie had decreed, that mankind should be redeemed by this death of his Sonne. Christ also him selfe of his excellent charitie, consented here vnto & therefore persisted not in his conditional prayer, but added and absolutely prayed, that not his owne wil, but his Fathers might be fulfilled. And in this he was heard, to his owne more glorie, and other infinite benefites of innumerable soules, as it followeth, v. 25. *when I cried to him he heard me.* S. Paul also witnesseth [Heb. 5. v. 7.] that Christ offering prayers and supplications to him that could save him from death, *was heard for his reverence*; that is, in respect of his inestimable merite in humane nature vnited in person to God. An other cause, why Christ was not deliuered from violent death, as manie holie persons were, when they cried to God in distresses, as S. Augustin sheweth [Epist. 120. c. 12.] was for example to Christians, whom God will haue to suffer temporal afflictions, and death, for the glorie of life everlasting, according to S. Peters doctrine, *Christ suffered for vs, leaving an example that you may follow his steppes*: Christ's suffered for our example.
12. *They haue digged.*] Of obstinate malice the Iewes haue corrupted this place (and God knoweth how manie others) in the Hebrew text of some editions, reading *caari*, which signifieth *a lion*, without al coherence of the sense for *caari* they digged or peared, to auoid so plaine a prophetic of nailing Christ's hands and feet to the crosse. The Hebrew text corrupted by the Iewes.



This Psalm
is of Christ.

21. *I wil declare thy name to my brethren*] Here it is euident that this Psalm is of Christ, not of David, by S. Pauls allegation (*Heb. 2. v. 11. 12.*) saying: He that sanctified (to witte Christ) disdained not to cal the sanctified his bretheren.

Prophecie of
the visible and
vniuersal
Church.

23. *In the middes of the Church I wil praise thee*] After Christs Passion and Resurrection, in the rest of this Psalm, other two principal pointes of Christian Religion are likewise prophesied: His perpetual visible Church, and the B. Sacrament of his bodie. The former is here prophesied by way of inuiting *at the seede of Iacob to glorifie God (v. 24.) at the seede of Israel to feare him (v. 25.)* to wit, innumerable Christians the true Israelites, the vniuersal Church in the whole world. As for heretical pottes, or parcels in the world, such as the Donatistes, which going forth from the Catholique Church say: Christ hath lost his great Church, the diuel hath taken the whole world from him, and he remaineth only in a part of Africa, they do not praise God (saith S. Augustin) but dishonour God and Christ, as if God were not faithful in his promise, as if Christ were dispossessed of his kingdome the Catholique Church. Lest anie should replie, that Christ is praised though the Church be decayed, or be very smal, the Holie Ghost hath preuented such arguments, saying: *v. 26. His praise is in the great Church.* VWhich could neither be verified in the part of Donatistes in Afrike, nor now in the part of Protestantes since Luther in Europe. Further S. Augustin explicateth, & vtgeth the verses folowing in this Psalm, against the same blind, deafe, and obstinate Donatistes, who did not, or would not see, nor heare, that *at the endes of the earth shal remember, and be conuerted to our Lord.* The holie Scripture saith not, *the endes of the earth, but at the endes*: wel goe too (saith this great Doctor) peraduenture there is but one verse, thou thoughtest vpon some thing els, thou talkedst with thy brother, when one read this; marke, he repeteth and knocketh vpon the deafe; *At the families of the Gentiles shal adore in his sight*: Yet the heretike is deafe, he heareth not, let one knocke againe: *because the kingdom is our Lords, and he shal haue dominion ouer the Gentiles.* Hold these three verses bretheren. Thus and more S. Augustin against those that thinke the true Church may faile, or become inuisible or obscure. And though it be not in like prosperous state at al times, and in al places, yet it is alwayes conspicuous, and more general then anie other congregation professing whatsoever pretended religion.

in hunc
psal.

S. Augustin pro
meth the
Church to be
alwaies visible
and great by
this Psalm.

The Eucharist
prophesied in
this place.

27. *The poore shal eate.*] Seing this Psalm is of Christ, as is proued by S. Pauls allegation of 21. verse, and by the concordance therof with the Euangelists, it is necessarily deduced, that the *poore* mentioned in the former verse, and these wordes, *the poore shal eate and be filled*, can not be referred to the sacrifices of the old Testament, but to the blessed Sacrifice and Sacrament of the Eucharist, which our Sauiour promised, after he had replenished the people with five loaves, and which he instituted at his last supper in presence of his Apostles. So S. Augustin doubteth not to vnderstand it, and to teach, as wel in his duple exposition of this Psalm as in his 120. Epistle. c. 27. The poore, that is the humble and poore in spirit shal eate & be filled, the fatte ones, or the rich being proud, do also adore and eate, but are not filled. They also are brought to the table of Christ, and participate his bodie & blood, but they adore only, are not also filled, because they do not imitate (Christs humilitie) they disdaine to be humble. VWhere it is clere, this holie father by Christs bodie and blood meaneth not bread and wine as signes of his bodie and blood, for bread and wine can not be lawfully adored: neither doth he meane our Lords bodie as it was on the crosse, or is in heauen, for so it is not eaten, but as it is in formes of bread and wine on Christs table, the Altar.

Real presence
of Christ in
the Eucharist.

PSALME.



PSALME. XXII.

A forme of thankesgeving for al spiritual benefites (described under the metaphor of temporal prosperitie) euen from a sinners first conuersion, to final perseuerance, and eternal beatitude.

Thankesgeving
for Gods pro-
tection.
The 7. key.

1 † The Psalme of Dauid.

Isa. 40.
Iere. 23.
Ezech. 34.
Isa. 10.
1. Pet. 2.
Or. 5.

2 **O** V R a Lord ruleth me, and nothing shal be wanting to a *Christ the good pastor,*
me: † in place *b* of pasture there he hath placed me. *gouerneth, protecteth, b and feedeth his faithful stocke.*
3 Vpon *c* the water of refection he hath brought me vp: † he *c Baptisme of regeneration,*
hath *d* conuerted my soule.

d which is the first iustification.

He hath conducted me vpon *e* the pathes of iustice, *f* for his *e Gods pre-*
name. [*ceptis which the baptised must obserue. Mat. 28. v. 20. f Saluation is*
in the name and poure of Christ, not in mans owne merites.

4 † For, although I shal walke in *g* the middes of the shadow *g in great*
of death, I wil *h* not feare euils: because thou art with me. *dangers of*
sentations to mortal sinne, h yet by Gods grace we may resist.

Thy *i* rod and thy *k* staffe: they haue comforted me. *i Gods dire-*
ction and law is streight, k and strong.

5 † Thou hast prepared in my sight *l* a table, *m* against them; *l Christ hath*
that truble me. *prepared for*

our spiritual soode the B. Sacrament of the Eucharist. *s. Cyprian. Epist. 63. Eutim. in hunc Psal.*
m against al spiritual enemies, the world, the flesh, and the diuel.

Thou *n* hast fatted my head with oyle: and my *o* chalice in- *n Christian*
briating how goodlie is it! *soules are also*

strengthened by the Sacraments of Confirmation, Penance, holie Orders, *Marrimonie,*
and Extreme Vnction. *o The B. Sacrament and Sacrifice of Christs bodie and blood.*

6 † And thy mercie shal folow me *p* al the dayes of my life: *p continual*
and final pesseuerance is by Gods special grace.

And that I may dwel in the house of our Lord, *q* in longitude *q in eternal*
of dayes. *life.*

PSALME. XXIII.

Christ is Lord of the whole earth, being Creatour, and Redemer of man. *Christ Lord of*
3. Good life (with faith in him) is the way to heauen. 7. whither Christ *al the world.*
ascending with triumph Angels admire him. *The 5. key.*

1 † The *a* first of the Sabbath, the Psalme of Dauid. *a Christ ri-*
sing from death the first day of the weeke, had al poure gentes him in
heauen and in carib. Mat. 28.



b Not only the soile it selfe but al the fruiſt, and al that dwel therein are Gods.
TH*e* earth is our Lordes, and *b* the fulnesse therof: the round world, and al that dwel therein.

Because he hath founded it vpon the seas: and vpon the riuers 2
 hath prepared it.

c Though Christ created † Who *c* shal ascend into the mount of our Lord? or who shal 3
 stand in his holie place?

and redeemed al, yet only the iust shal inherite beauen.

† The innocent of handes, and of cleane hart, that hath not 4
d not occu- taken his soule *d* in vayne, nor sworne to his neighbour in
 pied himselfe guile.

in vaine and unprofitable thinges, but in commendable workes.

c Gods mercy † He shal receiue blessing of our Lord: and *c* mercie of God 5
 goeth before his Sauour.

iustifications iust workes folow, and so glorie is the reward of al.

f This sorte of † This is *f* the generation of them that seeke him, of them 6
 people *this* that seeke the face of the God of Iacob.

seruing God, shal receiue everlasting blisse.

† The prophet † Lift vp your gates *g* ye princes, and be ye lifted vp *o* eternal 7
 contempla- gates: and the king of glorie shal enter in,

ting in spirite Christs Ascension, inuitedh Angels to receiue him, and (by
 prolopopoia) speaketh also to the gates of beauen, by which he is to enter.

b Angels an- † *b* Who is this king of glorie? Our Lord *i* strong & mightie 8
 wer admitting, our Lord mightie in battel.

& demanding as in a dialogue, how Christ is become so glorious? *i* The Prophet
 answereth that Christ by his powre hath ouercome al enemies in battel.

k Againe he † *k* Lift vp your gates ye princes, and be ye lifted vp *o* eternal 9
 willetb *An-* gates: and the king of glorie shal enter in.

gels to open the gates, and biddeth the gates to enlarge them selues.

l the Angels l Who is this king of glorie? *m* The Lord of powers he is the
 demandat. king of glorie.

*before: m the prophet answereth: that Christ is Lord also of Angels, and
 al beauenlie powres vnder God.*

PSALME XXIIII.

*A general prayer of the faithfull against al enemies, 4. with desire to be
 directed in the way of godlines, 7. and to be pardoned for sinnes past. 9.
 acknowledging Gods meeknes, 17. our weaknes, necessitie of helpe, and
 hope in God: 22. concludeth with prayer for the whole Church.*

a This Psalme † Vnto *a* the end, the Psalme of David.

pertyneth more properly to the new testament. And is artificially composed: the verses
 beginning with distinct letters in order of the Hebrew Alphabet, to the last verse.

To



- 2 **T**O THEE O Lord I haue lifted vp *b* my soule: † my *b* my mind,
 God in thee is my confidence, let me *c* not be ashamed: *to be attēue.*
c not be frustrate of my petition.
- 3 † Neither let mine enemies scorne me: for al *d* that expect *d* that pati-
 thee, shal not be confounded. *the time when God wil assist.*
ently expect
- 4 † *e* Let al be confounded that do vniust thinges in vayne. Lord *e* This manner
 shew me thy wayes: and teach me thy pathes. *of praying is*
frequent in the Psalmes, signifying as a prophēcie, that so it wil come to passe
and the conformitie of the iust to Gods iustice.
- 5 † Direct me *f* in thy truth, and teach me: because thou art *f* in true faith
 God my Sauour, and thee haue I expected *g* al the day. *and religion.*
g al our life we must desire more and more knowlege of true doctrine.
- 6 † Remember O Lord thy commiserations, and thy mercies:
 that are from the beginning of the world.
- 7 † The sinnes *h* of my youth, and *i* my ignorances doe not *h* from the
 remember. *[first vse of reason, at which time manie are careles, i & negligent*
to lerne how to serue God.
- According to thy mercie remember thou me: for thy good-
 nesse O Lord.
- 8 † Our Lord is *k* sweete, and *l* righteous: for this cause he wil *k* As God is
 geue a law to them that sinne in the way. *sweete in ge-*
ning good motions: I so he is seuerē to them that resist his grace.
- 9 † He wil direct the milde in iudgement: he wil teach the
 meeke his wayes.
- 10 † Al the wayes of our Lord, be *m* mercie and *n* truth, to them *m* God merci-
 that seeke after his *o* testament and his *p* testimonies. *fully preuen-*
o Gods law is. *his wil.*
o and iustly rewardeth good workes.
his covenant with man: p and testimonie of
- 11 † For thy name O Lord thou wilt be propitious to my sinne:
 for *q* it is much. *q* sinne in re-
his grace.
- 12 † Who is the man that *r* feareth our Lord? he *i.* appoynteth *r* He that fea-
 him a law in the way, that he hath chosen. *reth God*
which is the beginning of wisdom, receiveth five spiritual commodities
here mentioned: 1. God instructeth him by his law.
- 13 † His soule *1.* shal abide in good things: and *3.* his seede shal *2.* bestoweth
 inherite the land. *[al necessities vpon him: 3. others shal imitate*
his good example.
- 14 † Our Lord is *4.* a firmament to them that feare him: & *5.* his *4.* God wil
 testament that it may be made manifest to them. *[protekt him: 5. According*
to Gods covenant he shal enjoy the manifest sight of God for his eternal reward.



† Myne eies are alwayes to our Lord : because he wil plucke 15
my feete out of the snare.

† Haue respect to me, and haue mercie on me : because I am 16
mans weak-nes without Gods helpe.

† The tribulations of my hart are multiplied : deliuer me from 17
Tribulations & my necessities.

*can not be avoided, but must necessarily be suffered : therefore o
God geue vs grace to passe through them without sinne.*

† See my v humiliation, and my labour : and w forgeue al my 18
v myn affli- sinnes.

ction. w take away the cause and affliction wil be mitigated.

† Behold mine enemies, because they are multiplied, and with 19
wicked men x: vniust hatred hated me.

of hatred do endenour to draw others into sinne.

† Keepe my soule, and deliuer me : I shal y not be ashamed, 20
*y Those that hope in God because I hoped in thee.
shal neuer be confounded.*

† The innocent and righteous haue cleaued to me : because I 21
expected thee.

† z Deliuere Israel o God, out of al his tribulations. 22

*letters of the Alphabet being complete in this Psalme, this last verse beginneth with
Pere, Redemptio, praying God to redeme and deliuer Israel, that is, the whole
Church from tribulations.*

PSALME. XXV.

Dauids prayer distressed in persecution. The 8. key. *David in banishment among the Philistines, trusteth in the iustice of his
cause, & prayeth God earnestly to deliuer him, that he may with
more freedom and commodity serue him as he desireth.*

† Vnto a the end the Psalme of Dauid. 1
Psalme is also a conuenient prayer for anie Christian in tribulation.

† V D G E b me o Lord because I haue walked in my inno-
*God arbiter cencie : and hoping in our Lord I shal not be weakened.
of the cause between Saul and me, thou knowest myn innocencie in this behalfe,
though I am vniustly charged by Saul, and his freinder.*

† c Proue me Lord, and tempt me : burne my reynes and my 2
I be not so in- hart.

*I desire, and as in respect of Saul I hope that I am, do thou
O God proue me as thou wilt by tribulations.*

† Because thy mercie is before mine eies : and I am wel pleased 3
in thy truth.

† I d haue



- 4 † I *d* haue not sitten with the counsell of vanitie: and with them that doe vniust thinges. I wil not enter in
a good conscience, and zeale against the wicked, alleageth his sincere more then ordinarie men may do, God so inspiring him *d* David in confidence of proceeding, extraordinarily.
- 5 † I *e* haue hated the Church of the malignant: and with the impious I wil not sitte.
- 6 † I *e* wil wash my handes among innocentes: *f* and wil passe thy altar o Lord:
euerie Priest reciteth in Masse, before he offer the holie Sacrifice, professing, & putting him selfe in memorie, that he must only communicate with the innocent, or of pure conscience; f and so approach to the Altar. prefigured Leuit. 16. v. 4. *e* The rest of this Psalme
- 7 † That I *g* may heare the voice of praise, and *h* shew forth al thy meruelous workes.
hart from euil and vaine thoughtes I wil attend to godlie inspirations, h and so with mental prayer, and external voice (as the holie order of this sacred office requir-eth) praise thee o God in thy meruelous workes. *g* Shutting the eares of my
- 8 † Lord I haue loued *i* the beautie of thy house, and the place *j* of *k* the habitation of thy glorie.
loue the excellencie of this place dedicated to thy seruice: where is true faith, vnitie, and charitie of thy people, the guard of holie Angels, the administratiō of sacred mysteries, assistance of the Holie Ghost, real presence of Christ our Lord, al replenished with Diuine maiestie. k This representeth vnto me the glorious heauenlie kingdom of God and al Sainctes. *j* I can not but singularly
- 9 † I Destroy not o God my soule with the impious, and my life I suffer me with bloudie men. *[not therefore to be contaminate by the wicked, nor to be deuoured with them.*
- 10 † In whose *m* handes are iniquities: their *n* righthand is re- *m* They are plenished with giftes. *[stil readie to committe more and more iniquities, in themselves being corrupted, endenour by giftes of wordly commodities to corrupt others.*
- 11 † But o I haue walked in mine innocencie: *p* redeme me, and o *q* Euerie one haue mercie on me. *[ought so to purge his conscience, that he may be innocent, or free from great sinne. p deliuer me from this necessitie of dwelling among the wicked.*
- 12 † My *q* foote hath stood in the direct way: in *r* the Churches *q* I intend to I wil blesse thee o Lord. *[walkeright. r I desire to praise thee amongst thy true faithful seruantes.*

ANNOTATIONS. PSALME. XXV.

3. *I haue hated the Church of the malignant.* Holie David forced by reason of persecution to dwell amongst Infidels the Philistians; after he had twice spared king Saules life (1. Reg. 24. v. 1. et. c. 26. v. 9.) lamented (v. 19.) how great affliction it was to him, *to be cast out, that he could not dwell in the inheritance of our Lord* (where God was rightly serued) and that his enemies had done so much as in them lay, to make him fall into idolatrie, by their fact, as it were saying: *Go true seruice.*

A singular great affliction to be hindered from Gods true seruice.



Christians
must abhorre,
and abstaine
from al con-
uenticles of
Heretikes and
other Infidels.

serue strange goddes. Neuertheles his zeale was such that (as he here professeth) *he hated the Church of the malignant*: that is, the congregations of al miscreants: & his immaculate religious puritie was so perfect, that he would not so much as in external shew, conforme his actions to theirs, in matters of religion, nor yeld his bodelie presence in their conuenticles: but said: *With the impious I wil not sitte.* Instructing vs Christians (for the word *to the end*, in the title sheweth that this Psalme pertaineth also to vs) that we must both *hate the Church or congregations of the malignant*, to witte, of Painims Iewes, Turkes, and Heretikes, and *not sitte*, nor personally be present with them in the exercise of their false pretended religions.

PSALME. XXVI.

An other con-
fident prayer
of Dauid in
tribulation.

The 3. key.

a Before

his second
annointing,

b Against igno-
rance God il-
luminateth his
nedeth not to

*Dauid being in great distresse through persecution, and hauing assured con-
fidence in God, describeth the great securitie of Gods protection. 7. shew-
eth the same experienced in him self. 12. prayeth for continuance thereof
13. and incourageh his owne soule, in hope of life everlasting, to perseuer
in vertue.*

† The Psalme of Dauid a before he was annoynted. 1
as is probable. 2. Reg. 2.

O V R Lord is b my illumination, and c my saluation,
d whom shal I feare?

*seruantes. e against infirmities he geueth strenght. d so he
feare anie mans malice, subteltie, nor force. Luc. 21. 7, 15.*

Our Lord is the protectour of my life, of whom shal I be
afraid?

† Whiles the harmful approach vpon me, to eate my flesh. 2
Mine enemies that trouble me, them selues are weakened and
are fallen.

† If camps stand together against me, my hart shal not feare. 5
If battel rise vp against me, in this wil I hope.

† One thing I haue asked of our Lord, this wil I seeke for, 4
that I e may dwel in the house of our Lord al the dayes of my
life.

e How special
a benefite Da-
uid esteemed it

to be in the Catholique Church the only true house of God!

That I may see the pleasantnes of our Lord, and visite his
temple.

f Albeit the
spiritual or
carnal enemy

† Because he hath f hid me in his tabernacle: in the day of 5
euils he hath protected me, in g the secreete of his tabernacle.
seke to overthrow me, yet I am secure in the Catholique Church.

g God either
able to hurt
him spiritually

suffereth not the enemy to find his seruant, h or not to be
† In h a rocke he hath exalted me: and now he hath i exalted 6
my head ouer mine enemies.

i whē a martyr

or confessor dieth, then he getteth the victorie against the persecutors.

I k haue



I *k* haue gone round about, and haue immolated in his taber- *k* Diligently
nacle an host of iubilation: I *l* wil sing, and say a Psalme to *recounting al*
our Lord. *thy benefites, I render thanks by sacrifice and praise.*

I not only in hart, but also singing with loud voice and instrument.

7 † Heare o Lord my voice, wherwith I haue cried to thee:
haue mercie on me, and heare me.

8 † My *m* hart hath sayd to thee, my face hath sought thee out: *m* In my in-
n thy face o Lord I wil seek. *n* *ward sincere*
cogitation I desire, and seeke that I may see thee, n face to face 1. Cor. 13. v. 12.

9 † Turne *e* not away thy face from me: *p* decline not in wrath *o* In the
from thy seruant. *meane time o*

Lord, grant me thy fauour, p leane me not though thou be angrie With me.

Be *q* thou my helper: forsake me not, neither despise me o *q* He speaketh
God my Sauour. *[in the person of orphanes.*

10 Because *r* my father and my mother haue forsaken me: but *r* Though car-
our Lord hath taken me. *nal parentes*

forsake the iust man in tribulation, yet God hath then most special care of him.

11 † Geue me *s* a law o Lord in thy way: *t* and direct me in the *s* Establish my
right path, because of mine enemies. *hart in thy*

law. t conserue me in the right way, which thou hast already taught me, and it
is the more necessarie, because myne enemies labour to *peruert me.*

12 † Deliuer me not into *v* the soules of them that trouble me: be- *v* the willes.
cause *w* vniust witnesses haue risen vp against me, and iniquity *w* false wit-
hath lyed *x* to it selfe. *nesses accused*

accused Christ: Mat. 26. others do stil accuse the iust Mat 5. w the wicked
selues in lying, but the chief hurt finally turneth vpon *Dauid, others*
please them-

13 † I *y* beleue to see the good things of our Lord, in the land of
the liuing.

and al iust men are comforted by God, and hope of reuward in *y The prophet*
heauen.

14 † *z* Expect our Lord, doe manfully: and *a* let thy hart take *z* The iust ex-
courage, and *b* expect thou our Lord. *horteth his*

owne soule to patience, z fortitude, b and longanimitie.

PSALME. XXVII.

Dauid prayeth to be defended from the eternal destruction of the wicked, *4* An other
which (by way of imprecation, or conformatie to Gods iustice) he pro- *prayer of Da-*
phesieth *6*. Feeling by inspiration that his prayer is heard, rendereth *uid for deliue-*
thanks to God, *9*. and prayeth for al the people. *rie from euils*
The 3. key.

1 A Psalme to Dauid him selfe.

TO THEE o Lord I wil crie, my God *a* keepe not silence *a* Omitte me
from me: lest at any time thou hold thy peace from me, *to comfort me.*

H

and



and I shal be like to them that goe downe into the lake.

† Heare o Lord the voice of my petition whiles I pray to thee: 2
whiles I lift vp my handes to thy holie temple.

b *Suffer me not to be overcome: for God* † b Draw me not together with sinners: and with them that;
worke iniquitie destroy me not.

templeth none to euil. Iac. 1.

Which speake peace with their neighbour, but euils in their hartes.

c *The iust in zeale of iustice pray that* † c Geue them according to their workes, and according to 4
the wickednesse of their inuentions.
sinne may be punished.

According to the workes of their handes geue vnto them: render them their retribution.

d *Ignorance doth not excuse when* † Because they haue d not vnderstood the workes of our Lord, 5
and in the workes of his handes thou shalt destroy them, and
e not build them vp.

men may and wil not vnderstand.

e *God sancteth* not without our cooperation with his grace.

† Blessed be our Lord: because he hath heard the voice of my 6
petition.

† Our Lord is my helper, and my protectour: in him my hatt 7
hath hoped, and I was holpen.

f *bring comforted in spirite* And f my flesh florished againe: and g with my wil I wil con-
fesse to him.

rite my bodie is as it were refreshed. g *freely and gladly.*

h *God protecteth and* † Our Lord is the strength of his people: and he is h the pro- 8
rector of the saluations of his annoynted.

prospereth the kings good endeuours for his people.

i *As Psal. 19.* † Saue i thy people o Lord, and blesse thine inheritance: and 9
rule them, and extol them for euer.

and often elsewhere the subiectes pray for their Superior: so mutually the superior
prayeth for the subiectes.

PSALME XXVIII.

The Church of Christ endowed with excellent mysteries. The 4. key. *The royal prophet seing in spirite the most sacred Mysteries, brought by Christ into this world, inuiteth al to offer their best thinges, euen themselues wholly, as sacrifice of thanks, for so excellent benefites, preached with magnificence. 5. VVherby innumerable are gathered into his Church here replenished with grace, and in heauen with glorie.*

3 *2. Reg. 6. 7.* † The Psalme of Dauid, " in the consummation 4 of the 1
17. *1. Par. 16.* tabernacle.
7. 1.

ANNO-



104.
105. &c

1. *In consummation of the tabernacle.*] The seuentie Interpreters testifie by adding this title, that king David made this Psalme (as he did also some others) when the Arke of God was brought into the tabernacle, which he had pitched for it in Sion. 2. *Reg. 6. 1. Paral. 16.* VVherin he saw by propheticall spirite, and here vttereth other farre greater mysteries, & more excellent benefites, brought into the world by Christ, and preached by him, and his Apostles, then agreed to the Arke, or the time of the old Testament; but are verified in the admirable fruite of innumerable people of al nations, and of manie great Potentates conuerted to Christianitie.

Mysteries of the Catholique Church prophesied in this Psalme.

BRING *b* to our Lord ye children of God: bring to our Lord *c* the sonnes of rammes.

2 † Bring to our Lord *d* glorie and honour, bring to our Lord glorie vnto his name: adore ye our Lord *e* in his holie court.

3 The voice of our Lord *f* vpon waters, the God of *g* maiestie hath *b* thundered: Our Lord vpon *i* manie waters.

4 † The voice of our Lord *k* in powre: the voice of our Lord *l* in magnificence.

5 † The voice of our Lord *m* breaking ceders: and our Lord shal breake the *n* ceders of Libanus:

6 † And he shal breake them in peeces as a *o* calfe of Libanus. *p* and the heloued as *q* the sonne of vnicornes.

7 The voice of our Lord *r*. diuiding the flame of fire:

8 † The voice of our Lord *s* shaking the desert; and our Lord shal moue *t* the desert of Cades.

* *circus.*

9 The voice of our Lord *v* preparing *u* hartes, and he shal discover thicke woodes: and in *x* in his temple al shal say glorie.

10 † Our Lord maketh *y* to inhabite the floud: and our Lord *z* shal sit king for euer.

Our Lord *a* wil geue strength to his people: our Lord *b* wil blesse his people in peace.

and adore God in sinceritie of spirite, *c* in his holie Catholique Church. *f* Here is a greater matter intimated then happened in the bringing of the Arke into a tabernacle prepared in Sion, when David danced, and offered hostes for sacrifice, others ioyning with him in that solemnitie. But this *voice of our Lord vpon waters* is rather verified of our Blessed Sauours owne preaching with *g*. maiestie *h* thundering, & by his Apostles vpon *i* manie waters, manie nations: *k* in power of miracles. *l* in magnificence preaching as hauing in dede power, not as the scribes and Pharises. *Mat. 7. v. 29.* *m* breaking cedars among innumerable others, conuerting highest Potentates. *n* of Libanus, Emperoures, kinges and greatest Princes of the world: *o* at a calfe of Libanus so meekly submitting them selues to Christs yoke, and spiritual obedience of his Church. *p* Al which is done by Christ our Lord the beloved of God, *q* at the fount of vnicornes, is most tenderly beloved by the penitentes. *r* This *voice of our Lord diuiding the flame of fire.* the Holie Ghost proceeding from the Father and the Sonne, came vpon the Apostles, as in diuided tongues of fire. *s* wherewith the desert, the Gentiles of the wide and wild

b Offer sacrifice of thanks for the singular benefites after recounted in this Psalme.

c Rammes were of the more principal things that were offered in the law of Moyles.

But the sonnes of rammes importe in mystical sense better hostes then rammes.

d The first thing in sacrifice is to glorifie, honour,

is a greater matter prepared in him in that

Sauours

not as the

world



world, & were shaken and moued, & the desert of Cades, some of the Iewes also compunct in hart with remorse of conscience hearing the voice of S. Peter, and other Apostles. & The same voice of our Lord preparing hartes, inspiring the mindes of men with spede, like hyndes and does, to ascend the high hilles of free and perfect life, in contemplatiue vertues. & So our Saviour shal discover the thicke woodes, reuile the hidden Mysteries of the old Law, by preaching Christian doctrine, and vse of Christian Religion. & in his holie Temple, the Catholique Church, wherein all true Christians shal glorifie God. & making the great abundance of people, who are like the sea & when it ouerspreadeth the land, to dwell in the same Church. & Christ our Lord sitting, & ruling king ouer all for euer: & by his grace geuing strenght to his people, to passe through the tentations of this life; & and blisse the iust with eternal peace in heauen.

PSALME. XXIX.

David rendereth thanks for his establishment in his kingdome. The 8. key.

King Dauid by voice and instrument rendereth thanks to God for his peaceable state in the kingdom, & inuiceth others to reioyce in Gods benefites, teaching by his owne example that God sometimes geueth more consorth sometimes sheweth his wrath, but al for our good.

† A a Psalme of Canticle, b in the dedication of Dauids house.

a The general name of Psalme common to this whole booke conteyning in al 150. is more particularelie appropriated to some, which more specially were playde vpon musical instruments as on the Psalter, Harpe, &c. Others are called Canticles, which were most vsuallie songue with humaine voices. So this, called a *Psalm of Canticle*, signifieth that voyces begane the musike and instruments were adioyned. As contrariwise others are called *Canticles of psalmes*, where instruments begane and voices folowed. b After manie great tribulations, King Dauid prospering built an excellent house or palace. (2. Reg. 5. v. 11. Paralip. 14. v. 1.) And at his first dwelling therein, made this Psalme, beginning himselfe to sing the same with voice, other musicians ioyned with him in the praises of God and thankesgeuing for his benefites.

c Though God in himselfe is most high, and neither needeth, nor can be exalted by men, yet the royal prophet knew it was his dutie to sing thankes and praises to him, & for his deliuerie from manie troubles, and dangers. & not suffering his enemies to be delighted in his ruine. f conserved my bodie in health amongst innumerable dangers.

g Preserued my soule from greater dangers of sinnes, and so from hel.

h Ye that are iust and holie

praise God for it, from vvhom it cometh, and not from your selues: i confesse his mere goodnes without your desertes.

k when he is angrie, l yet he meaneth vrel into vs.

At



At *m* euening shal weeping abide: and in the morning glad-
nesse.

is often changed from sorow to comforte, and from comforte to sorow.

7 † And I said in my abundance: *n* I wil not be moued for
euer.

suppose our selues firmly established:

8 † O Lord *o* in thy wil, thou hast geuen strength to my beautie.
Thou hast *p* turned away thy face from me, and I became
trubled.

*o yet God of
his good vvil
towards vs*

Sometimes geueth strength, and corage, p sometimes suffereth vs to our owne

9 † To thee O Lord *q* I wil crie: and I wil pray to my God.

*q therefore we
must crie and pray for Gods helpe, r in*

10 † *r* What profite is in my bloud, whiles I descend into cor-
ruption?

*manner here
expressed or
the like.*

Shal dust confesse to thee, or declare thy truth?

11 † Our Lord hath heard, and had mercie on me: our Lord is
become my helper.

12 † † Thou hast turned my mourning into ioy vnto me: thou
hast cut my sackcloth, and hast compassed me with gladnes.

13 † That *f* my glorie may sing to thee: and I be not compunct: *f* finally in this
Lord my God for euer *r* wil I confesse to thee. *my good state*
r I shal alwayes confesse and praise thee.

PSALME. XXX.

*A prayer of a iust man exceedingly afflicted stil confident in God, 11. descri-
bing his manie calamities (in respect of his enemies) undeserued, 18. pray-
eth for his owne deliuerie, and their iust punishment. 20. praiseth and
thanketh God for his goodnes. 24. exhorteth al others to do the same.*

*How to pray
in affliction.
The 7. key:*

1 † Vnto *a* the end, the Psalme of David, for *b* excesse of minde.

*to the new Testament. b especially to the iust trubled and almost distracted in
mind in great affliction. 11. 13.*

psal. 70.

2 **I**N THEE O Lord *c* haue I hoped, *d* let me not be con-
founded for euer: in thy iustice deliuer me.

*c How gre-
uously Iouer.*

I am afflicted yet I trust in thee, d therefore I pray thus.

3 † Incline thine eare to me, make hast to deliuer me. Be vnto
me for a God protector: and for a house of refuge, that thou
mayst saue me.

4 † Because thou art my strength; and my refuge: and for thy
name thou wilt conduct me, and wilt nourish me.

5 † Thou wilt bring me out of this snare, which they haue hid
for me: because thou art my protector.

Luc. 23.

6 † Into *e* thy handes I commend my spirit: thou hast *f* redee-
med me O Lord God of truth.

*e I offer and
resigne my
selfe to thee*

H 3

† Thou



f Thou hast often delivered me. This verse is most aptly applied in all resignations of our soules to Gods wil, namely whensoever we receiue the Sacraments likewise in the houre of death, and at manie other times.

† Thou hast hated them that obserue vanities, vnprofitably. 7
But I haue hoped in our Lord: † I shal reioyce and be ioyful 8
in thy mercie.

Because thou hast respected my humilitie, thou hast saued my soule out of necessities.

g not suffered me to be shut vp. † Neither *g* hast thou shut me vp in the handes of the enemy: 9
thou hast set me feete in a large place.

† Haue mercie vpon me o Lord because I am in tribulation: 10
myne eies trubled for wrath, my soule, and my bellie:

h al my partes external and internal, body and mind are trubled. † Because *h* my life is decayed for sorrowe: and my yeares for 11
gronings.

My strength is weakened for pouertie; and by bones are trubled.

i My freindes dare not. † About al myne enemies I am made a reproch both to my 12
neighbours exceedingly: and *i* a feare to my acquaintance.

They that saw me, fled forth from me: † I am forgotten, from 13
the hart as one dead.

I am made as a vessel destroyed: † because I haue heard the 14
reprehension of manie that abide round about:

In that whiles, they assembled together against me, they consulted to take my soule.

† But I haue hoped in thee o Lord: I sayd: Thou art my God: 15
† my lottes are in thy handes. 16

Deliuert me out of the handes of my enemies, and from them that persecute me.

k Make thy light to shine in my soule, *k* Illustrate thy face vpon thy seruant, *k* saue me in thy 17
mercies: that I may vnderstand that is right. *k* and through thy mercie deliuer
me from the force of myne aduersaries.

† Lord let me not be confounded, because I haue innocated 18
thee.

Let the impious be ashamed, and brought downe into hel:.

† let the deceitful lippes be made mute. 19

Which speake iniquitie against the iust, *m* in pride, and *n* abuse.

m so proudly behauing themselves, as if they had no superior, neither in earth nor in heauen, to whom they shal
at last render account: *n* and abusing their present powre and authoritie, which they
haue of God. † How



20 † How great is the multitude of thy sweetnesse o Lord; which thou o hast hid for them that feare thee. As yet in this present life the reward of the iust is hidde:

Thou hast perfited it for them that hope in thee, p in the sight of the children of men. made manifest in sight of al men.

21 † Thou q shalt hide them in the secreete of r thy face from the disturbance of men. q In the meane time

the iust is in great estimation in the secreete knowledge of God. r title of honoure, as we speake to a king; your maiestie: or to a noble man, your Lordshippe.

Thou shalt protect them in thy tabernacle from the contradiction of tongues.

22 † Blessed be our Lord: because he hath made his mercie mercieilous to me in the fenced citie.

23 But I haue said in s the excelle of my minde: I am cast away s in myn extreme affli-

ction being almost distracted in my mind, I said that in reason I would not haue sayd. Holie Iob spake some thinges in such state of affliction. ch. 3. & 42.

Therefore thou hast heard the voice of my praier, whiles I cried to thee.

24 † I Loue our Lord al ye his sainctes: because our Lord wil require truth, & wil repay them abundantly that doe proudly. the prophet, or other iust person exhorteth al the seruants of God v to constancie.

25 Do ye v manfully, and let your w hart take courage, al ye vv longanimie, x and that x hope in our Lord. final perseuerance to the end.

PSALME. XXXI.

Forgiveness of sinnes is a happie thing: 3. wherto manie are brought by affliction geuing them understanding, so mouing them to confesse their sinnes, 6. pray for remission, 10. not despaire, but hope in Gods mercie, and so reioyce with sincere hart. The second penitential Psalme. The 7. key.

1 † To a David him selfe vnderstanding. a This Psalme sheweth how David was brought to vnderstand his sinnes, to confesse, bewaile, and obtaine remission of them.

Rom 4.
1. Pet. 4.

BLESSED are they, b whose iniquities are forgiven: and c whose sinnes c be couered. b The first blessing of a sinner is the forgiveness of his sinnes.

c by charitie, which couereth the multitude of sinnes. 1. Pet. 4.

2 † Blessed is the man, to whom d our Lord hath " not imputed sinne," neither is there e guile in his spirit. d Satisfaction being made.

e VVhen sinners repent sincerely without guile, then God forgiveth: without which cooperation none is iustified.

† Because



Because I ac † Because *f* I held my peace, my bones are *in*ueterated, *3*
knowledge *g* whiles I cried al the day.
not my greuous sinnes, I was stil sore afflicted. *g* though otherwise I ceased
 not to pray but without any fruite or good effect.

*beared
 as if they
 were
 old.*

† Because day and night thy hand is made heauie vpon me: *4*
h thy diuine I *h* am turned in my anguish, whiles *i* the thorne is fastened.
providence reducing me, *i* by remorse of my owne conscience which telleth me
 that I deserue al this affliction.

h therefore I † I *k* haue made my sinne knowen to thee: and my iniustice *5*
do no longer I haue not hid.
dissemble with men nor am silent to thee, but expressly acknowlege my sinnes.

I said: I wil confesse against me my iniustice to our Lord: and
 thou hast forgiven the impietie of my sinne.

I As I do now † For this *l* shal euerie holie one pray to thee, in time conue- *6*
recall my selfe nient. But yet *m* in the flood of manie waters, they shal *n* not
being stricken approche to him.

with Gods heauie hand; so must euerie one that wil be purged from his sinnes
 and sanctified pray to thee, when he is afflicted. *m* Though calamities be meruelous
 great like to a diluge: *n* yet they shal not oppresse him, that relieeth vpon God.

† Thou art my refuge from tribulation, which hath compassed *7*
 me: my exultation, deliuer me from them that compasse me.

o God spea- † I *o* wil geue thee vnderstanding, and wil instruct thee in the *8*
keeth; promi- way, that thou shalt goe; I *p* wil fasten mine eies vpon thee.
ting by these tribulations to geue his seruants vnderstanding, and
instruction: p with perpetual protection.

g Be not ther- † Doe *q* not become as horse and mule, which haue no vnder-
fore carcles, derstanding.
 like to brute beastes, but consideratiue of your actions.

r The Prophet In *r* bit and bridle binde fast their cheekes, that approach not
 to thee.

soul beseecheth God to bold this strait hand of discipline ouer
 sinners, for their conuersion.

I sinners de- † Manie *f* are the scourges of a sinner, but *r* him that hopeth *re*
serue much in our Lord mercie shal compasse.

punishment. *r* but repenting, and trusting in God shal finde his mercie.

v The end of † Be *v* ioyful in our Lord and reioyse ye iust, and glorie al ye *re*
true penance right of hart.

is ioy to which therefore the prophet inuiterh al penitents.

ANNOTATIONS. PSALME. XXXI.

Versation ge- *1. Understanding.* } VVhen David had sinned and some while neglected to
uech vnder- confesse his fault, Gods mercie by affliction made him to vnderstand his owne
standing. estate, who then repenting, confessing, and sorowing for his sinnes made this
 Psalme.



Psalme which is therefore intitled *Understanding: or, Instruction of David*. It ge-
ue. hys also to vnderstand, and to know, saith S. Augustin, that we must neither
trust in our owne merites, nor presume to escape punishment of sinne. Thy first
vnderstanding therefore or lesson, must be, to know thy self to be a sinner. The
next is, that when with faith thou beginnest to worke wel by loue, thou attri-
bute not this to thyn owne strenght, but to the grace of God.

in epist.
ad Ro.
c. 4.

1. *Whose finnes are covered. 2. not imputed.* Calvin and his complices gether
poyson of these holie wordes, denying that finnes are truly taken away, but
only covered, and stil remayne say they in the iustest. VVhich sense would make
this Scripture contrarie to other places. Isaic 6. thyn iniquitie shal be taken a-
way, and thy sinne shal be cleansed. Ioan. 1. The lambe of God which taketh a-
way the sinne of the world. Act. 3. Be penitent and conuert, that your finnes
may be put out. 1. Cor. 6. you are washed, you are sanctified, you are iustified.
& the like, which shew the true real taking away of finnes, true sanctification,
and iustification. As S. Ierom (or some other ancient authentical autor) expli-
cath this place saying: Sinnes are so *captured* by baptisme & penance, that they
are not to be reueled in the day of iudgement. *not imputed* in him that diligently
purgeth him selfe in this world, or by martyrdom. S. Augustin teacheth the same
saying: Sinnes are covered, are wholly covered, are abolished. Neither must
you vnderstand (saith he) that sinnes are covered, as though stil they were, and
liued. VVhy then did the prophet say; sinnes are covered? they are not to be
punished. More clerly, li. 1. c. 13. cont. duas Epist. Pelag. The Pelagians calum-
niating Catholiques, as if they taught, that sinnes are not taken away, but sha-
uen, as heates are cut with a rasor; the rootes remaining in the flesh. *which* (he
answereth) *none affirmeth but an infidel*. Likewise S. Gregorie teacheth, that a
sinner couereth his finnes wel, when with contrarie vertues he ouerwhelmeth
former vices, and with good deedes blotteth out former euil deedes. He cou-
ereth them euil, when either for shame, or feare, or obstinacie, or desperation
he concealeth his sinnes, omitting to confesse them. God couereth sinnes, as a
phisition couereth woundes, by applying medicinal plaster, which in deede cu-
ereth them. Thus ancient, lerned holie Fathers expound this text. Further ex-
plicating, that albeit thinges covered, and only therby hidde from men, do
remaine as they were before they were hid, yet whatsoever is hid to God, is in
deede vtterly taken away, for nothing that is, can be hid from God. And the
contrarie doctrin of Protestants is iniurious either to Gods powre, if they say
he can not quite take away sinnes, or to his mercie, if he wil not, or to his iu-
stice, if he neuer punish sinnes euer remayning, and to his truth if he repute
otherwile, then in deede the thing is. It is also iniurious to Christ, to say, his
blood and death is not effectual to take away sinnes. iniurious to innumerable
places of holie Scripture, which affirme plainly that sinnes by Gods grace are
vtterly taken away. Finally it is iniurious to Saints in heauen, arguing them
as stil infected with sinnes, if in deede sinnes yet remaine in them which is most
abhorde, and blasphemie to speake. And yet foloweth by necessarie conse-
quence. For if the iustest liued & died in sinne, they should remaine eternally
in sinne.

2. *Neither is there guile in his spirit.* In remission of sinnes the penitent ne-
cessarily must so cooperate, that he haue no guile in his spirit, or hart, for if he
haue, then he faileth of the forsaid blessednes, and his iniquities are not forge-
uen, nor his sinnes covered to God, but to be imputed and punished. Yet the
repentant of a sinner be it neuer so sincere, hartie: and without guile doth
not merite remission of sinne, but only disposeth thereto. But after remission

Sinne must be
punished.

Good workes
are of grace.

Protestantes
expound this
place contrary
to many other
clere places.

contrarie to
the exposition
of ancient fa-
thers.

God couering
or not impu-
ring sinne
doth quite
take them a-
way.

The contrarie
doctrin is iniu-
rious to God:
to Christ.

to holie Scrip-
tures.
to glorified
Saintes.

Sincere repen-
tance is a ne-
cessarie dispo-
sition to remis-
sion of sinne.
After remission



it is satisfactorie for the paine due for finnes, and meritorious of glorie. According as S. Augustin here teacheth saying Good (or meritorious) workes goe not before faith, and remission, but follow the same.

PSALME XXXII.

The perfectiō
of Gods wor-
kes described.
The 1. key.

The prophet exhorteth to praise God, 4. describing his powre, providence, mercie, and wisdom. 16. no saluation but by him. 20. and therefore prayeth for his helpe.

The Psalm of David.

*a not in your
selues b praise* **R**EIOYCE ye iust *a* in our Lord: *b* praying becometh *1*
the righteous.
is not comelic in the mouth of a sinner. Eccli. 15.

*c in mortifica-
tion offering* † Confesse ye to our Lord on *c* the harpe: on *d* a psalter of *e*
ten strings sing to him.
your bodies a living hoste, Rom. 12. *d* of this instrument this booke is called
the Psalter and *e* signifyeth the obseruation of the teene commandments,
without which no praise pleaseh God.

e praising † Sing ye to him *e* a new song: sing wel to him in iubilation. *3*
God for the grace of Christ in the new testament.

f Gods rules † Because the *f* word of our Lord is right, and al his workes *4*
and precepts are *g* in faith.

are most iust and right. *g* he performeth whatsoeuer he promiseth.

h God e- † He loueth *h* mercie and iudgement: the earth is ful of the *5*
uer ioyneth mercie of our Lord.

these vertues together.

i Gods word † By *i* the word of our Lord the heauens are established: and *6*
is omnipotent. by the spirit of his mouth al the power of them.

† Gathering together the waters of the sea, as it were in a bot- *7*
k drunken, tel: putting the depthes *k* in treasures.

as riches hid in secreete places.

† Let al the earth *f*. are our Lord: and let al the inhabitantes of *8*
the world be moued at him.

† Because he said, and they were made: he commanded and *9*
they were created,

As in Ba- † Our Lord *l*, dissipateth the counsels of nations: and he re- *10*
bylon he con- proueth the cogitations of people, and he re-
founded their sels of princes.

tongues. † But the counsel of our Lord abydeth for euer: the cogita- *11*
in his abse- tions *m* of his hart in generation and generation.

ante wil is alwayes fulfilled.

† Blessed is the nation, whose God is our Lord: the people *12*
whom



n whom he hath chosen for his inheritance.

n the people

of Israel in the old testament: and Christians of all nations in the new.

13 † Our *o* Lord hath looked from heauen: he hath sene al the *o* Gods per-
children of men. *petual prouidence.*

14 † From his prepared habitation he hath looked vpon al, that *dence.*
inhabite the earth.

15 † Who *p* made their hartes seuerally: who vnderstandeth al *p* Gods wis-
their workes. *dom infinite.*

16 The *q* king is not saued by much powre: and the gyant shal *q* No powre
not be saued in the multitude of his strength. *in earth is of*

anie force without God.

17 † The horse fayleth *r* to safetie, *s* and in the abundance of *r* of his ma-
his force he shal not be saued. *ster s or of*

18 † Behold the eies of our Lord be vpon them that feare him: *him selfe.*
and on them, that hope vpon his mercie.

19 † That he may deliuer their soules from death: and nourish
them in famine.

20 † Our soule expecteth our Lord: because he is our helper and
protector.

21 Because in him our hart shal reioyce: and we haue trusted in
his holie name.

r Let thy mercie *o* Lord be made vpon vs: as we haue hoped *t* O God
in thee.

*[which hast al perfection, shew thy mercie in protecting,
and sauing al that trust in thee.*

PSALME. XXXIII.

*King David by his owne example being deliuered from danger, exhorteth Gods prou-
al men to render thanks for Gods benefiter. 12. shewing wherein iustice dence.*
consisteth, 16. and Gods special prouidence towards the iust. The 3. key.

1 To David, when " he changed his countenance before *a* A- This Psalme is
bimelech, and he dismiste him, and he went away. (1. Reg. 21.) *al o composed*
a His proper name was Achis 1. Reg. 21. but al kinges of Palestina were *in order of the*
called Abimelech, as Phara in Egypt, Nabuchodonosor in Babylon. *Alphabet.*

2 **I** *b* wil bleile our Lord at *c* al time: his prayse alwayes in *b* I prayse
my mouth. *[God c both in prosperitie and aduersitie.*

3 † In our Lord *d* my soule shal be praised: let the milde heare, *d* when I
and reioyce. *[serue our Lord, my soule shal be praised in his seruice.*

4 † Magnifie ye our Lord with me: and let vs exalt his name for
euer.

5 † I haue sought out our Lord, and he hath heard me: and from
al my tribulations he hath deliuered me.

1 a

† Come



† Come ye to him, and be illuminated: and your faces shal not
be confounded.

e *Euerie man* † This *e* poore man hath cried, and our Lord hath heard him: 7
be he how and from al his tribulations he hath saued him.

poore soener *when he prayeth shal be heard.*

f *the proper* † The *f* Angel of our Lord shal put in him selfe about them 8
guardian that feare him: and shal deliuer them.

Angel of e- † Tast ye, and see that our Lord is sweete: blessed is the man, 9
uerie one. that hopeth in him.

g *with filial* † Feare *g* ye our Lord al ye his sainctes: because there is no 10
feare. lacke to them that feare him.

h *the rich of* † The *h* rich haue wanted, and haue bene hungrie: but they 11
this world that seeke after our Lord shal not be diminished of any good.

setting their *mind vpon their wealth, are poore in spiritual giftes.*

† Come children, heare me: I wil teach you the feare of our 12
Lord.

i *Euerie one* † Who is the man *i* that wil haue life: loueth to see good 13
desireth to be daies.

happie, but he *in dede shal be happie, that fleeth from euil, and doth good.*

† " Stay thy tongue from euil: and thy lippes that they speake 14
not guile.

† Turne away from euil, and do good: seeke after peace, and 15
purswe it.

† The eies of our Lord vpon the iust: and his cares vnto their 16
prayers

k *God seing* † But the *k* countenance of our Lord is vpon them that doe 17
al mens actions euil things: to destroy their memorie out of the earth.

& intentions; *wil render as they deserue.*

† The iust haue cried, and our Lord hath heard them: and out 18
of al their tribulations he hath deliuered them.

† Our Lord is nigh to them, that are of a contrite hart: and 19
the humble of spirit he wil saue.

† Manie are the tribulations of the iust: and out of al these 20
our Lord wil deliuer them.

l *Though the* Our Lord keepeth al their *l* bones: there shal not one of them 21
iust seme for be broken.

a time to be forsaken, yet God that geueth them internal strength, wil
atlast reward *and crowne in them his owne giftes.*

The death of sinners is verie ill: and they that hate the iust 22
m *for their* *m* shal offend.

sinne they are *suffered to fall into more sinne.*

Our



23 Our Lord wil redeme the soules of his seruantes: and al that n *contrari-*
hope in him n sha. not offend. *wise those*

that accept of his grace, shal finally not offend.

ANNOTATIONS. PSALME. XXXIII.

1. *He changed his countenance*] S. Augustin by holie Dauids changing of his countenance, and by changing the king of Geth his name, who in the booke of kings (where the historie is recorded) is called Achis, and here Abim:lech, gethereth that here is an hidden, and great Myserie. VVhich he explicateh partly by interpretation of the Hebrew names, but more especially by Dauids changing of his countenance, which prefigured Christ, eternal God becoming also man, and so making great changes in the world. For as David killed Goliath, and for his good act gotte enuie, so Christ killing the diuel, and humilitie in

A secret great misterie in the title of this Psalme.

Chr:sts mebers killing pride, are persecuted by the wicked. For Christ was both to the ruine, and Resurrection of manie. He changed Sacrifice and Priesthood. The Iewes had sacrifice according to the order of Aaron, in victims of cattle, and this was in myserie. For there was not then the Sacrifice of the bodie and bloud of our Lord: which the faithful, and those that hane read the Gospel do know, which Sacrifice is now spre: din al the round earth. A litle after: the Sacrifice of Aaron is taken away, and the Sacrifice according to the order of Melchisedech begane to be. He therefore, *I know not who*, changed his countenance, Let it not be, *I know not who*, for our Lord Iesus Christ is known. He would haue our health to be in his bodie and bloud. From whence did he commend his bodie and bloud: from his humilitie. For vnles he were humble, he would neither be eaten nor drunke. Behold his highnes: In the beginning was the vord, and the vord was with God, and God the vord. Loe the euerlasting meate, and Angels eate it, supernal powres eate it, celestial spirites eate it, and they eate, and are fatted, and the thing remaineth whole, which satiatieth and reioyceh them. How then hath the vvisdome of God fedde vs vvith the same bread, the word was made flesh and dwelt in vs: It were too long to recite this great Doctours vvhole discourse. He further sheweth that Christ dismissed the Iewes, and vvent from them to the Gentiles. Thou seekest now Christ (saith he) among the Iewes, and findest him not: because he hath changed his countenance. For they sticking to the sacrifice according to the order of Aaron, held not the Sacrifice according to the order of Melchisedech, and haue lost Christ: and the Gentiles haue begunne to haue him. Againe this holie father vvilleth vs to remember the Gospel: VVhen our Lord Iesus Christ spake of his bodie, he said: Vnles you eate the flesh of the Sonne of man, and drinke his blond, you shal not haue life in you: because he had changed his countenance, this semed as furie, and madnes vnto them, to geue his flesh to be eaten of men, & his blood to be drunkè, therefore David vvas reputed madde before Achis, vvhen he said: you haue brought this madde man vnto me. Doth it not seme madnes: Eate ye my flesh, and drinke my blond? He semed to be madde, thus S. Augustin. Neuer imagining the figuratiue interpretation of our new Sacramentaries: vvho say Christ gave no more but a figure of his bodie & bloud, for then it had bene easily vnderstood by the Capharnaïtes, and no such contradiction, nor murmuring had happened. Yet S. Augustin saith more plainly, if more plaine may be. Christ caried himselfe in his *owne* handes. And how this can be done (bretheren) in man, vvho can vnderstand? For vvho is caried in his

Some become worse, some better by Christ. Sacrifice and Priesthood changed.

God most high is become lowe

He is our sacramental meate.

Christ leaue the Iewes, & receiued the Gentiles.

The real presence of Christ in the Sacrament.

catech. *Re. p. 2.* *13. q. 24.* *owne handes*] A man may be caried in the handes of others, no man is caried

in his



in his owne handes. VVe find not how it can be vnderstood in Dauid, according to the letter: but in Christ we find it. For Christ was caried in his owne handes, when geuing his verie bodie, he said: This is my bodie. for he caried his bodie in his owne handes.

Not only faith 14 15 stay thy tongue, &c.] Both these verses, and frequent other places in
but good wor the Psalmes, shew plainly that iustice consisteth not only in faith, but in abstay-
kes with faith ning from euil and doing good: yet requiring and presupposing true faith,
iustice. without which no workes are available to iustice, nor to euerslasting life.

PSALME XXXIIII.

Christ's perse-
cution.
The 3. key. *Dauid, in figure of Christ, prophetically by way of innuocating Gods helpe, forbeweth his persecution, and the iust reuenge vpon his persecutors, 9. with praise to God. 13. his charitie towards his cruel aduersaries. 17. whom neuertheles God punisheth, 20. for pretending peace in wordes, and in fact persecuting, 23. rendering to al as they deserue.*

a Dauid signi To a Dauid himself.

fieth beloued desirable, or strong of hand, that is Christ, aboue al beloued of God, desired of man, the strong conquerour of death and hel. S. Ag. in hunc locum.

b By way of *Imprecation* **V** D G Z b o Lord them that hurt me: overthrow them that impugne me.

he prophesieth that God wil overthrow the persecutors of Christ, and of Christians.

c offensive † Take c armour and d shield: and rise vp to helpe me. 2

d defensue. † Bring forth the sword, and e shut vp against them, that per- 3
e preoccupare secute me: say to my soule: I am thy saluation.

and preuent the malice of the persecutor.

f Such a pu- † Let them f be counfounded & ashamed, that seeke my soule. 4

nishment and confusion that fal in the end vpon al the malicious, after that the iust shal haue
ouercome tri- Let them be turned backward, and be confounded that thinke
bulations. euil against me

† Be they made as dust before the face of winde; and the angel 5
of our Lord straitning them.

† Let their way be made darkenesse and slippernes: and the an- 6
gel of our Lord pursewing them.

† Because they haue hid the destruction of their snare for me 7
without cause: in vaine haue they vpbrayled my soule.

† Let the snare which he knoweth not, come on him; and 8
the net, which he hath hid, catch him: and let him fal into the
verie same snare.

g In the time † But g my soule shal reioyce in our Lord: and shal be deligh- 9
of tribulation ted vpon h his saluation.

hope, h after deliuerie, in eternal saluation,

† Al my bones shal say: Lord, who is like to thee?

10

Deliu-



Delivering the needie from the hand of them that are stronger then he: the needie and poore from them that spoile him.

11 i Vniust witnessles tyling vp, asked me things that k I knew i such false not. [witnessles did rise against Christ Mat. 26. k things that were not, for God him'selfe, that knoweth al things knoweth not that which neither was, is, nor can be.

12 † They repayed me euil things for good, i sterilitie to my l they made soule. *my life, verified in Christ, not in David, for he was killed by his enemies.*

13 † But I when they were troublesome to me, m did put on cloth m Alour sa of heare. [uiaurs life was penance for others, needing none for himselfe. I humbled my soule in fasting: and my prayer shal be turned into my bosome.

14 † As a n neighbour, as our brother, so did I please: as mour- n Christ the ning and sorowful so was I humbled. *good Samaritan that releued the wounded man. Luc. 10.*

15 † And they o reioyced against me, and p came together: o.p.q. al this q scourges were gathered together vpon me, and I was r ig- was fulfilled norant. [according to the letter in our Sauiaours passion. r Our Lord knoweth not anie iust cause, why the Iewes so persecuted him, for they had no iust cause but meere malice.

16 † They were dissipated, and not compunct, they tempted me, they scorned me with scorning: they gnashed vpon me with their teeth.

17 † Lord s when wilt thou regard: t restore thou my soule f as Psal. 21. from their malignitie, myne only one from the lions. *and Mat. 27.*

God why hast thou forsaken me? not deliuered me from temporal death, nor yelded me such consolation, as thou gauest other Sainctes in their agonies? t a prophecie of Christs resurrection.

18 † I wil confesse to thee in v the great Church, in a graue v Prophecie people I wil prayse thee. [of the Catholique Church. as Psal. 21.

19 † Let them not reioyce ouer me that are my aduersaries vniu- w This place stly: w that hate me without cause, and twinkle with the eies. *is applied by our Sauiaour to himselfe. Ioan. 15.*

20 † Because they spake in deede x peaceably to me: and in the x The Phari- anger of the earth speaking they meant guiles. *ses and Hero- dians said: Master we know that thou art a true speaker &c. meaning to intrappe him with treason. Mat. 22.*

21 † And they y opened their mouth awide vpon me: they said; y The same Wel, wel, our eies haue seene. *Pharises and Priestes iudged him worthy of death, and procured the people to crucifie him, crucifie him.*

† Thou



2. Againe his Resurrection is prophesied. † Thou hast sene o Lord, keepe not silence: & Lord depart not 12 from me.

† Arise and attend to my iudgement: my God, and my Lord 13 vnto my cause.

† Iudge me according to thy iustice o Lord my God, and let 14 them not reioyce ouer me

† Let them not say in their hartes: Wel, wel, to our soule: nei- 15 their let them say: We haue deuoured him.

a At the day of iudgement the Wicked † Let *a* them blush and be ashamed together, that reioyce at 16 my euils.

shul receive sentence of damnation.

Let them be clothed with confusion and shame; that speake great things vpon me.

b the blessed of eternal glorie. † Let *b* them reioyce and be glad, that wil my iustice: and let 17 them say alwayes: Our Lord be magnified, that wil the peace of his seruant.

† And my tongue shal meditate thy iustice, thy prayse al the 18 day.

PSALME XXXV.

Gods prouidence.
The j. key.

The prophet describeth the wicked malice of obstinate sinners 6. Against which he opposeth Gods infinite goodnes, 9. with his prouident mercie towards the worst, and iust reward of the good; 12. praying to escape the dangerous gulf of pride.

a More special ly describing the state of men in the new testament, then in the old. b instruction for Dauid not as a king, or a prophet, but as the poore seruant of God. † *a* Vnto the end, to *b* the seruant of our Lord Dauid him selfe. 1

c willingly and resolute- ly preferring wicked life before vertuous. **T**H *c* vnjust hath said within him selfe, that he *c* would 2 sinne: there is no feare of God before his eyes

d God so hateth sinne † Because he hath done deceitfully in his sight: *d* that his ini- 3 quitie may be found vnto hatred.

comitted of inuere malice, that he commonly reiecteth such sinners, and more often offereth mercy grace to those, that sinne of frailitie, or ignorance.

e Some ignorance is inuincible whē one hath a good wil to lerne, doing his endeuer to knowe the truth in doctrine, & his dutie in manners, but cannot get knowlege therof, and then he is excused before Gods though he erre in opinion, or in fact: others are negligent to lerne, and their error is grosse ignorance and is a sinne, greater or lesse, according to the importance of the thing, which they oughe to knowe. Others are more wilful, desiring to be ignorant, that they may sinne with the lesse remotte, or repining of their owne conscience, and this is affected ignorance, and most † The wordes of his mouth are iniquitic, and guile: he *e* would 4 not vnderstand that he might doe wel.

and most



and most hainous, and odious sinne. For which God often leauing them destitute of ordinarie grace, which he giveth to others, they fall into reprobate sense, and into more horrible sinnes.

5 † He hath meditated iniquitie in his bed: he hath set himselfe on euery way not good, and malice he hath not hated.

6 Lord f thy mercie is in heauen: and g thy truth euen to the clowdes.

f God doth not utterly shut vp his mercie from the most wilful & wicked sinners, but giveth them sometimes good motions, and sufficient helpe, that they may repent, be iustified & saved, if they do not wittingly harden their owne hartes, and stil wilfully repel Gods grace. g For so God promisseth (vho is most faithful) that he will forgiue sinners, and receiue them into his fauoure againe, whensoever they resolving to serue him, repent and cease to sinne.

7 † Thy iustice as the hilles of God: thy iudgements are great depth.

8 Men & b beastes thou wilt saue o Lord: † as thou i hast multiplied thy mercie o God.

b Thou o God that hast care of al creatures, not only of men but also of brute beastes, art euer readie of thy part to saue both moderate men, in vvhom the light of reason remaineth, and also grosse senseles persons, vvhich are become brutish like horte and mule or other beastes. i For so our Lord multiplieth his mercie.

But k the children of men, / shal hope in the couert of thy winges.

k Yet with condition that senseles or brutish men, must become reasonable men, the children of men, not coltes, whelpes, pigges &c. l Sinners thus converted shal not only haue al necessities in this life, as al liuing creatures haue in this world, but also shal hope of spiritual, heauenly, & eternal glorie prepared for Angels, and children of men: as in the verses folowing.

9 † They shal be inebriated with the plentie of thy house: and with the torrent of thy pleasure thou shalt make them drinke.

10 Because with thee is the fountaine of life: and in thy light we shal see light.

11 † Extend thy mercie to them that know thee, and thy iustice to them, that are of a right hart.

12 Let m not the foote of pride come to me: and let not n the hand of a sinner, moue me.

m Lest any impediment hinder the obtaining and possession of eternal rewarde, the iust must specially pray not to be infected vvith pride: n nor be overcome by the forcible tentations of other sinners, by perswasion, nor euil example.

13 † There o haue they fallen that worke iniquitie: they were expelled, p neither could they stand.

o The first sinne, to vvith of diuels, vvvas pride, and mans sinne vvvas by perswasion of the diuel, p neither of which could escape punishment.

PSALME. XXXVI.

An exhortation not to enuie nor imitate the euill, who for most part prosper in this world, and are damned eternally: but to flee euil and doe good, duly considering that God diuersly permitteeth and punisheth the wicked, and likewise comforteth and afflicteth the iust, al for their good. An exhortatio
to contempt
of this world.
The 7. key.



This Psalm is composed in order of the Alphabet, euery distick beginning with a diuers letter, to moue the reader to diligent attention, which may serue in place of a larger cōmentarie.

† A Psalm of David him self.

a For David and euery iust mans instruction.

HAUE no emulation toward the malignant: neither enuie them that doe iniquitie.

b Neither be thou offended that the wicked do prosper in this world, nor imitate them that thou maist also prosper.

† Because c they shal quickly wither as grasse: and as the 2 blossomes of herbes they shal soone fal.

c For al this life, and consequently the prosperitie therof is shorte, and uncertaine.

† d Hope in our Lord and doe good: and inhabite the land, 3 and thou e shalt be fed in the riches therof.

d Put thy trust in God, liuing content in this world: e & he wil geue thee that is necessarie.

† Be delighted in our Lord: and he wil geue thee the petitions 4 of thy hart.

† f Reuele thy way to our Lord, and hope in him: and he wil 5 doe it.

f Commend al thyn affaires to God.

† And he wil g bring forth thy iustice as light: and thy iudge- 6 ment as midday: † be subiect to our Lord, and pray him. 7

g Partly making vertue appeare to the comfort of the vertuous, and example of others in this life, but especially in the next world.

Haue no emulation in him, that prospereth in his way: in a man that doth iniustices.

† Cease from wrath, and leaue furie: haue not emulation that 8 thou be malignant.

† Because they that are malignant, shal be cast out: but they 9 that expect our Lord, the same shal inherite h the land.

h In the land of the liuing.

† And yet a litle while, and the sinner shal not be: and thou 10 shalt seeke his place, and shal not find it.

† But the meeke shal inherite the land, and shal be delighted 11 in multitude of peace.

† The sinner shal obserue the iust: and shal gnash vpon him 12 with his teeth.

† But our Lord shal scorne him: because he foreseeth that his 13 day shal come.

† Sinners haue drawen out the sword; they haue bent their 14 bowe;

That



That they may deceiue the poore and needie: that they may murder the right of hart.

15 † Let i their owne swordes enter into their hartes: and let their bowe be broken.

i By way of imprecation (as in manie other places) the prophet forsheweth that wicked men shal fal into the euils, which they prepare for others.

16 † Better is a litle to the iust, aboue much riches of sinners.

17 † Because the armes of sinners shal be broken in pieces: but our Lord confirmeth the iust.

18 † Our Lord knoweth the daies of the immaculate: and their inheritance shal be for euer.

19 † They shal not be confounded in the euil time, and in the
20 dayes of famine they shal be filled: † because the sinners shal perish.

But the enemies of our Lord forthwith as they shal be honoured and exalted, vanishing shal vanish as smoke.

21 † The sinner shal borrow, and not pay: but the iust is merciful and wil geue.

22 † Because they that blesse him shal inherite the land: but they that curse him shal perish.

23 † With our Lord the steppe of man shal be directed: and he shal like wel of his way.

24 When k he shal fal, he shal not be brused: because our Lord putteth his hand vnder.

k Though the iust fal of frailtie or ignorance into venial sinne, yet Gods grace shal stay him that he fal not into mortal. The iust falleth seuen times in the day, & riseth. Prov. 24.

25 † I haue bene yong, for I am old: and I haue not sene the iust forsaken, / nor his seede seeking bread.

Eccle. 2. I So king David obserued: and it very rarely hapneth, that the iust or their children are destitute of necessarie sustenance in this vworld. If it chance in some, it is to their greater merite, and is manifestly recompensed in spiritual giftes. In which sense S. Basil expoundeth, that it is alwayes verified. For God euer rewardeth good workes either temporally, or spiritually, or both wayes. S. Augustin also (conc. 3. in hunc Psal.) exemplifieth in Abraham, Isaac, and Iacob with al his familie, who were forced to goe into other countries by reason of famine. and by Gods prouidence were there sustained, Gen. 12. 26. 46. and S. Paul among his other tribulations mentioneth famine and thirst. 2. Cor. 11. v. 27. Seing therefore these so iust persons sought their bread in necessitie, he expoundeth this holie Scripture in the Allegorical sense, that the Church from her beginning in Ierusalem to the end of the world, neuer wanteth the true word of God, true faith and doctrine, which is the spiritual bread wherewith the soule is nourtished.

26 † Al the day he is merciful and lendeth: and his seede shal be in blessing.

K 1

Decline



m In these
two principles,
declining fro
serueth these

† *m* Decline from euil, and doe good: and *n* inhabite for euer 27
and euer.

euil and doing good, true iustice consisteth. *n* and he that finally ob-
serueth these two pointes, meriteth and shal possesse heauen.

† Because our Lord loueth iudgement, and he wil not forsake 28
his sainctes: they shal be preserued for euer.

The vniust shal be punished: and the seede of the impious shal
perish.

† But the iust shal inherite the land: and shal inhabite for euer 29
and euer vpon it.

† The mouth of the iust shal meditate wisdom, and his tong 30
shal speake iudgement.

The law of his God in his hart: and his steppes shal not be sup- 31
planted.

o to draw
him to mortal
sinne, which

† The sinner considereth the iust: and seeketh to *o* murder 32
him.

is death of the soule.

† But our Lord wil not leaue him in his handes: neither wil he 33
condemne him, when iudgement shal be geuen of him.

† Expect our Lord, and keepe his way: and he wil exalt thee, 34
that thou mayst inherite the land: when the sinners shal perish
thou shalt see.

† I haue seene the impious highly exalted, and aduanced as the 35
ceders of Libanus.

† And I passed by, and behold he was not: and I sought him, 36
and his place was not found.

p rewardet.

† Keepe innocencie, and see equitie: because there are *p* re- 37
maynes for the peaceable man.

† But the vniust shal perish together: the remaines of the im- 38
pious shal perish.

q mans insti-
ce and wel
doing is not of

† But the saluation of the iust is *q* of our Lord: and he is their 39
poteſtor in the time of tribulation.

his owne powre but of Gods grace.

† And our Lord wil helpe them, and deliuer them: and he wil 40
take them away from sinners, and saue them: because they
haue hoped in him.

PSALME XXXVII.

The third
penitential
Psalm.
The 7. key.

*King David, or anie other penitent, earnestly prayeth God to remitte his
sinner, and mitigate the paines which he acknowledgeth him selfe to haue
deserued, 12. lamenting the afflictions which he suffereth by such as some-
times were his freindes, 14. whose tentations he now resisteth, trusting in
God.*

*Pro. 31.
Isa. 51.*



God, resigning himselfe to Gods wil, confessing his owne iniquitie, and humbly praying for Gods helpe.

1 A Psalm of David, in a recordation of the sabbath.

2 In remembrance that by sinne we lost the rest and peace, which man had in the state of innocencie; secondly we lost the peace of conscience; thirdly the rest and peace of eternal felicitie.

2 **L**ORD *b* rebuke me not in thy furie: *c* nor chastise me in thy wrath.

b Condemne me not to eternal paine: *c* nor punish me in purgatorie fire; but purge me so in this life, that the purging fire be not needful. By which fire (saith S. Augustin) though some shal be saued (*gravior tamen erit ille ignis, quam quicquid potest homo pati in hac vita*) yet that fire shal be more greuous, then whatsoever a man can suffer in this life. S. Gregory also expoundeth this same place, as if David sayd thus: I know it wil come to passe, that after the end of this life, some shal be cleansed by purging flames, some shal be vnder the sentence of eternal damnation. But because I do esteeme that transitorie fire more intolerable then al present tribulation, I desire not only not to be rebuked in furie of eternal damnation, but also I feare to be purged in the wrath of transitorie correction. Thou therefore O Lord whom I serue in my spirite, whom I know to be the Sauour of al men, rebuke me not in furie of perpetual damnation, nor chatise me in wrath of purging punishment. See Annotat. Psal. 6.

3 Because *d* thy arrowes are fast sticked in me: and thou hast *e* fastened thy hand vpon me.

d Afflictions of mind and bodie sent by thy iust iudgement. *e* thou hast strooke me with a heauie hand.

4 There is *f* no health in my flesh, at *g* the face of thy wrath: my bones haue no peace at *h* the face of my sinnes.

f I already feeble in my flesh, in al my bones, and powres great affliction, *g* considering thy iustice, *h* and my sinnes.

5 Because mine iniquities are gone *i* ouer my head: and as a *k* heauie burden are become heauie vpon me.

i which are exceedingly increased, almost ouerwhelming my spirite. *k* sinnes not washed away by penance by their weight carie the soule into more and more wickednes.

6 † My *l* scarres are putrified and corrupted, because of my foolishnes.

l stil corrupting those partes which were whole before, as a pestered sore that is not cured.

7 I am become miserable, and am made *m* crooked euen to the end: I went sorowful al the day.

m not able to goe streight to do anie good worke, being guiltie of greuous sinne.

8 Because *n* my loynes are filled with illusions: and there is no health in my flesh.

n concupiscence straining in me.

9 I am afflicted and am humbled exceedingly: I *o* rored for the groning of my hart.

o from the sorrow of my hart, my voice hath broken out into clamour.

K 3

† Lord,



p *o* *G*od *i*shon *t* Lord, *p* before thee is al my desire: and my groning is not *io*
knowest my hid from thee.
desire, to be restored to thy fauour.
† My hart is trubled, my strength hath forsaken me: and the *11*
 light of mine eies, and the same is not with me.
• q those that *†* My *q* frendes, and my neighbors haue approched, & stood *12*
were my against me.
freindes and companions in sinne are become myn enemies, because I forsake them:
z sought by And they that were neere me, stood far of: *†* and they did vio- *13*
al meanes to lence which fought my soule.
intangle me And they that sought me euils, & spake vanities: and meditated
again. guiles al the day.
† I now re- *†* But I as f one deafe did not heare: and as one dumme not *14*
nouce al sinne opening his mouth.
† And I became as a man not hearing: and not hauing re- *15*
z I now relie proofes in his mouth.
vpon thee o *†* Because *z* in thee o Lord haue I hoped, thou wilt heare me *16*
God. o Lord my God.
v for this *† v* Because I said: Lest sometime mine enemies reioyce ouer *17*
cause I am re- me: and whiles my feete are moued, they speake great thinges
turned to thee vpon me.
and do pray that mine enemies may not preuail against me:
wt resign my *†* Because I w am readie for scourges: and my sorow is in my *18*
selfe to thee. light alwaies:
x though thou *†* Because *x* I wil declare my iniquitie: and I wil *y* thinke for *19*
knowest al yet my sinne.
with mouth confession is made to saluation. *y* and I meditate of that which
my sinne hath *†* But mine enemies liue, and are confirmed ouer me: and they *20*
deserued. are multiplied that hate me vniustly.
z one kind of *†* They that repay euil thinges for good, *z* detracted from me: *21*
detractiō because I folowed goodnes.
is in reueling secrete faulter, an other in feaining and imputing false crimes, the
third (here mentioned) in calling vertue vices, as penance, hypochrisie.
a Graunt me *† a* Forsake me not o Lord my God, depart not from me. *22*
Lord final Attend vnto my help, o Lord the God of my saluation.
persenerāce in thy grace, and seruice.

PSALME. XXXVIII.

Gods proui- *A*inst man in remediles persecution resoluech to suffer al with peace and si-
 dence. *lence* *z* praying God to take him from this world, confessing the vanitie
 The 3. key. *therof. z* and relying on Gods prouidence (i.e. who punisheth man for his
 sinnes) prayeth for release. Vnto



1 † Vnto *a* the end, to *b* Idithun him selfe, a canticke of David. *a* Sciz: expound this Psalme of the Iewes in captiuitie in Babylon, but this title, and the matter coneyned shew, that it rather pertaineth to the new Testament.

b to be songe by Idithun and his scholars & successors, or rather by Christians.

2 **I** *c* HAVE said: I wil keepe my waies: that I offend not in *c* weake men my tongue. [*in affliction not able to deliuer them selues, seeke reuenge,*

by murmuring and other euil speeches, but the perfect resolve to rule their tongues:

I haue set a gard to my mouth, when the sinner stood against me.

3 † I was dumme and humbled, and kept silence *d* from good *d* euen to for- things: and *e* my sorrow was renewed. *e* beare some-

times from their owne iust defence: c though therby they indure more persecution.

4 † My *f* hart waxed hote within me: and in my meditation a *f* sorrow sup- fyre shal burne. *f* pressed ma-

kethe the hart to burne with zele, and indignation.

5 † I haue spoken in my tongue: Lord *g* make mine end knowne *g* If it may to me. [*please thee let me know how long I shal liue, desiring to dye, as*

Elias desired. 3. Reg. 19.

And the number of my daies what it is: that I may know what is lacking to me.

6 Behold thou hast put my daies measurable, and my *h* substance *h* in my life and is as nothing before thee. *h* al that I haue

is as nothing compared to thy eternitie.

Doubtles al things are vanitie, euerie man liuing.

7 † Surely man passeth as *i* an image; yea and he is troubled *k* in *i* as a shadow vayne. [*or image appearing in a glasse, which is quickly forgotte. k therefore*

there is no cause man should be troubled in mind for temporal miseries.

He gathereth treasure; and knoweth not to whom he shal gather them.

8 † And now what is my expectation? is not our Lord? and my substance is with thee.

9 † From al mine iniquities deliuer me: *l* a reproch. to the foo- *l* Thou hast lish thou hast geuen me. *l* suffered me to

be reproched by the foolish that prosper in this world:

10 † I was dumme, and opened not my mouth, *m* because thou *m* I know

11 didst it: † Remoue thy scourges from me. *my tribula-*

tion is by thy providence.

12 † By the strength of thy hand I haue faynted in reprehensions:

for iniquitie thou hast chastised man.

And thou hast made his *o* soule pyne away as a spider: but *o* my life de- vaynly is euerie man troubled. [*be ye as a spider leaning upon al her misfortune.*

† Heare



† Heare my prayer o Lord, and my petition; with thyne eares 13.
receiue my teares. Keepe not silence: because I am a p stranger
with thee, and a pilgrime, as my fathers.

d *All men are strangers in this life, heauen being our home.*

† Forgeue me, that I may q be refreshed before I depart: and 14
r shal be no more.

q *that I may reconer spiritual streingth in this life: r. after which I shal not be in state to
do free workes of satisfaction nor merite.*

PSALME. XXXIX.

Christe com- *Christe faithful members after long expectation congratulate his coming in
ming and rede flesh. 6. He directing his speach to his Father, professeth to performe
ming of man- the Redemption of mankind, and to denounce the same in the whole
kind world: 12. prayeth for his seruantes, vndertaking to satisfie for their
The 3 key: sinnes.*

† Vnto a the end, a Psalme to Dauid himselfe. 1

a *perteyning vnto the new Testament.*

† **E**XPECTING b I expected our Lord, and he hath at- 2
tended to me.

b *the faithful of the old and new Testament reioyce in the coming of Christ.*

† And he heard my prayers, and brought me out of the lake 5
of miserie, and from the myre of dregges.

And hath set my feete vpon a rocke: and hath directed my
steppes.

† And he hath put a new canticle into my mouth: a song to 4
our God.

Manie shal see, and shal feare: and they shal hope in our Lord.

† Blessed is the man, whose hope is in the name of our Lord: 5
and hath not had regard to vanities and false madnes.

† Thou hast done manie thy meruelous thinges o Lord my 6
God: & in thy cogitations there is none that may be like to thee.
I c haue declared and haue spoken: they d multiplied aboue
number.

c *Christ by him selfe and by others preached the Gospel of saluation. d the multiplication
of Christians therby.*

† e Sacrifice and oblation thou wouldest not: but f cares thou 7 *Heb. 10.*
hast persited to me.

e *No sacrifice of the old testament sufficed to satisfie Gods iustice for the sinne of man. f Christ
by the care of obedience performed the redemption of man by his death, as was determined
from eternitie. S. Paul tor [eares] faith [b>f-e] See Annotations. Heb. 10.*

Holocaust and for sinne thou didst not require: † then said I; 8
Behold I come In the



9 In the *g* head of the booke it is written of me, † that I should doe thy wil : my God I would, and thy law in the middes of my hart.

g The summe of holie Scriptura is of Christs Incarnation & death for redemption of man.

10 † I haue *h* declared thy iustice in the great Church, loe I wil not stay my lippes : Lord thou hast knowen it.

h Againe Christ inculcateb the preaching and receiuing of his Gospel in the whole world.

11 † Thy iustice I haue not hid in my hart : thy truth and thy saluation I haue spoken. I haue not hid thy mercie, and thy truth, from the *i* great council.

i In the greatest and wisest congregations of this world, Christ concealeth not his mercie and truth. So himselfe professed before Annas, Caiphas, Pilate, and their counsels. S. Paul preached Christ at Athens, and in manie nations, and so the other Apostles. For their voice went into al the coastes of the earth.

12 † & But thou *o* Lord make not thy commiserations farre from me : thy mercie and thy truth haue alwayes receiued me.

& The prophet now speaketh in the name of Christs mystical bodie the Church : praying to be made partaker of mercie, and to be deliuered from euils.

13 † Because euils haue compassed me, which haue no number : mine iniquities haue ouertaken me, & I was *l* not able to see.

l the sinnes also of those which belene in Christ are so manie, that they can not be fully sene in particular.

They are multiplied aboue the heares of my head : and *m* my hart hath forsaken me.

m I almost faint in considering so manie and so great iniquities amongst those that professe Christ.

14 † It may please thee *o* Lord to deliuer *n* me : Lord haue respect to helpe me.

n The whole Church prayeth in the name of al for the infirme members.

15 Let *o* them be confounded and ashamed together, that seeke my soule, to take it away.

o The prophet foresheweth that the reprobate for their obstinate malice, seeking to hurt others shal be confounded.

Let them be turned backward, and be ashamed that wil me euils.

16 Let them forthwith receiue their confusion, that *p* say to me : Wel, wel.

p that scornfully say : wel, wel : wishing al euil to good men.

17 † Let al *q* that seeke thee, reioyce and be glad vpon thee : and let them that loue thy saluation, say alwayes : Our Lord be magnified :

q which not only in mouth and outward profession, but also in sinceritie of hart seeke thee, may with confidence reioyce, and praise God.

L

† But



† But *r* I am a begger, and poore: Our Lord is careful of me. 18
r Christ speaketh in the name of sinners truly repenting, whose sinnes he vndertaketh to redeme, and wash away by his passion.

Thou art *f* my helper, & my protector: my God be not slacke.
f The faithful of the old testament pray for Christs first coming into this world, and the faithful now pray for his second coming to purge his Church, and to reward the good.

PSALME XL.

Christs Passion and Resurrection.
 The's key. *The prophet pronounceth them happie that wil beleue in Christ, coming in humilitie and pouertie. 5. Christ describeth his owne poore afflicted state in this life, by reason he is to satisfie for the sinnes of the world; the malice of his aduersaries. 10. especially of Iudas, 11. and by way of prayer, prophcieth his owne Resurrection.*

† Vnto *a* the end, a Psalme to Dauid him selfe.

a Perceyning to the new testament, as appeareth by the 10. verse alleaged by our Saviour. This Psalme is also applied by the Church in the office of the sick, whom whosoever assisteth in that case, may hope to haue assistance in their owne like necessitie.

Io. 13
 v. 18.

BLESSED is the man that vnderstandeth concerning *b* the needie, and the poore: in *c* the euil day our Lord wil deliuer him.

b He is happier that is not scandalized in Christ (Luc. 7. v. 13.) coming in pouertie, and suffering extreme afflictions. *c* He that trusteth in Christ, notwithstanding the contrarie motiues of his wordlie miserie, shal be deliuered by him in al distresse.

† Our Lord *d* preferue him, and geue him life, and make him blessed in the land: and *e* deliuer him not vnto the wil of his enemies.

d Our Lord wil geue to such seruantes more grace in this life, and glorie in the next.
e not suffer him to be overcome in tentations.

† Our Lord helpe him *f* vpon the bed of his sorow: thou hast turned al his couche in his infirmitie.

f When such constant seruantes are sick to death, Christ wil most especially comforte and helpe them.

† I said: *g* Lord haue haue mercie on me: heale my soule, because I haue sinned to thee.

g Christ in the behalf of his mystical bodie confesseth their sinner, and prayeth for them.

† Mine enemies haue spoken euils to me: When shal he die, *h* and his name perish?

h After death suffered for mankind Christ riseth, and his name and kingdom is glorious.

† And if *i* he came in to see, he spake vayne thinges: his hart hath gathered together iniquitie to him selfe.

i Those that came not of good wil, but of malice to obserue Christs deedes and wordes, carped at both, sometimes saying, he taught against the law, and against Moyses; sometymes that he cast out diuels in the powre of Beelzebub.



He went forth. and spake together.

8 † Al mine enemies whispered against me : they did thinke euils to me.

9 They & haue determined an vniust word against me : / Shal not he that sleepeth adde to ryse againe ?

k At last they resolved that he should die. I But they could not so suppress his powre, for he rose againe in glorie.

10 † For *m* the man also of my peace, in whom I hoped : who did eate my breades, hath greatly troden me vnder foote

o. 13.

Act. 1.

m By our Sauours application of this verse, it is certaine that the traitor Iudas is here described. Ioa. 13. v. 18.

11 † But thou *o* Lord haue mercie vpon me, and raise me vp againe : and I *n* wil repay them.

n in the day of iudgement Christ Iudge of al wil render to euerie one as they deserue.

12 † In this I haue knowen that thou wouldest me : because mine enemye shal not reioyce ouer me.

13 † But me thou hast receiued *o* because of innocencie: and thou hast confirmed me in thy sight for euer.

o As before in respect of sinners, Christ Iudge of al wil render to euerie one: so here in his owne person he auoucheth his owne innocencie, which made him apt to satisfie for others.

14 † Blessed be our Lord the God of Israel *p* from the beginning of the world, and for euermore: *q* Be it, be it.

p For this mercie of Almighty God in sauing the elect by his Sonnes death, he is to be praised for euer eternally. *q* Al the blessed agree in this, that God is eternally to be praised and therto say Amen. So be it, so be it.

Some diuide the Psalmes into sixe bookes, supposing the first booke to end here with these wordes; *Be it, be it*: not obseruing that the last Psalme hath not this ending. S. Ierom confuteth this opinion by our Sauours, and S. Peters naming it the booke, not bookes of Psalmes. Luc 20. v. 42. Act. 1. Moreover if this were the end of one booke, then the Psalme folowing should not be called the 41. Psalme, but the first Psalme of the second booke.

PSALME. XLI.

The feruent desire of the iust, 6. much afflicted in this life, 12. and assured hope of eternal ioy. Eternal glory.
The 10. key.

1 † Vnto the end, vnderstanding to the sonnes of *a* Core.

a The sonnes of Core repented, and departed from their fathers sch sine, and so escaped miraculously the horrible pitte of damnation, into which their father and his complices set. Num. 26. v. 10. By which example al seduced, and deceived Christians are admonished, not to persist in schisme or other sinnes. And wordlie men, ambitious of honour be warned to desire & seke God about al thinges, first of al the kingdome of heauen (to be liuing members of the Catholique Church) and the iustice therof: to seke thinges which are aboue, not which are vpon the earth: lest he deuoure them, as it deuoured the complices of Core. Num. 16. v. 31.

2 **E**VEN as the harte & desireth after the fountaines of waters:

Es so doth my soule desire after thee *o* God,

L 2

† My



b A harte waxing old, and burdened with much heate, and great hornes, draweth a serpent into his noſethrils, ſo being infected with poyſon, deſireth moſt ardently to drinke, and afterwards caſteth his hornes, and heate, and becometh as it were yong againe. *c* With ſuch frequent deſire a true penitent, feeling him ſelfe infected with poyſon of ſinnes, ſeeketh the water of Gods grace.

† My ſoule hath thirſted after God *d* the ſtrong & living: 3
f When ſhal I come and appeare before the face of God?

d. e. God is omnipotent, and indeede the only true living God: diuels who are honored in idols, can do no more then God permitteth, and ſo they can kil the ſoules, that conſent vnto their tentations, but can not reſtore ſpiritual life againe. *f* The ſoule being iuſtified, and ſtil aſſaulted with new tentations deſireth to be with God.

† My *g* teares haue beene breades vnto me day and night: 4
 whiles it is ſaid to me dayly: *h* Where is thy God?

g I haue had no other reſection, but to lenſie my ſorow with weping. *h* The wicked exprobate the iuſt, as though God would neuer helpe them, becauſe he ſuffereth them to be ſometimes long in tribulation.

† Theſe thinges haue I remembred, and haue powred out my 5
 ſoule in me, becauſe I ſhal paſſe into the place *i* of a meruelous
 tabernacle, euen to the houſe of God.

i King David was not permitted to build the temple, much leſſe did he enter into anie ſuch meruelous tabernacle in his mortal life, but muſt nedes be vnderſtood, to ſpeake here of the heauenlic tabernacle, prepared by Chriſt for his ſeruants.

In the yoyce of exultation, and confeſſion: the ſound of one
 feaſting.

† Why *k* art thou ſorowful my ſoule: and why doſt thou 6
 trouble me?

k The prophet comforteth him ſelfe, or anie iuſt ſoule, in the hope of euerlaſting ioy.

Hope in God, becauſe yet I *l* wil confeſſe to him: the ſaluation
 of my countenance, † and my God. 7

I render thanks and praiſes.

My ſoule is troubled toward my ſelfe; therefore wil I be mind-
 ful of thee from the land *m* of Iordan, and Hermoniim from
 the litle mountaine.

m Al this life is like to the ſmal ſtraight place betwene Iordan and a litle hil called Hermoniim, but from this ſtraightnes the hope of the iuſt is, to be placed in heauen.

† Depth *n* calleth on depth, in the voice of *o* thy ſould-gates. 8
 Al thy high thinges, and thy waues haue paſſed ouer me.

n One temptation ſil ſuccedeth another: *o* and the ſame ſo great, as if God opened the gates, and ſuffered them to overflow like fluddes of water.

† In *p* the day our Lord hath commanded his mercie: and *q* in 9
 the night a ſong of him.

p But God helpeth in opportunitie, not ſuffering his ſeruantes to be tempted aboue their ſtrength, geaung them fruit with tentations: *q* yea in the greateſt tribulation, he geueth ordinarily moſt comfort, making them ſing ſpiritually in hart, if not alſo in voice.

With



10 With me *r* is prayer to the God of my life: † I wil say to God:
Thou art my defender.

r one special meanes to procure diuine consolation is prayer in distresse.

Why hast thou forgotten me? and why goe I sorowful, whiles
mine enemy afflicteth h me?

11 † Whiles my bones are broken, mine enemies that trouble me
haue vpbayded me:

Whiles they say to me day by day: Where is thy God?

12 † Why art thou heauie o my soule? & why dost thou trouble me?
f Hope in God, because yet I wil confesse to him: the salua-
tion of my countenance, and my God.

f Still the iust soule taketh comfort in assured hope of saluation, the eternal vision of God.

PSALME. XLII.

The iust innocateth Gods sentence against the deceitful, that seeke his One God the
spiritual overthrow, *4.* acknowledgeth his helpe, from almightie God B Trinitie.
the B. Trinitie, in whose vision glorie consisteth. The i. key.

1 † A Psalme *a* of David.

a Holie David often prefiguring Christ, here representeth euerie faithful servant of God,
and particularly when they be gane a great and holie worke; as when Priestes celebrate the
diuine Sacrifice, they with their assistants recite by interchangeable verses this Psalme.

I V D G E *b* me o God, & discern me from the nation
not holie, from the vniust and deceitful man *c* deliuer me.

b After that we haue examined, and prepared our selues to the most holie Sacrifice and Sa-
crament, according to S. Pauls admonition (let a man proue himselfe, and so eate this bread,
and drinke this chalice, 1. Cor. 11.) we pray God, to iudge between our true sincere intention,
and the vniust deceitful endeoures of our enemy: *c* and so to deliuer and protect vs from
sute malice.

2 † Because thou art God *d* my strength: *e* why hast thou repel-
led me? and why goe I sorowful, *f* whiles the enemy afflicteth
me?

d V With thee I can do anie thing, without thee nothing, *e* thou seemest sometimes not to re-
gard me, *f* whiles tentations are more sensible then thy grace.

3 Send forth *g* thy light and thy truth: *b* they haue conducted
me, and haue brought me into thy holy hil, and into thy taber-
nacles.

g As thou hast sent Christ the light and truth into this world, grant vs the same now in parti-
cular. *b* These two giftes of God, the light of knowing our duties and truth, with sincere in-
tention to performe the same, haue brought vs into thy Church, and vnto thy Altar.

4 † And *i* I wil goe in to the altar of God: to God, which
k maketh my youth ioyful.

i Accompanied with light of truth, and sincere intention, we confidently approach to thyn
Altar o God, *k* who changeest our old corruption into newnes of life.

L 3

I wil



† I wil confesse to thee / on the harpe m o God n my God: s
o why art thou sorowful o my soule? and dost thou trubel
me?

I But to this purpose we praise God on the harpe, mortifying our affections.

m. n. The former word is of the plural number in hebreww, Eloim, the other of the singular, signifying the Blessed Trinitie, one God. * Thou needest not therefore my soule, be peniue, or desolate.

† p Hope in God, because yet q wil I cōfesse to him: the salua- 6
tion r of my countenance, and / my God.

p But trust in God, q praise him, r vvhom I hope to see face to face, s the true eternal God.

PSALME. XLIII.

The state of
the leuues.
The 4. key.

*The prophet describeth the first calling, and difficultie state of the Iewish
nation, 6. their prosperitie at other times. 10. Againe their afflictions in
captiuitie, and persecutions.*

† Vnto n the end, for the sonnes of b Core to vnderstanding. 1

a Though this psalme doth first and literally pertaine to the people of Israel, yet al thinges
happening to them, were in figure of the Christian Catholique Church, vvvhich begane vvwith
difficulties, afterwards prospered, and againe suffereth much persecution. b Core signifieth
caluvs, bauld: also caluarie a scul, or place of sculles: the name of the place vvwhere our Sauour
was crucified, so the children of Core signifie the children of Christ S. Aug.

O G O D we haue heard with our eares: our fathers haue 2
declared to vs.

The e worke, that thou hast wrought in their dayes: and in
the dayes of old.

e The particular calling of Abraham out of Chaldaea, protection of him, and Isaac, and iacob,
the deliuerie of al Israel out of Ægypt, and establishing them in the promised land of Chanaan,
vvwith innumerable, great, and strange thinges donne for them.

† Thy hand destroyed the nations, and thou didst plant them: 3
thou didst afflict the peoples, and expel them:

† For d not by their owne sword did they possesse the land, 4
and their owne arme did not saue them:

d The Israelites conquered not by ordinacie powre, but by the miraculous hand of God.
See ioseph 21. But thy right hand, and thyne arme, and the illumination of

thy countenance: because e thou wast pleased in them.

e Not that this people deserued of themselves, but of Gods free election, al the vvworld being
vvicked, he gaue peculiar grace to Abraham, Isaac, iacob and some others, and then for their
sakes protected the vvwhole people, in them conseruing a vvvisible Church

† Thou art the same my king and my God: which comman- 5
dest the saluations of iacob.

† In f thee we shal turne out our enemies vvwith g the hōrne, 6
& in thy name we shal contemne them that rise vp against vs.

f As in former examples, so in Dauids time, not mans strength, but Gods hand gaue them
great victories. g As an oxe vvwith his horne casteth a smal thing into the vvvin.

† For



Isf. 24.
1. R. 17.
2. R. 8.

7 † For I wil not hope in my bowe: and my sword wil not saue me.

8 † For thou hast saued vs from them that afflict vs: and them that hate vs thou hast confounded.

9 † In God we shal be prayſed al the day: and in thy name we wil confesse for euer.

10 † But *b* now thou hast repelled and confounded vs: and thou wilt not goe forth o God in our hostes.

b The prophet fortelleth that after prosperitie God vould suffer the Iewes to falle into captiuitie, & manie afflictions, which also signified allegorically diuers states of Christs Church.

11 † Thou hast turned vs backe behind our enemies: and they that hated vs, spoyled for themselves.

12 † Thou hast geuen vs as sheepe that are to be eaten: and thou hast dispersed vs among the nations.

i The Iewes are now meruelously dispersed, and depressed.

13 † Thou hast sold thy people & without price: and there was / no multitude in the exchanges of them.

k In the destruction of Ierusalem the remnant of the people were sold for smal, as it were for no price. They had sold Christ for thirtie pence: / and now no multitude, nor number of money at al was geuen for them, but thirtie of them were sold for one pennie, Iosephus de bello Iudaico.

14 † Thou hast made vs a reproche to our neighbours, a scorne and mocking stocke to them, that are round about vs.

15 † Thou hast made vs for a parable to the Gentiles: a wagging of the head among the peoples.

16 † Al the day my shame is against me, and the confusion of my face hath couered me.

17 † At the voyce of the vpbrayder, and the reprocher: at the face of theemie and persecutor.

18 † Al these thinges haue come vpon vs, *m* neither haue we forgotten thee: and we haue not done wickedly in thy testament.

m Vntil Christs passion the Iewish people did not wholly fall from God, and true religion. And of them were chosen the Apostles, and manie others, that founded and propagated the Church of Christ.

19 † And our hart hath not reuolted backward: and *n* thou hast declined our pathes from thy way:

n The negative particle is here vnderstood by zeugma, according to the hebrew thus: our hart hath not reuolted backward, neither hast thou suffered our pathes to decline frō thy way.

20 † Because thou hast humbled vs in the place of affliction, and the shadow of death hath couered vs.

21 † *o* If we haue forgotten the name of our God, and if we haue spread forth our handes to a strange God:

o Another hebrew phraise, If we haue, for, we haue not.

† Wil



† Wil not God enquire of these thinges? For he knoweth the secretes of the hart. 12

Because *p* for thee we are killed al the day: we are esteemed as sheepe of slaughter.

Rom. 8.

p The Prophetes and others persecuted partly before Christ, much more the Apostles, and other Christians in the new Testament.

q A prayer † *q* Arise why sleepest thou o Lord? Arise, and expel vs not to the end. 13

† Why dost thou turne away thy face, forgettest our pouertie and our tribulation? 14

† Because *r* our soule is humbled in the dust: our *s* bellie is glewed in the earth. 15

r we are at deaths dore, readie to become dust. *s* lying as groueling sorrowing on the earth:

† *t* Arise Lord, helpe vs: and redeme vs for thy name. 16

t til thou deliuer vs from these tribulations.

PSALME. XLIIII.

Christ most excellently indowing his Church.
The 6. key.

David singularly moued in hart and tongue, 3. prophesieth Christs excellencie, indowing his Church with most worthie dowries. 11. by way of exhortation forshewing her internal and external beautie. 17. with perpetual succession of Pastors feeding the flock euen to the worlds end.

† Vnto *a* the end, for them, *b* that shal be changed, *c* to the sonnes of Core, *d* for vnderstanding, *e* a Canticle for the beloued. 1

a Perteyning to the new Testament. *b* Gentiles conuerted from paganism to Christianitie: *c* and al others returning from schisme, or other sinnes, *d* for their instruction, *e* this Psalme is a marriage songue of the beloued bridegome and bride: Christ and his Church.

MY *f* hart hath vttered *g* a good word: I tel my workes *h* to the king. 2

f I haue receiued by diuine inspiration in my hart and cogitation, *g* a most high Myserie.

h To the honour therefore and glorie of this king (whom I secretly see in my hart) I utter and referre al my vorkes, and this particular Canticle.

My *i* tongue is the penne of a scribe, that *k* writeth swiftly.

i From the abundance of my hart, my tongue also speaketh, *k* & that presently without delay

† *l* Goodly of beautie aboue the sonnes of men, grace is powred abroad in thy lippes: therefore hath God blessed thee for euer. 3

l Description of Christ, most excellent in al internal and external gifts.

† Be *m* guided with thy sword vpon thy thigh, o most mightie. 4

m The prophet seing in spirue the perfections which he wisheth in Christ, in manner of congratulating, describeth his fortitude, fighting against the dunel for the Church.

† With



5 † With thy beautie and fayrnesse *n* intend, & procede prof-
perously, and *p* reigne,
n purposing, *o* prosecuting, *p* and perfecting the conquest, and so establishing thy spiri-
tual kingdome.

Because of *q* truth, and *r* mildenesse, and *s* iustice: and thy
right hand shal conduct thee meruelously.

q Not with warlike armour of this world, but by assaulcing the aduersarie with truth: & defea-
ding thyselfe and thy souldiers with the shield of mildnes, *s* and striking the enemy with the
sword of iustice. Which right force of spiritual fight hath meruelous good successe.

6 Thy *r* sharpe arrowes, the *v* peoples vnderneath thee shal
fal into the hartes of the kings enemies.

r Preaching of Christs Gospel, his grace mouing the hartes of the hearers, is liuelie and forci-
ble, more pearcing then anie two edged sword. The example of people conuerted, shal moue
the hartes of the aduersaries to come also vnto the truth.

7 † Thy seate *o* God *w* for euer and euer: a rod of direction
the rod of thy kingdom.

w Christs kingdom shal haue no end. Luc. i. 7. 33.

8 Thou *x* hast loued iustice, and hast hated iniquitie: therefore
God, *y* thy God, hath annoynted thee with the oile of gladnes
z about thy felowes.

x Thou defendest and rewardest the good, finally forsakest and punishest the wicked. *y* more
peculiarly the God of Christ, by hypostaticall vnion. *z* Diuers kings (as Dauid himselfe, Iosa-
phat, Ezechias, and Iosias) were as godlie as Salomon, and persecuted good to the end, which
is doubted Salomon did not: but Christ incomparably was annoynted, & indued with al graces
about al kinges.

9 † *a* Myrthe, and *b* Aloes, and *c* Cassia from thy *d* garmentes,
10 from houses of yuorie; out of the which † *e* the daughter of
kings haue delighted thee in thy honour.

a Mortification which conserueth from putrifying, *b* humilitie aswaging pride, *c* being smal
in the first spring groweth great, *d* humanitie assumed: and sanctified persons, in vvhom
Christ dwelleth as in cleane, shining, odoriferous houses: *e* sincere faithful soules more deare
to their spouse Christ, then daughters of temporal kinges.

11 The *f* Queene stood on thy right hand in golden rayment:
compalled with *g* varietie.

f The Catholique Church, in faith purified as gold: *g* with varietie of states, as Clergie, Laity
and diuers sortes of religious Orders, and other professions, al vnited in the same faith, hope,
and charitie.

h Heare daughter, and *i* see, and *k* incline thyne eare: and
forget thy people, and the house of thy father.

h carisfully al that Christ thy spouse speaketh to thee by his Spirit. *i* diligently put the same
in practise: *k* with al obedience and readines, and retorne not to former infidelitie, nor to
corrupt life.

12 † And the king *l* wil couet thy beautie: because he is the
Lord thy God, and *m* they shal adore him.

l Christ loueth the Church adorned with his giftes, *m* and mutually, his true children loue
and serue him.

M

† And :



† And the daughters *u* of Tyre with giftes, al the rich of the *13*
people shal beſeech thy countenance.

u Manie of al nations ſubmitte themſelues, and al that they haue to Chriſt.

† Al the glorie of that daughter of the king is *o* within, in *14*
p borders of gold † clothed round about with varieties. *15*

o Internal vertues are moſt eſpecial ornaments: *p* exterior are required to ediſie others in diuers ſortes *q* Virgins ſhal be brought to the king after her: her *r* neigh-
of vertues. bours ſhal be brought to thee.

q By this meanes manie more are conuerted to chriſtianitie: *r* and one countrie inuitch
and draweth an other.

† They ſhal be brought in ioy and exultation: " they ſhal be *16*
brought into the temple of the king.

† " For / thy fathers there are borne ſonnes to thee: thou ſhalt *17*
make them princes ouer al the earth.

f As Apoſtles came in place of Patriarches and Prophetes: ſo ſtil Biſhops, and Prieſtes ſucceede
in the Church, paſtors, and gouernours thereof.

† They ſhal *s* be mindeful of thy name in al generation and *18*
generation.

t Theſe paſtores ſhal ſtil teach the true Chriſtian doctrine.

Therefore ſhal *v* peoples confeſſe to thee for euer: and for euer
and euer.

v and ſtil there ſhal be Chriſtian people that wil follow and profeſſe the ſame.

ANNOTATIONS. PSALME. XLIIII.

Caluin ex-
poundeth this
Pſalme con-
trarie to S.
Paul.

7. *Thy ſeat is God for euer and euer*] Seing S. Paul (Heb. 1. v. 8.) affirmeth ex-
preſſly that theſe wordes are ſpoken of the Sonne of God, Chriſt our Saviour,
and therby proueth his excellencie aboue Angels: Iohn Caluin is wonderful
bold to auouch that in the ſimple & proper ſenie, Dauid ſpake of his ſonne Sa-
lomon, and the daughter of Pharaon, as if that were the literal ſenie, and S. Paul
only expounded it myſtically. But firſt the ſolemn preface in the two firſt ver-
ſes importeth farre greater thinges, then agree to anye terrestrial king. Second-
ly, this excellent beautie deſcribed (v. 3.) aboue the ſonnes of men, can not be
verified of Salomon, for Abſalom (2. Reg. 14. v. 25.) and Adonias were alſo very
beautiful. (3. Reg. 1. v. 6.) As for Salomons wiſdom, or other vertues, he per-
ſeuered not therein, and ſo he was not bleſſed for euer. Thirdly, the prophet here
calleth the perſon of whom, and to whom he ſpeaketh, God. v. 7. & 12. Fourt-
ly, not only the ancient Fathers, and Doctours of the Church, but alſo the He-
brew Rabbins, and the Chaldee paraphraſis, expound this Pſalme literally of
the promiſed Meſſias, and his kingdom the Church.

No ſituation
out of the
Church.

16. *They ſhal be brought into the temple of the king.*] The temple of the king, ſaith
S. Auguſtin, is the Church, the temple of the king is in vnicity, the temple of the
king is not ruinous, not cut in ſunder, not diuided: the ioyning of liuing ſoules
is charitie. Nothing is more euident. Attend now the verie temple of the king,
for from thence he ſpeaketh, becauſe of the vnicie ſpread in the round earth. For
thoſe that would be virgins (faithful ſoules) vnleſſe they be brought into the tem-
ple of the king (the Catholique Church) they can not pleaſe the bridgrome.



17. *For thy fathers there are borne sonnes to thee.*] The Apostles begotte thee (O Christ an Church) they were sent, they preached, they are the fathers. But could they be alwaies corporally with vs: Could anye of them tarye here til this time: could they tarye to the time yet to come? But vvas therfore the Church Perpetual successe of By- least desolate by their departure? God forbid. For thy fathers, sonnes are borne to thee. What is this for thy fathers, sonnes are borne to thee? The Apostles shope in place were sent fathers, in p'ace of the Apostles sonnes are borne to thee; Bishops of the Apo- are appointed. For whence were the Bishops borne, that are at this day through all the world? the Church herselfe calleth them fathers, she begate them, and appointed them in the seates of the fathers. Do not therfore thinke thy self desolate (O christian Church) because thou seest not Peter, seest not Paul: for thou seest not them by vvhom thou wast borne, but of thyne issue fatherhood is sprong to thee. For thy fathers, sonnes are borne to thee, thou shalt make them princes ouer al the earth. This is the Catholique Church. Her children are made princes ouer al the earth: her sonnes are constituted for fathers. Let them acknowledge this that are cut of: let them come to the vnitie, be they brought into the temple of the king. Thus S. Augustin.

PSALME. XLV.

The Church in persecution acknowledgeth Gods perpetual defence, s. making her thereby more glorious, 10. sometimes granting rest (11. God himself checking the persecuters) and euer protecting her.

The Church prospereth also in persecution. The 6. key.

1 † Vnto *a* the end, to the sonnes of Core, for *b* the secretes.

a Belonging to the Church of Christ. *b* As wel the cause, vvhich God suffereth his Church to be persecuted, as his assured protection in difficulties, are hidden secretes to the world.

2 **O** Vn God is a refuge. *c* and strength: an *d* helper in tribulations, which *e* haue found vs exceedingly.

c A refuge is not secure for one man is not able alwayes to defend an other: but God is a sure and strong refuge. *d* euer able and in conuenient time willing to helpe. *e* This whole world is full of tribulations, but the Church suffered the greatest in the first persecutions, & shal suffer as great in the time of Antichrist. English Catholiques suffer most of al nations in this age, and can not be suppressed, but shal increase in number and fortitude.

3 † Therefore wil we *f* not feare when *g* the earth shal be troubled: and *h* mountaines transported into the hart of the sea.

f Therefore al Catholiques may assuredly know, that the whole Church can not faile *g* though very manie, as now in England, *h* and very eminent persons, as some noblemen, and some Priesters haue reuoked, yet al will not.

4 † Their waters haue founded, and were troubled: the mountaines were troubled in his strength.

5 † The violence of the riuer *i* maketh the citie of God ioyful: the Highest hath sanctified his tabernacle.

i Such bad examples make the good to recollect themselves more diligently, and to reioyce in Gods grace, by which they stand fast.

6 † God is in the middes thereof, it shal not be moued: God wil helpe it *k* in the morning early.

k before the heate of persecution shal inuade al, for the elect the dayes of tribulation are shortened.



† Nations are troubled, and / kingdoms are inclined : he gaue 7
 m his voice, the earth was moued

¶ Sometimes one nation or kingdome rebelleth against the Church, but can not destroy it.
 m by the spirit of Christ, Antichrist, and al his members shal be destroyed.

† The Lord of hostes is with vs : the God of Iacob is our de- 8
 fender.

† Come ye, and see the workes of our Lord, what wonders he 9
 hath put vpon the earth : † n taking away warres euen vnto 10
 the end of the earth.

n *The Church sometimes hath great peace, and tranquillitie.*

He shal destroy bow, & breake weapons : and shields he shal
 burne with fire.

† o Be quiet, and see that I am God : I shal be exalted among 11
 the gentiles, and I shal be exalted in the earth.

o *God himselfe restrayneth the wicked, suddainly abating their furie, or cutting of their
 forces.*

† The Lord of hostes is with vs : the God of Iacob is our de-
 fender.

PSALME. XLVI.

Vocation of
 Gentiles.

Gentiles are called, and inuited to praise God for his magnificence : 6. for

The 6. key. *Christ's Ascension, and powre.*

† Vnto the end, for a the sonnes of Core.

a *For Christians that leaue the sinnes of their fathers, and reioyce in Christ crucified : see
 Annotation. Psal. 41.*

AL YE Nations b clappe handes : make iubilation to 1
 God in the voyce of exultation.

b True ioy of the hart sheweth it selfe both in voyce of exultation, and also in gesture of body,
 by clapping of handes, dancing (as king Dauid did before the Arke. 2. Reg. 6.) likewise vwith
 instruments.

† Because our Lord is high, e terrible ; a great king ouer d al 3
 the earth.

d *To al the wicked, d not only of one or few kingdoms, but of al the earth..*

† He hath made peoples subiect e to vs : & gentiles vnder our 4
 feete.

e *VWhen kinges, and countries become Christians, they are made subiectes to the Church that
 was before, not heades and rulers therfore.*

† He hath chosen his inheritance in vs : the beaurie of Iacob 5
 which he loued.

† f God is ascended in g iubilation : and our Lord in the voice 6
 of trumpet.

f *Christ God & man, after his Passion, rose from death and ascended : g not leauing his Church
 desolate, but making her ioyful by an other comforter the Holie Ghost.*



7 † Sing ye to our *b* God, sing ye: Sing ye to our *i* king, sing ye.

h The same Christ is our God, by his Divinitie: *i* and our king by his Humanitie.

8 † Because God is king of al the earth: sing ye & wisely.

k Doe your endeavour to vnderstand what you sing, read, or heare in Gods word. At least to know the principal Mysteries, and pointes of Christian doctrine, euerie one according to their capacitie and state or profession.

9 † God shal reigne ouer the gentiles: God sitteth vpon his holie seate.

10 † Princes of peoples are gathered together with *l* the God of Abraham: because the strong *m* goddes of the earth, are exceedingly aduanced.

l The faithful of the old and new Testament are vnited in the seruice of one, and the same eternal God. *m* In respect of the Blessed Trinitie, holie Scripture here, and in manie places vseth names of the plural number as *Elaim* Goddes, not diuiding Gods substance, vvhich is one, but insinuating distinction of Diuine Persons. The Father, the Sonne, and the Holie Ghost. Vvhich Myserie is more expressly mentioned in Baptisme, and professed by Christian gentils, then it was by the people of the Iewes.

PSALME XLVII.

God most, and euerie where laudable, is especially praised in the Church of Christ (prefigured by Sion, and there begunne) 9. All things being fulfilled in the Church, euen as they were prophesied, and promised, 12. the faithful are exhorted to consider and congratulate the same.

The Church founded and protected by God
The 6. key.

1 A Psalme *a* of Canticle to the sonnes of Core, the *b* second of the Sabbath.

a Voices beginning the musike instruments prosecuted; *b* especially for the second day of the weeke, the day after the sabbath, which is our Sunday, called Dominica, our Lords day.

2 **G**REAT is our Lord, and to be prayesd exceedingly in the citie of our God, in his holie mount.

c Ierusalem, and mount Sion were most obliged to praise God, for greatest benefites receiued, so the Catholique Church hereby prefigured, and hauing receiued farre greater, is most of al bounden to be grateful.

3 † Mount Sion is founded with the exultation of *d* the whole earth, *e* the sides of the North, the citie of the great king.

d This can not be affirmed of Sion, or Ierusalem, but is only verified of the Catholique Christian Church: *e* whose coastes do extend to the North, and to al quarters of the round earth.

4 † God shal be knowen in *f* the houses therof, *g* when he shal receiue it.

f The same one God, one Christ, one Faith, and one Religion in al particular Churches of the whole militant Church. *g* And this Vniuersalitie, and Vnitie shal be, after that Christ taking mans nature shal be ascended, and shal send the Holie Ghost, to found & beginne this Church.

5 † For behold the kings of the earth *h* were gathered together: they assembled in one.

h For the assured certaintie of that is foreshewed, the Prophet speaketh in the presentence, as if it were already done in his time, which he then saw in spirite.

M 3

† They



† They seeing it so, were in admiration, were troubled, were 6
moued: † trembling tooke them. 7

Their sorowes i as a woman traueling, † In a vehement spi- 8
rit & thou shalt breake the shippes of Tharsis.

i Nothing more moueth the hart, & affecteth al the bodie and soule, then spiritual cogitations of faith and religion, and therefore it is compared to a woman traueling with child, who hath most careful and greuous paines. & In vvhich great conflict of mans spirite, God by his grace geueth force, to breake through the contrarie assaultes of our enemie, to remoue al impediments, and to overcome the difficulties.

† / As we haue heard, so haue we scene in the citie of the Lord 9
of hostes, in the citie of our God: God hath founded it for euer.

i This consideration that al is now done, that was of old prophecied, is a meruelous confirmation and consolation to Christians.

† We haue receiued thy mercie, o God, m in the middes of 10
thy temple.

m Grace and mercie is only granted to those that are within, or come vnto the Catholique Church.

† According to thy name o God, so also is thy prayse vnto the 11
endes of the earth: thy right hand is ful of n iustice.

n As God is praised for his mercie, so also for his iustice; which do neuer preiudice the one the other.

† Let mount Sion be glad, and the daughters of Iuda reioyce, 12
because of thy iudgementes o Lord

† Compasse Sion, and embrace ye her: s telye in her towers. 13

s Consider the fortresses of the Church, which are the holie Fathers, and Doctours, that watch and defend her vualles.

† Set your hartes p on her strength: and q distribute ye her 14
houses, that you r may declare it in an other generation.

p So rest you assured for al matters of faith in this pillar of truth. q obserue and marke diligently how manie particular Churches were speedily founded in the world, r and declare this to other generations, that they may also hold fast the same faith, or returne vnto it, if they be relapsed; or at last embrace it, if sower they haue not.

† Because / this is God, our God for euer, and for euer and 15
euer: he s shal rule vs euermore.

/ Christ God incarnate that vworketh al this, is our very God and Saviour, not for a few yeares, an hundred, six hundred, or a thousand, but for euer and euer. s he shal rule as a king, and consequently haue a kingdom his militant Church euermore, to the very end of this vworld. As he shal likewise haue his triumphant Church in eternitie.

PSALME XLVIII.

Exhortation
to flee from
sinne for feare
of hel.
The 7. key.

The royal prophet inuiling al states and sortes of men, to heare him attentively, & sheweth that al ought to feare eternal damnation, that live wickedly, 9. vainly and foolishly seeking (13. even like brute beastes) carnal pleasures, which they can not long enjoy, nor long escape hel. 16. confidently animating him selfe, and al good men, that trust not in this world.



1 † Vnto the end, *a* to the sonnes of Core a Psalm.

a In this and diuers other titles, both before and yet ensuing, is said, To the sonnes, or, for the sonnes of Core, a Psalm, or Canticle, or vnderstanding & the like; but in no place, a Psalm, Canticle &c. of the sonnes of Core, vvhich no way proueth that they were the authores of such Psalmes, but rather the contrarie.

2 **H**E ARE these thinges *b* al ye Gentiles: receiue with your
Hears al ye, that *c* inhabite the earth.

b Al ye nations and sortes of people, *c* that dwell vpon the earth, lerne this lesson vvhich I wil teach you.

3 † Al ye earthly persons, and children of men: together in one
the rich and the poore.

4 † My mouth shal speake wisdom, and the meditation of my
hart prudence.

5 † I wil *d* incline mine eare vnto a parable: I wil *e* open my
proposition *f* on a Psalter.

d Holie David harkened to God inspiring him, *e* and declared to others that vvhich he receiued from God, *f* not only by his penne or tongue, but also for better instilling it into their mindes he sounded it vpon the instrument called the Psalter, vvhich had tenne stringes, signifying the obseruation of the tenne commaundments.

6 † *g* Why shal I feare in the euil day? *b* the iniquitie of my heele
shal compasse me.

g What especial thing is there in this life, vvhich or for vvhich I or anie haue cause to feare the dreadful day of iudgement? *b* Marry this we must feare, iniquitie, by which any supplanterh, defraudeth, oppresseth, or anie vray wrongeth others, for that vvil inuolue the offender in the sentence of eternal damnation.

7 † They *i* that trust in their strength: and glorie in the multi-
tude of their riches.

i Such be they that trust in their present poure, riches, or other wordlie thing.

8 † A *k* brother doth not redeme, *l* man shal redeme: he shal
not geue vnto God his reconciliation.

k A mans owne brother can not helpe a sinner in that day, *l* much lesse anie other man, so the Hebrew phrase by zeugma, vnderstandeth an other negative particle.

9 † And the price of the redemption of his owne soule: and he

10 shal *m* labour for euer, † and *n* shal liue yet vnto the end.

m stil suffer paine, *n* and not dye, but liue in eternal torments.

11 † He shal not see death, when he shal see *o* the wise dying
p the vnwise, and *q* the foole shal perish together.

o Al both wise and foolish do dye temporally: but the wise liuing in eternal ioy, the foolish liue in eternal paine, *p* those that beleue not anie other life after this, *q* and those that beleuing an other life, yet liue badly in this, shal perish in eternal damnation.

12 And they shal leaue their riches to strangers: † and their *r* se-
pulchers their *s* houses for euer.

r They shal neuer returne from their sepulchers, *s* to enioy againe their houses and earthlie
Their Tabernacles in generation and generation: they haue possessions.
renowned their *t* names in their landes.

t which vainely they labour to establish in their posteritie.



† And v man, when he was in honour, did not vnderstand: he 13
was compared to beasts without vnderstanding, and became
like to them.

v A most pithie and brief consideration, for man to thinke, how absurdly, he being endow-
ed with reason, vnderstanding, & free wil, like vnto Angels, and capable of eternal glorie,
setteth his vvhole studie, and care vpon corporal and temporal thinges, so making himselfe
like vnto brute beastes.

† This their way is w a scandal to them: and x afterward in 14
their mouth they shal take pleasure.

vv This care of wordlie thinges is the stumbling block, and cause of eternal ruine: x yet they
shal be obstinate, and praise their owne desires, stil persisting therein.

† As y sheepe they are put in hel: death shal feede vpon them. 15
And the iust shal rule ouer them z in the morning: and their
aide shal waxe old in hel from their glorie.

y Amongst other creatures a sheepe can least helpe her selfe in miserie: even so the damned in
hel are altogether vnable to deliuer themselves from thence, or to get any relief, z in the ge-
neral resurrection they shal be most of al in miserie, as euer dying and neuer dead: the iust
v whom they vtonged, shal be their iudges, al freindes shal faile them, after they haue passed
their glorie, and pleasure in this vworld.

z The confi- † Neuerthelesse a God wil redeme my soule out of the hand 16
dence of the of hel; when he shal take me.

† Feare not when a man shal be made rich: and when the glory 17
of his house shal be multiplied,

† Because when he shal dye, he shal not take b al thinges: 18
neyther shal his glorie goe downe with him.

b He shal leaue al worldlie thinges and take nothing with him.

† Because his soule in his life shal be e blessed: he wil confesse 19
to thee d when thou shalt do him good.

c temporally: d so long as he enioyeth wordlie profites he wil seme grateful to God;

† He shal enter in, euen to the progenies of his fathers: and he 20
shal e not see light for euer.

e but they shal not see the true light of heauen.

† f Man, when he was in honour, did not vnderstand: he was 21
compared to beasts without vnderstanding, and became like to
them.

f Remember and consider o worldlie man, that God made thee an excellent creature: which
thou neglecting makest thyself like to a beast. As, v. 15.

PSALME XLIX.

General Iudge- Christ in his first coming calleth al Nations. 3. in his second wil iudge the
ment. 4103. world. 7. In the meane time God exhorteth al men to serue him in puritie
Key. of vertue, which he much preferreth before external sacrifice of the old
law. 17. reprehending such as professe or teach the right way, and liue
wickedly.



1 † A Psalme *a* to Asaph.

2 *To be sung or tuned by Asaph a maister of musike.*

2 **T**H E *b* God of goddes our Lord hath spoken : and he hath called the earth, from the ryling of the sunne euen to the going downe.

b God almightie, who is greater then are al falsly supposed goddes, or holie persons, that participating of his goodnes are called goddes (as Kinges, Prieltes, Iudges) coming into this world in mans nature, calleth al men to saluation.

2 † Out *c* of Syon the beauty of his comelines.

c The Church of Christ began in Sion.

3 † God wil come *d* manifestly : our God and he wil not kepe silence. *e* Fire shal burne forth in his sight : and round about him a mighty tempest.

d Christ that came in humilitie, and more obscurely to suffer, and to redeme vs, vvil come in maiestie, and manifestly to iudge. *e* Immediately before the general iudgement, fire shal burne al transitorie thinges.

4 † He shal *f* cal the heauen from aboue : and *g* the earth to discerne his people.

5 † Gather ye together his saincts vnto him : which ordaine his testament *h* aboue sacrifices.

f Gene signes in the firmament, *g* and in earth.

h Which know that to keepe Gods commandments in folowing vertues, is aboue the oblation of external sacrifice.

6 † And the heauens shal shew forth his iustice : because God is Iudge.

7 † *i* Heare o my people, and I wil speake : Israel, and I wil testifie to thee : God thy God am I.

8 † I wil not rebuke thee in thy sacrifices : and thy holocaustes *k* are in my sight alwaies.

9 † I wil *l* not take calues out of thy house : nor bucke goats out of thy flockes.

i God instructeth his people.
k sacrifices are grafsul to God.

l but in regard that God needeth not these earthly thinges, he rather requireth a grafsul mind. For otherwiseman in dede can geue nothing to God : seing al that is in the whole world is Gods owne in proprietie

10 † Because al the wilde beasts of the woods be myne, the cattle in the mountaines and oxen.

11 † I haue knowne al the foules of the ayer : and the beauty of the felde is with me.

12 † If I shal be hungrie, I wil not tel thee : for the round earth is myne, and the fulnes thereof.

13 † Wil I eate the flesh of oxen ? or wil I drinke the blood of bucke goats ?

N

Imma-



† *m* Immolate to God " the sacrifice of praise, and *n* pay 14
thy vowes to the Highest.

m Spiritual sacrifice of prayse. *n* & due payment of voluntarie vowes made in honour of God,
† And *o* inuocate me in the day of tribulation: I wil deliuer 15
thee, and thou shalt glorifie me.

o and praying to him for helpe in tribulation are most grateful.

p He that wil † But to the sinner God hath sayde: *p* Why doest thou declare 16
teach others, my iustices, and takest my testament by thy mouth?

must especi- † But thou hast hated discipline: & cast my words behind thee. 17
ally flee from

sinne, & serue † If thou didst see a theefe, thou didst rune with him: and 18
God sincerely. with adulterers thou didst put thy portion.

† Thy mouth hath abounded with malice: and thy tongue 19
fourged guiles.

† Sitting thou spakest against thy brother, and against thy mo- 20
thers sonne thou didst put a scandal: † these things hast thou 21
done, and I haue held my peace.

† Thou hast thought vniustly that I wil be like thee: I wil
reproue thee, and set it against thy face.

† Vnderstand these things you that forget God: lest sometime 22
he take you violently and there be none to deliuer you.

† The " sacrifice of prayse *q* shal glorifie me: and there is the 23
way, by which I wil shew him the saluation of God.

q God is honored by mans gratitude, and other good worker.

ANNOTATIONS. PSALME. XLIX.

Sacrifice of 14. 15. *The sacrifice of praise.*] For better and more due performing of exte-
praise dispo- nal sacrifice, it is requisite, that those which offer it, or desire to participate, do
sith men to- bring with them necessarie internal vertues, or dispositions: as sorow and re-
the fruit of ex- pentance for their sinnes, which is a kind of improper sacrifice (mentioned in the
ternal sacri- next Psalme) the sacrifice of iustice, which rendereth to euery one that is due
fice. (Psal. 4) and sacrifice of praise, or thanks geuing, for al Gods benefites re-
ceived or expected; which kindes of internal and improper sacrifices, do no-
thing preiudice, but rightly prepare men to the fruit of external sacrifice, eue-
ryed in the law of nature, the law of Moyles, and of Christ. This place also hath
an other higher and propheticall sense of the Sacrifice of Christs bodie in the
Eucharist, which is both propitiatorie, and Sacrifice of praise and thanks ge-
uing. So S. Augustin (orat. aduersus Iudeos. c. 6.) teacheth, that here certainly
is a plaine change of the old sacrifices. The same he affirmeth Ep. 120. c. 18.
The Sacrifice of the Eucha- God forshewing that the old sacrifices should be changed, which were offe-
rist prophetic- red in shadow of a sacrifice to come. I wil not take (saith God to Israel) calves
and. nor goates at thy hand, &c. but appointeth that al Israel (al nations from the
rising of the sunne to the setting) shal immolate the sacrifice of praise; the
same Christ, whom old Simeon knew an infant, whom he receiued into his
handes. Likewise, li. contra aduers. legis & prophet. c. 10. The Church offe-
rith to God in the bodie of Christ the sacrifice of praise.

PSAL.



PSALME. L.

King David in great sorow for his sinnes of adulterie and murder, most seriously prayeth God of his manifold mercies to remitte and purge al his offences, and paines due for them. 12. to restore vnto him the grace of the Holie Ghost, lost by his sinnes; 13. that he may teach others (as in deede his singular example may teach the whole world true penance) 19. contrition of hart, worthely to offer sacrifice, for the whole Church.

The fourth
penitential
psalme.
The 7. key.

1 † Vnto *a* the end, a Psalm of David, † " when Nathan the Prophet came to him, after that he had sinned with Bethsabee.

(2. Reg. 12.)

a Pertayning not only to David, but also to al penitentes, especially of the new testament.

‡ **H**AVE mercie on me *o* God, *b* according to thy great mercie. *b* My sinnes being very great, neede thy great mercie.

And according to *c* the multitude of thy commiserations, take away myne iniquitie.

c Yea manie sortes of thy mercies: not only remission of the crimes, but also mitigation of the paines due for the same. Thy merciful grace to be truly sorie, to make some part of satisfaction, to beware hereafter not to fal againe, to geue better example of penance, and of vertuous life, and to perseuer to the end.

4 † " Wash me *d* more amply from mine iniquitie: & *e* cleanse me from my sinne.

d O God thou hast forgiven me, and taken away my sinnes, as thy prophet hath told me (2. Reg. 11. v. 13.) but my soule so foully polluted, needeth yet more washing. *e* cleanse also the dregges that remaine, and al habites and inclinations to sinne. So our Saviour afterwards taught. (Ioan. 13. v. 10.) He that is washed needeth not saving to wash his feete (if affections and reliques of former sinnes) but is cleane wholly.

5 † ‡ Because I do know myne iniquitie: and my sinne is *g* before me alwaies.

f Whiles I did not know: not consider nor acknowledge my sinnes, I could not be forgiven, but now I know and acknowledge them: *g* and I cease not to consider of them with sorow.

6 † To thee *h* onely haue I sinned, and haue done euil before thee: that thou mayst *i* be iustified in thy words, and mayst *k* overcome when thou art iudged.

h Principally (for so this particule [only] here signifieth) the enormities of my sinnes consist, in that I haue offended thy Diuine Goodnes and Maiestie, the King of the worldes, immortal, inuisible, onlie God, to whom is due al honour and glorie for euer and euer. 1. Tim. 1. v. 17.

i Thou which hast promised forgiveness to al sinners that truly conuert, shal herein be iustified by receiuing me againe to grace: *k* and overthrow thy calumniators, that iudge wickedly of thy proceedings, as if either thy iustice or mercie were peruerred.

7 † For behold " I *l* was conceiued in iniquities: & my mother conceiued me in sinnes.

l I and al are borne in original sinne, the reliques wherof, concupiscence and weakenes incline vs to other sinnes, which we haue added. In regard of which our infirmitie, thy mercie is readie to recal vs, and help vs.

N 2

For



† For behold thou *m* hast loued truth: *n* the vncertaine, and 8
hidden thinges of thy wisdom thou hast made manifest to me.

m Besides thou hast also geuen me knowledge of true faith, and right doctrine, which thou euer louest, and art accustomed to reduce, and direct such into the true way of penance.

n yea thou hast moreover shewed to me thinges vncertaine, or vknownen to manie others, geuen me the gift and spirit of prophecie, to know hidde mysteries, and to euerie one God geueth some particular benefites, which he loueth in him, and is ready of his part to confirme and maintaine the same, that they be not lost.

† Thou shalt sprinkle me with *o* hyssope, and I shal be clen- 9
sed: thou shalt wash me, and I shal be made *p* whiter then
snow.

o Most merciful Lord thou wilt (as I see in the spirit of prophecie) sprinkle me, and al men with thy blood, from the Crosse, where they shal geue thee vinegre about hyssoppe to drinke. (Ioan. 19.) *p* by which washing I shal be cleane from sinne, and become in time pure, yea whiter then snow. A figure of this hyssope was obserued in Moyses Law. Num. 19. signifying the liuelic heat of Christs infinite charitie.

† To *q* my hearing thou shalt geue ioy and gladnes, and *r* the 10
bones humbled shal reioyce.

q When myn affections shal be cleane purged, I shal take singular great delight to heare of thee, *r* and al my powres of mind and bodie, which are now afflicted, shal reioyce.

† *s* Turne away thy face from my sinnes: and wipe away al 11
mine iniquities.

s Leau of thy cogitation of punishing, to which purpose first take away myn iniquities, for other wise if they remaine, Gods iustice can not but punish them.

† *t* Create a cleane hart in me *o* God: and renew a right spirit 12
in my *n* bowels.

t Create in me new grace, wherby my hart shal be pure. So S. Paul calleth a iust soul a new creature. Galat. 6. v. 15. *v* In my inward thoughtes.

† Cast me not away from thy face: and thy Holie spirit *w* take 13
not from me.

w suffer me not so to fal againe, that thy grace depart from me.

† Render vnto me *x* the ioy of thy saluation: and *y* confirme 14
me with the principal spirit,

x which I had before my fal, of Christ promised of my seede, and alter not the same for my sinnes. David also and other penitents pray here, that God wil restore vnto them the ioy, which they had in the state of grace, of eternal saluation promised; *y* confirme & conserue in me hereafter, a strong, constant, and willing spirit to perseuere.

† I *z* wil teach the vniust thy waies: and the impious shal be 15
conuerted to thee.

z No way can a penitent better thew him self grateful to God, for remission of his sinnes, then by instructing, exhorting, and perswading other sinners to repentance, to leaue their former ill wayes, and turne to God.

† Deliuer me *a* from bloudes *o* God, the God of my saluation: 16
and my tongue shal exult [*for*] thy iustice.

a From the guilt and punishment of murder, causing Urias and others with him to be slaine. Other penitents pray to be deliuered from what sinnes soeuer they haue committed, by
shedding

shedding blood, or other wrongs and injuries, promising to praise Gods iustice, in offering and geuing grace, according to his promise to sinners, that they may repent.

17 † Lord, thou *b* wilt open my lippes: & my mouth shal shew forth thy prayse.

b Thou o God first stirring me up, opening my lippes, which of my selfe I can not do, then my tongue and mouth wil praise thee.

18 † Because if thou *c* wouldest haue had sacrifice, I had verily giuen it: with holocaustes thou wilt *d* not be delighted.

c If thou wouldest especially legal sacrifice, I would easily haue offered great store: *d* but the best of that kind is not sufficient:

19 A " sacrifice to God is *e* an afflicted spirit: a contrite, and humbled hart, o God thou wilt not despise.

e true contrition of hart pleaseh thee farre better.

20 Deale fauorably o Lord in thy good wil *f* with Sion: that the walles of Ierusalem may be built vp.

f After a penitent hath remission of his owne sinnes, he must pray for the whole Church.

21 *g* Then shalt thou accept sacrifice of *h* iustice, *i* oblations, & *k* holocaustes: *l* then shal they lay calues vpon thyne altar.

g The Church prospering, her faithful children shal offer *h* the sacrifice of iustice, rendering to euerie one that is due: *i* also free offerings without obligation, *k* yea holocaustes, which is the chiefest, *l* calues, and like hostes vpon the altar, according to the state of the old law: but in the law of Christ, the most B. Sacrifice by him instituted.

ANNOTATIONS. PSALME. L.

2. *When Nathan came to David.* As Nathan denouncing to David that our Temporal punishment had (vpon his repentance and confession) taken away his sinne, added punishment is neuertheless that because he had made the enemies of God to blaspheme, his due after reason should dye: so David knowing that more was required then only confession, for that the bond of satisfaction remained after his sinnes were remitted.

red, persisted in penance, praying, lamenting, and beseeching God according to his great and manifold mercies, to take away his iniquitie, albeit the prophet Nathan had now told him, that our Lord had taken away his sinne, because there yet remained temporal paine due for the same. He prayeth also v. 4. that God wil, wash him more amply, from his iniquitie, and cleanse him from his sinne. For albeit the guilt of mortal sinne be washed and taken away, yet besides temporal punishment that is due, the soule that was so polluted, needeth to be washed, and cleansed from the euil habite, or pronnes to fall againe, gotten by the former custome, or delectation in sinne.

Custome of sinne maketh more pronnes to fall againe.

7. *As conceived in iniquities.* An other reason why sinners after remission of al mortal sinnes, neede to be washed, and cleansed, is, because being borne in original sinne, after remission thereof, there remaineth concupiscence, that striueth against vertue, and inclineth to sinne, from which we must pray, and labour to be more and more washed and cleansed.

Concupiscence remaineth after original sinne.

19 *Sacrifice* Holie Scriptures make often comparison between two kindes of sacrifices, preferring internal before external, as more grateful to God. And of

Spiritual sacrifice preferable to spirituall.



red before ex- spiritual sacrifices, this of a contrite spirite is first in order, and maketh the way
ternal. to the sacrifice of iustice, because iustice presupposeth repentance, and finally
succeedeth sacrifice of praise, and thankesgeuing.

PSALME. LI.

Dauids inae-
ctiue against
Doeg.
the 8. key.

*Holie Dauid inneigheth against wicked Doeg a traitor. 7. prophecieth his
ruine. 10. and his owne exaltation.*

Vnto the end, vnderstanding to Dauid, † when Doeg a the 1
Idumeite came and told Saul: Dauid is come into the house of 2
b Achimelech. (1. Reg. 22.)

a Of the race of Esau, half a Ievv, but either an Infidel, or fauor of Infidels, a spie for Saul,
a persecutor of Dauid, & a murderer of Innocents. 2. Reg. 12. v. 9. 18.

b High priest, slaine with 84. more Priestes and others, because they were supposed to
fauour Dauid. *ibidem.*

V H Y doest thou c glorie in malice, which art ;
mightie in iniquitie?

c Thou persecutor Doeg, why art thou so malicious, to abuse thy credite with king Saul,
to the murdering of innocents?

† Al the day hath thy tongue thought iniustice: as a sharp rasor 4
thou d hast done guile.

d playing the part of a spie, in betraying to Saul, that I was with Achimelech?

† Thou hast loued malice more then benignitie: c iniquitie 5
rather then to speake equitie.

e Though he told a truth, yet it was iniquitie to betray innocents.

† Thou hast loued al wordes of precipitation, a deceitful 6

f Thou shalt tongue.

utterly be de- † Therefore wil God destroy thee for euer, he wil f plucke 7
stroyed. g & thee out, & remoue thee out of thy tabernacle: & g thy roote
al thy race. out of the land of the liuing.

† The iust shal see, and feare, and shal laugh at him, and they 8
shal say: Behold the man, that hath not put God for his helper. 9

h for a short
time in this
world.

But hath hoped in the multitude of his riches, and hath
h preuailed in his vanitie.

† But I as i a fruitful oliue tree in the house of God, haue ho- 10
ped in the mercie of God for euer: and for euer and euer.

i Dauid prophecieth his owne exaltation, and conseruation of his seede in the kingdom
of Israel. † I wil k confesse to thee for euer, because thou hast done it: 11

k sing praise, and I wil expect thy l name, because it is good in the sight of
and thanks thy saints:

to thee. l thy Goodnes, which agreeth to thy name.

PSALME.



PSALME. LII.

As in the thirteenth Psalme, Christs Incarnation is prophecied, after that sinne abounded in the world: so here is forebewed that after general wickednes, s. Christ wil come to iudge the bad, 7. and deliuer the good. The general Iudgement. the 9. key

Vnto the end, for *a* Maeleth; *b* vnderstandings of Dauid. 1

a Weakenes, or mourning, *b* S. Augustin expoundeth this Psalme as an instruction to those that suffer persecution and iniuries, especially nere the end of the world.

THE foole hath said in his hart: There is no God.

† They are corrupte, and become abominable in iniquities: there is not that doth good. 2

† God hath looked forth from heauen, vpon the children of men: to see if there be that vnderstandeth, or seeketh after God. 3

4 † Al haue declined, they are become vnprofitable together: there is not that doth good, no there is not one.

5 Shal they not al know that worke iniquitie, that deuoure my people as food of bread?

6 God they haue not inuocated: there haue they trembled for feare, where no feare was.

Because God hath *c* dissipated the bones of them *d* that please men: they are confounded, because God hath despised them.

c God wil ouerthrow al the counsels, and forces *d* of worldlie politiqnes.

7 *e* Who wil geue out of Sion the saluation of Israel: when God shal conuert the captiuitie of his people: Iacob shal reioyce, and Israel shal be glad.

e The true Church afflicted desireth Christs coming to deliuer the oppressed.

PSALME. LIII.

Dauid in distresse crieth to God for helpe, 6. confidently trusting therein, 8. and promising sacrifice of thankesgiving. A praier in distresse. the 7. key.

1 † Vnto *a* the end, *b* in songs vnderstanding for Dauid † when

2 the Ziphites were come, and said to Saul: *c* Is not Dauid hid with vs? (1. Reg. 1. 23. & 26.)

a Though historically this Psalme *b* was song by Dauid the author thereof, shewing how he prayd in danger, and rendered thanks for his deliuerie, *c* when vpon notice given that he abode in the mountaines, Saul straitly beseged him, with a great armie, but the Philistines invading the countrie, Saul was forced to leaue Dauid, and to turne his forces against them, 1. Reg. 23. yet it pertaineth also literally to al iust men in distresse, especially to the Church of Christ, praying in like dangers, and God by his like providence, deliuering his seruantes in extremitie.

O God



O God saue me *d* in thy name : and in thy strength *3*
e iudge me.

d For the glorie of thy name : *e* for the iustnes of my cause defend me.

† *O* God heare my prayer with thine eares: receiue the words *4*
of my mouth.

† Because *f* strangers haue risen vp against me, & the strong haue *5*
sought my soule: and they haue not set God before their eies.

f Barbarous highland men haue betraide the place of myne abode to the persecuters.

† For *g* behold God helpeth me: and our Lord is the receiuer *6*
of my soule.

g But I feare them not, because I am in Gods protection.

† *h* Turne away the euils to mine enemies: and in *i* thy truth *7*
destroy them.

h A iust prayer, that God wil turne intended mischief, vpon the deuilers heades, *i* according
to his promise, that he wil defend the innocent.

† *k* I wil voluntarily sacrifice to thee, and *l* wil confesse to thy *8*
name *o* Lord, because it is good:

k Offering voluntarie sacrifice, more then is commanded: *l* and praise thee *o* God,

† *m* Because thou hast deliuered me out of al tribulation: and *9*
n mine eie hath looked downe vpon mine enemies.

m as I am bound *n* I reioyce in thy iust iudgements against the wicked.

PSALME LIIII.

Gods prouidence to- The prophet (as wel in his owne, as other iust mens person) describeth great
wards the calamities suffered, 10. prayeth against the wicked, 13. Lamenting espe-
good and bad- cially that those which professe friendship, are aduersaries. 17. and decla-
the j. key. reth Gods prouidence in protecting the good, and destroying the bad.

Vnto *a* the end, *b* in songes, *c* vnderstanding to David. *1*

a A song as wel for king David himselfe, as others of al times; *b* to sing, *c* and consider Gods
prouidence, in suffering one man to afflict an other in this life.

HE A R E my prayer *o* God, despise not my petition, *2*
† Attend to me; and heare me. *3*

† I am made sorrowful in my *d* exercise: and am troubled at *4*
the voice of the enimie: and at the tribulation of the sinner.

d This life is a warefare, and a continual combate.

Because they haue *e* wrested iniquities vpon me: & *f* in anger
they were troublesome to me.

e calumniated me, *f* and persecuted me in great furie.

† My hart is troubled in me: and *g* the feare of death is false *5*
vpon me.

g so inwardly afflicted, as if death were at hand.

Feare



6 † Feare and trembling are come vpon me: and *b* darkenes hath couered me.

b I haue scarce sense, or discourse of reason, being almost overwhelmed with troubles.

7 † And I said: *i* Who wil geue me wings as of a doue, and I wil fly: and rest?

i would God I could flie, that in the simplicitie of a doue, I might spedely part away from these

8 † *k* Loe I haue gone far flying away: and I abode in the wil-
dernes. afflictions.

k I haue fled so farre as I could from troubles:

9 † I *l* expected him, that *m* saued me from *n* pusillanimitie of spirit, and *o* tempest.

l for the rest I remitted to Gods wil and good pleasure, *m* and he suffered me not to be over-throwne, *n* though I am weake, *o* and the tentations are great.

10 † *p* Precipitate *o* Lord, and *q* diuide their tongues: because I haue sene *r* iniquitie, and *s* contradiction in the citie.

p O God abate the pride of arrogant persecuters, *q* suffer them not to agree amongst them- selues. *r* They are full of al iniquitie, *s* they haue also contentions among themselues, turne the same to our good.

11 † Day and night shal iniquitie compasse it vpon the walles therof; and *t* labour in the midst therof, and *v* iniustice.

t With their continual great iniquitie, they haue their troubles, *v* but leaue not their iniustice.

12 † And there hath not ceased out of the streetes therof *w* vsurie, and guile.

w They are stil vsurers, and deceitful oppressors of the poore.

13 † For *x* if myne enimie had spoken euil to me, I would verely haue borne it.

x It is a greater griefe to suffer iniuries of those that seme to be freindes.

And if he that hated me had spoken great thinges vpon me: I would perhaps haue hid myselfe from him.

14 † But *y* thou a man of the same minde: my *z* guide, and my familiar.

y A man that was, or seemed of the same mind, faith, and religion, *z* whom I so trusted, that I would haue gone, whither soeuer he should haue ledde me.

15 † Which diddest *a* take swete meats together with me, in the *b* house of God we walked with consent.

a Thou that didst participate the same holie sacraments with me, *b* in the Catholique Church;

16 † Let *c* death come vpon them: and let them goe downe quicke into hel.

c As Core & his complices: spoken of iust zeale, not of desire to reuenge: verified in those that haue wittingly and knowing, for they descend, as it were, alive into hel.

Because there is wickednes in their habitations, in *d* the middes of them.

d The whole crew of the wicked conspire in iniquitie.

O

† But



† But I haue cried to God, and our Lord wil saue me. 17

† In e the euening, and morning, & at midday, I wil * speake, 18 ^{or pr}
and declare, and he wil heare my voice.

* The prophet alludeth to three more specially appointed houres of Diuine seruice, the day-
lie sacrifice at morning, and euening, and other sacrifices commonly about midday. V Which
also are the three principal times of Diuine Seruice in the Church of Christ. Mattins, Euen-
song, and the Sacrifice of Masse. V Which Eutymius and other Grecians cal Lyturgiam.
S. Clement also (li 7. c. 25. *Apost. Instit*) testifieth that the Apostles ordained three set houres
of common prayer euerie day.

† He wil redeme my soule in peace from them, that approach 19
to me: because among manie f they were with me.

f Manie enemies combined together approached vnto me, to ouertrow me.

g Eterna! God † God wil heare, and he g which is before the worldes wil 20
humble them.

† For there is b no change with them, & they feared not God: 21
he hath streached forth his hand in repaying.

b They wil neuer repent of their wickednes.

† They haue contaminated his testament, they are i diuided 22
by the wrath of his countenance; and k his hart hath appro-
ched.

i They harden their hartes against his threatned wrath: k but Gods prouidente illuminateth
others to know and teach the truth, wh^m it is impugned, or contemned.

l His wordes are made softer then oile: and m the same are
dartes.

l Gods wordes, which in them seluate meke and swete, m are hard to the incredulous, &
as dartes that wound them. Christ said (Ioan. 6.) Vnles one eate my flesh, & drinke my blood,
he shal not haue life in him, which the Capharnaites not vnderstanding said one to another:
This is a hard speech, who can abide it? which S. Augustin here saith was the first heresie against
our Saviours preaching. It was not hard to S. Peter, who in the name of the rest, answered,
that Christ had the wordes of eternal life. He yet vnderstood not the secretes of our Lords
speech, but he pioussly beleued that the wordes were good, which he vnderstood not.

† n Cast thy care vpon our Lord: and he wil nourish thee: he 23
wil not geue o fluctuation to the iust for euer.

n Therefore in al doubtres of doctrin, in al distresses of persecution, and other difficulties
which surpasseth thy vweakenes, cast thy care vpon our Lord, and he vvil nourish thee.

o He vvil not suffer the iust to remaine alvvayes in fluctuation, that is, in doubtful, dangerous,
and vvanering thoughtes or perplexities, as vwhen a shippe is tossed in the vvaues of the sea,
but vvil geue quiet repose of mind, as in a sure haven vvithout danger of drowning.

† But thou o God wilt bring p them downe into the pitte of 24
destruction.

p Contrariwise, the wicked and obstinate shal fall into destruction.

q Bloody and deceitful men shal not liue halfe their daies.
but I wil hope in thee o Lord.

q Often or for most part, blood-suckers dye before the course of nature requireth, as Sise-
Abolon, Achitophel, Achab, Iezabel, and the like.

PALME



PSALME. LV.

David being in danger before Achis king of Geth, confidently implereth *David's prayer*
Gods helpe, against the great malice and powre of his enemies; 8. fore- *in danger.*
sheweth their ruine, his owne exaltation, 12. and offereth praises and *the 3. key.*
thanks.

1 Vnto *a* the end, *b* for a people, that is made far from the
 Sainctes, David in *c* the inscription of the title, *d* when the
 foreners held him in Geth. (1. Reg. 12. v. 12.)

a This Psalme pertaineth also to future times, *b* for the vse of anie iust persons, or people,
 that are against their wil separated from the publike diuine Service of holie Church : *c* most
 worthie to be noted with rule, for perpetual memorie, *d* made by David when the Phi-
 listims detested him to their king in Geth.

2 **H**A V E mercie on me o God, because *e* man hath troden
 vpon me : *f* al the day impugning he hath afflicted me.

i Now one sorte of ill disposed men, now another, *j* neuer cease to seeke my destruction.

3 Myne enemies haue troden vpon me al the day : because they
 are *g* manie that warre against me.

k Saul with his great armie, the Philistines, and other strangers, some in manifest hostilitie,
 others detesting and betraying me to myn aduersaries. So al that lue godly in Chr. st haue ma-
 nie enemies visible and inuisible.

4 † From *b* the height of the day I shal feare : *i* but I wil trust in
 thee.

l Of these most eminent great dangers I am in deede afeard, *k* but so that my trust and assured
 confidence is in thee o God.

5 In God I wil praise *k* my wordes, in God haue I hoped : I wil
 not feare what flesh may do to me.

l Wordes and promises made to me, or the good which I speake or do by Gods grace.

6 † Al the day did they *l* detest my wordes; against me, *m* al
 their cogitations are vnto euil.

l They caluminate whatsoeuer I say, *m* wresting al my wordes to euil sense.

7 † They wil *n* inhabite and keepe secret : they wil obserue
 my heele.

n They meete together, and secretly conspire to intreppe me or catch me tripping:

8 As they haue expected *o* my soule, † *p* for nothing shalt thou
 saue them : *q* in wrath thou wilt breake peoples.

o to take my life: *p* for this their vaine purpose to destroy me, thou wilt saue them, as they
 deserue, that is, *q* thou wilt breake them in peeces.

9 O God, † I haue shewed my life to thee : thou hast set my
 teares in thy sight.

10 As also in thy promise : † then shal mine enemies be turned
 backward.



In what day soeuer I shal inuocate thee: loe I haue knowne
that thou art my God.

† In God I wil praise & the word, in our Lord wil I praise thee 11
sayng, I haue hoped in God, I wil not feare what man can do
to me.

¶ I wil alwayes gratefully acknowledge thy promises, and sayings, for they are assured.

† In me, o God / are thy vowes, which I wil render, praises 12
to thee.

¶ I haue purposed and vowed to offer sacrifice of praise, and by thy helpe wil performe it.

† Because thou hast deliuered my soule from death, and my 13
feete from falling: that I may & please before God, in & the
light of the living.

¶ do that pleaseth God, & in true faith and pious workes.

PSALME. LVI.

Dauids great patience. *The Prophet prayeth in tribulation, 4. testifieth Gods helpe, 6. praiseth his
the 8. key. greatness: 8. promising, and inuiting all nations to praise him.*

Vnto *a* the end, *b* destroy not, to David in *c* the inscription of 1
the title; *d* when he fled from the face of Saul into the caue.

a The heroical facts of David are for examples, o al Christians.

b Innocent David hauing opportunitie to kil his vniust persecutor, obeyed the motion of God,
suggesting vnto him, not to destroy his enemie; contrarie to the counsel of his freindes:
c a thing most worthie, to be recorded for perpetual remorie, *d* being in so great and vniust
trouble, as to lye in the caue of a mountaine, yet spared to kil, or hurt him, that driue him
into such straits. See the historie 1. Reg. 24.

HA V E mercie on me o God, haue mercie on me: because 2
my soule hath trusted in thee.

And I wil hope in the shadow of thy winges, vntil iniquitie
passe.

† I wil crie to God the highest: God that hath done me good. 3

† He sent *e* from heauen, and deliuered me: he hath geuen 4
into *f* reproche them that trode vpon me.

e Extraordinarie diuine helpe, passing mans powre. *f* It sel reprochfully to Saul, that David
might haue slaine him if he would, yet did neither hurt him, nor insult vpon him, but meckely
and piously admonished him of his error, and iniurious persecution.

God hath sent his mercie, and his truth, † and hath deliuered 5

g my life. my *g* soule out of the middes of *b* Lions whelpes: I slept
b from most troubled.

mightie and rauenous persecuters.

The sonnes of men, their *i* teeth are weapons and arrowes:
and their *k* tongue a sharpe sword.

i Though they haue not lions natural teeth, yet they exercise cruelty by artificial weapons,
k and with their cruel tongues incite their folowers to the same sinne. 1. Reg. 22. v. 16.

Be exalted



6 † Be exalted about the heauens ô God: and thy glorie vpon al the earth.

7 † They prepared a snare for my feete: and bowed downe my soule.

They / digged a pit before my face: and they are falne into it.

1 Saul endeouored manie wayes to overthrow Dauid, amongst other meanes prouoked him to sette vpon the Philistims, thincking they should haue slaine him, 1. Reg. 18. v. 17. but the same Philistims ouerthrew Saul. 1 Reg. 31.

8 † My hart is readie ô God, my hart is readie: I wil sing, and say :: Psalmes more in vse with Christian Gentils, then they were with the Iewes. See page. 112.

9 † Arise my glorie, arise psalter and harpe: I wil arise early.

10 † I wil confesse to thee among *m* peoples ô Lord: and I wil say :: a Psalme to thee among *n* the Gentiles.

m Gods benefites bestowed vpon Dauid, and vpon faithful Christians pre-figured by him, are for ever to be praised by al peoples and nations.

11 † Because thy mercie is magnified euen to the heauens, and thy truth euen to the cloudes.

12 † Be axalted about the heauens ô God: and thy glorie vpon al the earth.

PSALME. LVII.

Holie Dauid inueigheth against dissimbling wicked men. 7. describeth their manifold punishment, 11. wherein the iust shal be comforted.

Gods prouidence in suffering euil. the 3. key.

1 † Vnto *a* the end, *b* destroy not, to Dauid in; *c* the inscription of the title.

a This Psalme was made vpon the same occasion, and to the same purpose as the former, to exhorre the iust and innocent to patience, *c* by Dauids memorable example.

2 † I F *d* in very dede you speake iustice: iudge right thinges I ye sonnes of men.

d Few are so wicked, but they speake and pretend iust thinges:

3 For in *e* the hart you worke iniquities: in the earth your *f* handes forge iniustice.

e but neither thincke wel, *f* nor do wel, but both contrarie, which seamed sanctitie is duple iniquitie.

4 † Sinners are alienated from the matrice, they haue erred from the wombe: they haue spoken false thinges.

g These wicked sinners that flatter and incite king Saul, seme to haue spent al their life from their infantie in malice.

5 † They haue furie according to the similitude of *b* a serpent: as of the aspe that is deafe, and stoppeth his eares.

b Their furie is vnquyet, til they may wound the innocent with their poisonful sting, neither wil they harken to good admonitions, but stoppe their eares like an aspe, that layeth one eare close to the ground, and stoppeth the other with his taile.

O 3

† which



† Which wil not heare the voice of the inchanters, and of the 6
forcerer inchanting wisely.

† God shal breake their & teeth in their mouth, the / cheeke 7
tooth of the lions, our Lord wil breake in peeces.

¶ But God wil breake their cruel force, though it seemeth most strong, and insuperable.

† They shal come to nothing as water running downe: he 8
hath bent his bow til they be weakened.

¶ Gods iust determination of punishing the wicked stil remaineth beat and readie, though execution be some while deferred.

† As waxe that melteth, shal they be taken away: o fyre 9
hath falne on them, and they haue not scene the sunne.

¶ That force and powre which is now invincible, hard and strong like a lions strongest teeth, shal then be as impotent and soft as waxe: o Gods wrath, like fire, the most forcible element, shal fall vpon them, and they shal be cast into utter darkenes, deprived of the sunne and al comfortable light.

† Before your p thornes did vnderstand the old bryar: as li- 10
uing so in wrath he swalloweth them.

¶ Before their malice can bring to effect, the great mischieffes which they plette and purpose, God suddainly cutteth them off before they fully vnderstand of, either sickness or death, casteth them as it were alive into hel.

† The iust q shal reioice when he shal see reuenge: he shal 11
wash his handes in the bloud of a sinner.

¶ The iust reioyce in the punishment of the wicked for three causes, first in zele of iustice, conforming his wil and mind to Gods iudgement; secondly, for that himselfe through Gods mercie hath escaped that terrible damnation; thirdly, for that he is now deliuered from molestation, and continual tribulation.

† And man shal say: If certes there be fruite to the iust: r there 12
is a God certes iudging them on the earth.

¶ The iust seing, or by faith knowing what punishment remaineth for the wicked, is thereby assured that the good shal rescefruct for his wel doing, and that in the meane time God ruleth and iudgeth on the earth, though as yet it appeareth not so evidently.

PSALME. LVIII.

Another prayer of David in danger.
the 2. key. *Holie David (being beseged in his owne house by men sent to kil him) confidently prayeth God to deliuer him, 6. and al faithfull nations in like danger: 7. and praiseth God.*

Vnto the end, destroy not, to David in the inscription of the 1
title, & when Saul sent, and watched his house to kil him.
(1. Reg. 19.)

¶ King Saul hauing thrise attempted in vaine to kil David, (1. Reg. 18. v. 11. & c. 19. v. 9) sent some of his guard to fetch him, from his owne house, that he might be slaine: but God moued the mind of Michol, to admonish him of the danger, and to helpe him away in fastie, though Saul thought she would haue bene a scandal vnto him (or cause of ruine) by the handes of the Philistians: 1. Reg. 18. v. 11. Vpon which occasion David made this Psalm. As he also made others, for perpetual memorie of Gods like benefites, in deliuering him in iminent dangers, when



V When Saul sent three troupes of seruants to kil him, and folowed them himselfe. 1. Reg. 19.
 v. 10. likewise vwhen he vvas knowen and bevvrayed before Achis king of Gerh. 1. Reg. 21.
 also in Ceila, in the deserts of Ziph, and of Maon. c. 23, in Engaddi, c. 24. in Hachila. c. 26.
 and againe amongst the Philistians. c. 27. and 30.

1 **D**ELIVER me from mine enimies o my God: and from
 them that rise vp against me defend me.

3 † Deliuier me from them that worke iniquitie: and from
 bloody men saue me.

4 Because loe they b haue taken my soule: the strong haue
 false violently vpon me.

b They haue so straitly beseged me, that it is now in their handes, to take away my life.

5 † Neyther is it mine iniquitie, nor my sinne o Lord: e with-
 out iniquitie haue I runne, and gone directly.

e Of my part I haue committed no fault against mya enimies, for which they can haue anie
 iust cause to persecute me.

6 † Ryse vp to meete me, and see: and thou o Lord the God of
 powres, God of Israel attend to visite d al nations: haue e no
 mercie on al that worke iniquitie.

d The prophet foreseeing in spirite, that the Catholique Church shal be vniustly persecuted,
 prayeth, and teacheth others to pray, that God wil mercifully visite his faithful people of al
 nations: e and not spare obstinate persecuters.

7 † They wil returne f at euening: and they shal suffer famine
 g as dogges, and shal compasse the cite.

f Persecuters laboring how much, or how long soeuer, shal at night, that is, in the end of al
 their wicked endeoures be vsatisfied in their desires, g as hungrie dogges that runne hun-
 ting al the day, & night also, til seeking & not finding wherewith to fil their rauenous mouths
 and deuouring bellies.

8 † Behold they h wil speake in their mouth, and a sworde in
 their lippes: i because who hath heard?

h They threaten and determine to vse al crueltie, i as if there were no God, that heareth, and
 wil punish it.

9 † And thou o Lord wilt scorne them: thou wilt bring to
 naught al the nations.

10 † I wil keepe my strength to thee: k because thou art my
 11 receiuer: † my God, thy mercie shal preuent.

k Through Gods grace the Church is stil strong and the vertuous do perseuere.

12 † God wil shew vnto me concerning mine enimies, kil them
 not l lest sometime my peoples forgete.

l God suffereth afflictions to fall vpon his seruants to kepe them exercised, lest in prosperitie
 they forgete their duties to him.

Disperse them in thy strength: and m depose them my pro-
 tector o Lord.

m Deprive them of powre, that they may not do so much euil as they desire.

13 † The sinne of their mouth, the word of their lippes: and let
 them be taken in their pride.

† And



And for *n* cursing and lying they shal be *a* talked of † in con- 14
summation: in *w* wrath of consummation and they shal not be.

n After that their iniquitie is complete *a* they shal be accused and punished for their blasphemies and lies. And they shal know that God wil rule ouer Iacob: and ouer the ends of the earth.

p As. v. 7. † They *p* shal be turned at euening, and shal suffer famine as 15
dogges: and shal compasse the citie.

† They shal be *q* disperfed to eate: and if they be not filled, 16
they *r* wil murmur also.

q They shal in vaine seeke oyle for their lampes with the foolish virgins, repent with Iudas, and finding no helpe, *r* shal continually blaspheme in hel.

f In the resurrection. † But I wil sing thy strength: and wil exalt thy mercie in *f* the 17
morning.

Because thou art become my receiuer, and my refuge, in the day of my tribulation.

My helper, I wil sing to thee, because thou art God my receiuer: my God, my mercie.

PSALME. LIX.

King Davids
thanks for
victories.
the 8. key.

King David after his owne and the peoples manie tribulations, 8. rendereth thanks for their renowned victories, 11. atchined by Gods only po:vre.

† Vnto the end, for them, *a* that shal be changed, in *b* the inscription of the title *c* to David him selfe, *d* for doctrine, † *e* when he set fire on Mesopotamia of Syria, and in Sobal, *z* and Ioab returned, and stroke Idumæa in the valley of salt-pittes twelue thousand. (2. Reg. 8. & 10. & 1. Paral. 18.)

a The change of state from aduersitie to prosperitie in the people of Israel, was a figure of the like change in the Church of Christ, *b* worthie to be remembered, *c* for the instruction, *d* of Gods beloued, *e* as the same are more largely recorded in the bookes of kings.

O GOD thou *f* hast repelled vs, & hast destroyed vs: thou 3
wast angrie *g* and hast had mercie on vs.

f God suffereth his people to be afflicted, as wel for their sinnes, as for exercise in vertue, *g* after sheweth his mercie in pardoning, and fauour in aduancing them.

† Thou hast moued the earth, and hast trubled it: heale the 4
breaches thereof, because it is moued.

b by punishing † Thou hast shewed vnto thy people *b* hard thinges: thou 5
sinners. hast made vs drinke the wine of compunction.

i VVarning † Thou hast *i* geuen a signification to them that feare thee: 6
them to amed. they flee from the face of the bow.

k and then restoreth them † That thy beloued *k* may be deliuered, saue me with thy right 7
hand; and heare me.
to former good state.

† God



- 8 † God hath spoken in / his holie : I shal reioyce; and m shal
diuide Sichem : and shal mesure the valley of tabernacles.
- l* God also as he hath promised by his holie oracle, m hath aduanced king David, in his tem-
poral kingdom, and doth much more aduance him, and other elect in everlasting life.
- 9 † Galaad is mine, and Manasses is mine; and Ephraim the
strength of my heade.
- 10 † Iuda my king; Moab n the pot of my hope. n *As a vessel for meane vsen*
Into Edom wil I o stretch out my shoe; the foreners are sub
iect to me. o *Bring it vnder my dominion.*
- 11 Who shal conduct me into a fenced citie? who shal conduct
me euen into Idumea?
- 12 †. Shal not thou. o God, p that hast expelled vs: and q wilt
not thou o God goe forth in our hostes?
- p* As God doth sometimes punish: q so he also rewardeth.
- 13 † Giue vs aide from tribulation: because mans saluation is
vaine.
- 14 † In God we shal doe r strength: and he shal bring to no- r *strongly,*
thing them that afflict vs. *with fortu-*

PSALME. LX.

*Faithful people of the whole earth pray, and acknowledge that God merci-
fully beareth their prayer. 6. expect the eternal kingdom of Christ, in
which they shal praise him for euermore.*

*A confident
prayer for
Christs loca-
tion. 2. 2. 3
the s. key.*

- 1 Vnto the end, & in hymns to David.
2 In songes of praise and thanks to God.

- 2 **H**EARE o God my petition: attend to my prayer.
- 3 † From b the ends of the earth I haue cried to thee:
whiles my hart was in anguish, thou e didst exalt me on a rocke
- b* From al coastes of the earth faithful people pray to God, & the Church builded vpon an
assured fundation, is exalted to great powre and dignitie.
- 4 † Thou hast d conducted me, because thou art made my
hope: a toure of strength from the face of the enimie.
- d* God conducteth, defendeth, and deliuereth those that confidently trust in him.
- 5 † I shal inhabite in e thy tabernacle for euer: I shal be pro-
tected in the couert of thy wings.
- e* in the Church, a place of assured protection.
- 6 † Because thou my God hast heard my prayer: thou hast giuen
inheritance to those that feare thy name.
- 7 † Thou wilt adde f dayes vpon the dayes of the king: his
years euen vnto the day of generation and generation.
- f* Christs kingdome the Church perpetual to the end of this world, & d eternal after the ge-
neral Resurrection.

P

† He



† He is permanent for euer in the sight of God: his *g* mercie · 3
and *h* truth who shal require?

g Who is able to vnderstand, or explicate how great Christs mercie is in redeming vs, *h* and his truth in performing his promised rewardes?

† So *i* wil I say a Psalm to thy name for euer and euer: that *g*
I may render my vowes *k* from day to day.

i For so inestimable benefites, I wil alwayes praise thee with Psalmes, Canticles, or other thankes in this life: *k* and eternally in the life to come.

PSALME. LXI.

Exhortation
to good life,
in respect of
reward, or
punishment.
the 7. key.

A iust man encoregeth his owne soule to serue God in sincere humilitie, *g*.
exhorteth also al others to trust in God, not in false and worldlie pollicie,
or wealth, because Gods powre and mercie wil render to euerie one as
they deserue.

Vnto the end, for *a* Iduthun a Psalm of Dauid.

a Directed to Idithun, one of the masters of musike, to sing it, or to make tune for it.

S hal *b* not my soule be subiect to God? for of him is my sal- *z*
uation.

b The wicked threatening to ruinate others, Dauid, or anie iust man, feareth them not, be-
cause his soule is subiect to God.

† For he is my God, and my sauiour: my receiuer *c* I shal be *3*
moued no more.

c Therefore I firmly purpose neuer to be moued from God.

† *d* How long set you violently vpon a man: *e* you al doe *4*
kil: as it were vpon *f* a wal, that is leaning, and a wal shaken.

d In vaine do you myn aduersaries stil assault me, *e* though ye be al confederate to kil me;
f supposing me to be like a ruinous, or shaken wal, that is easily throwne downe.

† But *g* yet they thought to repel my price, *h* I ranne in thirst: *5*
they *i* blessed with their mouth, and cursed with their hart.

g They thinck stil to deprive me of my reward, the price of my laboures and merites, *h* but
I runne so much more diligently, as thirsting after righteousness in this life, and glorie in the
next, to finish my course. *i* A most dangerous tentation, when after threatnes and crueltie,
persecutors endeouour, by swete wordes, and promises to perswade the iust to fall into sinne.

† But yet my soule be thou subiect to God: because my pati- *6*
ence is from him.

† Because he is my God, and my sauiour: my helper *k* I shal *7*
not remoue.

k I resolutely purpose not to yeld to anie tentations.

† In God is my saluation, and my glorie: the God of my helpe, *8*
and my hope is in God.

† Hope in him *l* al ye the congregation of people: powre out *9*
your harts before him, God is our helper for euer.

l Gods faithful seruantes are not only constant themselves, but also exhorte and perswade
al others, as much as in them lieth, to serue God and trust in him.

† But



10 † But yet the children of men are vaine, the children of men are *m* liers in balances: that they may decciue by vanitie together. *m* *Vsing false weighres they defraud one an other.*

11 † Hope not in iniquitie, and couete not robberies: if riches abound set not your hart vpon them.

12 † *n* Once hath God spoken, these *o* two things haue I heard:

n *God hauing nce spoken it is most assured. o* *Two especial attributes of God.*

13 † That *p* powre is Gods, and *q* mercie *o* Lord is to thee: because thou wilt render to euery one according to his workes.

Cor. 3. p God is Omnipotent, so that he can both reward, and punish infinitely; *q* and Merciful, that *il. 6.* he is readie to receiue al sinners into his fauour, if they wil repent and turne vnto him.

PSALME. LXII.

David in banishment with great affection desirath to unite himselfe with God in meditation, 4. purposing and promising euer to praise him: 10. prophicieth the vaine endeuours, and condemnation of his enemies; and his owne aduancement. Dauids deuotion in banishment. the 8. key.

1 A Psalme *a* of Dauid when he was in the desert of Iuda (1. Reg. 22.)

a Holie Dauid made this deuout meditation when he was in the forest of Haret, or desert of Ziph 1. Reg. 12. & 13. and could not come to the tabernacle of God, nor to Ierusalem, where he especially desired to be, in the inheritance of our Lord, which was to him a great affliction. As the like is now to Catholiques, when they are put in close prison for their faith, or otherwise hindered, that they can not be present at the most holie and daylie Sacrifice. In which case we must supplic as we may, this great losse, and comfort ourselves with this; or like Psalme, or prayer, saying: O God my God, to thee, I watch.

2 **O** GOD my God to thee I watch, *b* from the morning light. *c* My soule hath thirsted to thee, *d* my flesh to thee very manie wayes.

b Euen from the first dawning of the morning, *c* my soule thirsteth after thee, *d* yea also my very flesh, and whole bodie feeleth great paines, by this affliction of mind, and desireth reliefe and rest.

3 † In a desert land, and inaccessible, and without water, *e* so in the holie haue I appeared to thee, *f* that I might see thy strength, and thy glorie.

e Being now in case that I can not serue thee, O God, as I would, yet I exhibite my selfe present in spirite, before thy holie place, *f* meditating thy powre, and thy glorie.

4 † Because *g* thy mercie is better then liues, my lippes shal prayse thee.

g This consolation in banishment from thy diuine Seruice, is sweeter to me then manie temporal liues, or anie worldlie prosperitie.

5 † *h* So wil I blesse thee in my life: and in thy name I wil lifte vp my hands.

h For as the Passions of Christ abound in vs (saith S. Paul 2. Cor. 1.) so also by Christ our comfort aboundeth.



† As with *i* marrow and fatnes let my soule be filled: *k* and 6
my mouth shal praise with lippes of exultation.

i Replewidi my soul o God, with the aboundance of thy grace, & so shal I be more able to
praise thee.

† If I haue bene mindful of thee vpon my bedde, *m* in the 7
morning I wil meditate on thee: † because thou hast bene 8
my helper.

l Seing in the night, also in my bed I meditate of thee; *m* I wil more diligently do the same in
the morning.

† And in the couert of thy winges I wil reioice, my soule hath 9
cleaued after thee: thy right hand hath receiued me.

† But *n* they in vaine haue sought my soule, *o* they shal enter 10
into the inferiour partes of the earth.

n My temporal and spiritual enemies: *o* and they shal be damned for their finnes.

† They *p* shal be deliuered into the handes of the sworde, 11
they shal be *q* the portions of foxes.

p It happened literally to Saul, that he was slaine in battle, which he made against his enemies;
q and his dead bodie was hung on a wall (1. Reg. 31.) exposed to wilde beastes, or birdes, though
it was afterwards burnt and buried.

† But *r* the kings shal reioice in God, al shal be praised that 12
swear by him: because the mouth is stopped of those that
speake wicked thinges.

r David was presently after Sauls death exalted to the kingdom, in figure of Christ, whose
name and glorie was exalted, after the destruction of the lawes by Pagane Emperours.

PSALME. LXIII.

A confident
prayer in tri-
bulation.
the 7. key.

*A prayer of the iust reposing their whole trust in God: 7. and reioycing
that the enemies machinations are frustrate.*

Vnto the end, a Psalm of Dauid.

HE A R E o God my prayer when I make petition: from the 1
feare of my enimie deliuer my soule.

† Thou *a* hast protected me from the *b* assemblie of the ma- 3
lignant: from the multitude of them that worke iniquitie.

a By example of thy former protection, *b* from the conspiracie of wicked men, I trust most
assuredly in thy helpe.

† Because they haue sharpned their tongues as a sworde: they 4
haue bent the bow a bitter thing, † that they may shoote in 5
secretes at the immaculate.

† Sodanely they wil shoote at him, and wil not feare: they 6
c haue confirmed to themselues a wicked worde.

c They are resolved to intrappe me,

They haue talked to hide snares: they haue saide, who shal see
them?



7 † They haue searched iniquities: they *d* haue failed searching with scrutanie.

d But as they haue failed: so they shal still faile, and be ouerreach'd in their bad counsels; as Achitophel. 1. Reg. 17.

8 † Man shal come to a deepe hart: and God shal be exalted.

9 *e* Childrens arrowes are made their woundes: † and their tongues are weakned against them.

e God hath chosen the weake of this world to confound the strong.

10 Al that saw them *f* were troubled: † and euerie man feared: *f* much merueled, seeing the wicked so punished.

And they shewed forth the workes of God: and they vnderstood his doinges.

11 † The iust shal reioice in our Lord, and shal hope in him, and al the right of hart *g* shal be praised.

g The iust shal be praised, for rightly seruing God.

PSALME. LXIIII.

God is rightly praised in Sion and Ierusalem (in his Church only) for his Conuersion benefites bestowed and promised. 8. Vnto which also in the time of of Gentiles. the 6. key.

1 To the end, a Psalme of Dauid, & the Canticle of Ieremie, and Ezechiel, to the people of the transmigration, when they began to goe forth.

a The fluentie Interpreters seeing Dauid here prophesie of the peoples returne from Babylon, added the names of Ieremie and Ezechiel, who being in that captiuitie, prophesied the same more largely. As likewise these and other Prophetes, foresaw in spirite, and more especially prophesied the going forth of al nations from Babylon, that is, forsaking Idolatrie, and embracing true Religion in the Church of Christ, so S. Augustin, Eutymius, and others.

2 **A**N hymne o God becometh thee *b* in Sion: & a vow shal be rendered to thee in Ierusalem.

b Not in Babylon, nor els vwhere, but only in the Church, praises and vowes are grateful

3 † Heare my prayer: *c* al flesh shal come to thee.

to God.

c All nations shal know thee.

4 The wordes of the wicked *d* haue preuailed vpon vs: and thou wilt be *e* propitious to our impieties.

d The wicked are insolent in threatening, *e* but thou mercifully pardoning our sinnes, they shal not hurt vs.

5 *f* Blessed is he, whom thou hast chosen, and taken: he shal dwell in thy courtes.

f They are happie to whom thou hast prepared grace, and glorie.

6 † *g* We shal be replenished in the goods of thy house: holie is thy temple, *h* meruelous in equitie.

g The voice of the faithful, reioicing in the hope of eternal glorie. Rom. 8. *h* nothing polluted shal enter into heauen. Apo. 21.

P 3

† Heare



Heare vs ô God our sauour, the hope of al the ends of the earth; and in the sea farre.

† Preparing i mountanes in thy strength, girded with might: 7
which troublest & the depths of the sea, the sound of the waues 8
therof.

i Thou which art al powreful, as appeareth by the huge montaines, & seas, and other thy workes.

† The Gentiles shal / be troubled, and they that inhabite the 9
borders shal be affraide of thy signes: m the outgoinges of
the morning and euening thou shalt delight.

i Thou wilt by thy omnipotent powre moue the hartes of obdurate men, and so conuert innumerable of al nations to thee. m Thou wilt draw manie to thee, with ioy and gladnes, from the vttermoſt coaſtes of the eaſt and weſt.

† Thou haſt viſited the earth, and haſt inebriated it: thou haſt 10
multiplied to enrich it.

The n riuer of God is replenished with waters, thou haſt pre-
pared their o meat: becauſe p ſo is the preparation therof.

n God wrought diuers miracles in waters (Gen. 7. Exo. 7. 14. 15. Iofue. 1. 4. Reg. 5. 6. &c.)
o likewise in providing meate for his people. (Exo. 16. 3. Reg. 17. 4. Reg. 4. 7. &c.) which
were figures of Baptiſme, Eucharift, and other Sacraments of Chriſt, waſhing from, ſancti-
fying, and augmenting grace, p ſo replenishing the Church with moſt ſacred Myſteries.

† Inebriate q her rivers, & multiplie her fruites: in her 11
dropps ſhe ſhal reioyce ſpringing.

q Endewing the Apoſtles and other preachers with ſpiritual grace and learning, & continuing
the ſucceſſion of paſtores to water and ſeede the faithful people.

† Thou wilt ſ bleſſe the crowne of the yeare of thy goodnes: 12
r and thy hildes ſhal be replenished with plentie.

r God bleſſeth the whole courſe, or circle of time, of the Church militant in this world, r and
the crowne, or happie end of euerie iuſt perſons life.

† The s beautiful places of the deſert ſhal be fat: and the 13
w litle hilles ſhal be girded aboute with exultation.

s Euen thoſe which before had only a ſhew of beantie, but in dede were barren, ſhal yelde
abundant fruit. w thoſe which are more eminent ſhal particularly reioyce in their owne,
and others ſpiritual progreſſe in vertue.

Their rammes of the ſhepe are clothed, and y the valleis ſhal 14
abounde with corne: & they wil crie, yea they wil ſay an
hyme.

r The principal paſtores ſhal in proportion reioyce aboue the reſt, for the grace and glorie of
al their ſocke. y the ſubiectes alſo and inferior people ſhal be ſatiated with their happie lotte.
z Altogether, prelates and people, higher and lower ſhal with vniſorme voice ſing prailes
to God, and perpetual hymnes.

ANNO-



ANNOTATIONS. PSALME. LXIII.

Aug. 17m. 12. God wil blasse the crowne] Under the Allegorie of the land of Iurie, Perpetuitie of wherunto the people of God were to be restored, after their captiuitie in the Church. Babylon, the Psalmist here prophesieth greater things, then can be verified of the temporal state of the Iewes, that the militant Church shal still be blessed from the beginning to the end, yelding expected fruit; and al the iust, that perseuere to the end of their liues, shal receiue most happie and glorious reuwardes of their laboures. As S. Paul after his meritorious trauels confidently expected his glorious reuward, vwhen he saide (2. Tim. 4.) I haue fought a good fight, I haue consummate my course, I haue kept my faith. Concerning the rest, there is layde vp for me, a Crowne of iustice, vvhich our Lord wil render to me in that day, a iust Iudge. And not only to me, but to them also that loue his coming. And this is called the crowne of the yeare of Gods benignitie, because God of his owne benignitie, vwithout mans former desert geueth grace, and in the end for merite solouing, geueth a crowne of glorie. So our Blessed Saviour according to his fulnes of grace, vvhich vvas in his soule, and infinite merite, receiued a crowne of glorie, in the consummation of his temporal life; after the space of thirtie three yeares. And our Blessed Ladie the mother of God, receiued an ansvverable crowne to her excellent grace and merites, in the consummation of her life, at the end of sixtie three yeares. In memorie of vvhich numbers of yeates, deuout men haue piously instituted certaine formes of prayers, called the Crownes, or Coronas of our Saviour, and of our Ladie.

Reward of the iust.

Saintes crownes are of Gods benignitie.

The Coronas of our Lord, and our Ladie.

PSALME. LXV.

The prophet inuileth al men to praise God for his meruelous workes, and benefites donne to the Iewes. 7. Who being vngateful, 8. Gentiles are called, 16. and bring forth better fruit. Gentils succede the Iewes. the 6. key.

1 Vnto the end, a Canticle *a* of resurrection.

2 *Mystical resurrection, Gentiles succeeding in place of the Iewes.*

2 **M**Ake ye *b* iubilation to God al the earth, † say a psalme to his name: geue glorie to his praise:

b *Shew your internal ioy by external wordes and deedes.*

3 † Say ye to God: *c* How terrible are thy workes o Lord! in the multitude of thy strength thine enemies *d* shal lie to thee.

c In drowning the vworld, in confounding the tongues in Babel, in burning Sodom and Gomorra with brimston, in plaging the Egyptians, in drowning Pharaos and his vvhole armie in the read sea; in destroying the Chanaanites and other infideles, in punishing the tenne tribes, and afterwards the other tivo by captiuitie, and innumerable other punishments, al for sinnes, *d* for vvhich even the vvicked, though not sincerely conuerted, yet of seruile feare, feared and falsly promised to amend, but performed it not: as Pharaos afflicted vvith plagues, vvas forced to promise libertie to the children of Israel, vvhich he afterwards denied.

4 † Let al the earth adore thee, and sing to thee: let it sing a psalme to thy name.

5 † Come ye, and see the workes of God: terrible in counsels ouer the chidren, of men.

† Who



† Who turneth *e* the sea into drie land, in *f* the riuer they *g* shal passe on foote, *g* there we shal reioyce in him.

a The read sea, *f* when Iosue brought the people over Iordan, *g* in remembring and reciting these singular benefites.

† Who ruleth in his strength for euër his eyes looke vpon the *7* gentiles: *b* they that exasperate him let them *i* not be exalted in themselues.

A Gods chosen people the Iewes did often exasperate God by their ingratitude, murmuring, and other sinns: whom the prophet therefore admonisheth, *i* not to be proud, lest they be saboued, and brought lowe.

† Ye *k* Gentiles blesse our God: and make the voice of his *8* prayse hearde.

k By way of inuocation the Psalmist prophesieth the conuersion of Gentiles.

† Who hath put *l* my soule in life: and hath not geuen my secte *9* to be moued.

l The voice of the whole Church: confessing Gods providence and protection, that she neuer faileth: for the Iewes falling from Christ the Gentiles beleued in him; and some nations, or countries falling from Religion, others are conuerted.

† Because thou *m* hast proued vs *o* God: by fire thou hast tried *10* vs, as siluer is tried.

m God suffereth his Church to be persecuted with all kindes of tribulation, as some are here recited.

† Thou hast brought vs into a snare, thou hast laide tribul- *11* tions on our backe: thou hast set men vpon our heades.

† *n* We haue passed through fire and water: and thou hast *12* brought vs out into refreshing.

n But through Gods assistance his seruants passe through, and overcome all tentations.

† I wil goe into thy house with *a* holocaustes: I wil render *13* thee *p* my vowes: † which my lippes haue distinguished. *14* And *q* my mouth hath spoken in my tribulation.

a Sacrifice of thanks, *p* and voluntarie vowes, *q* that which anie promiseth to God in tribulation, they must performe accordingly.

† *r* Holocaustes with marrow wil I offer to thee, with incense *15* of rammes: I wil offer to thee oxen with bucke goates.

r These were the best external sacrifices of the old law.

† *s* Come ye, heare, and I wil tel al ye that feare God, what *16* great things he hath done for my soule.

s But both then and now the internal sacrifices of contrite hart, of iustice, and of diuine praise best please God.

† To him haue I cried with my mouth, and haue exulted *17* vn- der my tongue.

t from the hart, which is vnder the tongue, and directeth the tongue what to speake.

† *v* If I haue beheld iniquitie in my hart, our Lord wil not *18* heare.

v Whosoever wil be heard in prayer, must repent of his finnes.

† Therefore



- 19 † Therefore hath God heard, and hath attended to the voice of my petition.
 10 † Blessed be God who hath not remoued my prayer, and his mercie from me.

PSALME LXVI.

Propagation
of the Church.
the 6. key.

The prophet prayeth for (and withal foresheweth) the propagation of the Church of Christ.

- 1 Vnto the end, in hymes, a Psalme & of Canticle to Dauid.
 2 This Psalme beginning to be songue by voices, instruments were adioyned.
 1 **G**od *b* haue mercie vpon vs, and *c* blesse vs: *d* illuminate his countenance vpon vs, and *e* haue mercie on vs.
 2 God first remitte our finnes: *e* then geue vs thy manifold graces, *d* grant faith and repentance, *e* and so forgeuences of finnes.
 3 † That we may know thy way vpon earth: in al nations thy saluation.
 4 † Let peoples o God, confesse to thee: *f* let al peoples confesse to thee. *f* *Al nations shal be conuerted.*
 5 † Let nations be glad & reioice: because thou iudgeth peoples in equitie, and the nations in earth thou doest direct.
 6 † Let peoples o God confesse to thee, let al peoples confesse to thee: † the earth hath yelded her fruite.
 8 *g* God, *b* our God blesse vs, † *d*. God blesse vs: and let al the endes of the earth feare him.
 2 God be Father, *b* God the Sonne, *i* God the Holie Ghost, saue the peoples of al nations, by Euangelical preaching of thee, the most Blessed Trinitie.

PSALME LXVII.

Notwithstanding great persecutions the Church prospereth. 10. Especially in the new testament, by Apostolical function, 18. ministerie of Angels, Christs Ascension, coming of the Holie Ghost, 31. confirming the faithful, repressing the insolent, and conuerting manie. 35. For al which the prophet inuiceth al men to praise God.

The Church
shl conserued.
The 6. key.

- 1 Vnto the end, a Psalme of Canticle, to Dauid himself.
 1 **L**et *a* God arise, and let his enemies be disperſed, and let them that hate him *b* flee from his face.
 2 In maner of praying that God wil vouchsafe to defend the Church, the Psalmist prophecieth that God wil arise, *b* and the enemies shal flee away, not daring to abide the combat.
 3 † As smoke vanisheth, let them vanish away: as waxe melteth at the presence of fire, so let sinners perish at the presence of God.
 4 † And *c* let the iust make merrie, and reioyce in the sight of God: and let them be delighted in mirth.
 2 As God is terrible to the wicked: so he is comfortable to the iust.

Q

5 † Sing



† Sing to God, say a Psalm to his name: *d* make way to *s* him, who *e* mounteth vpon the west, *f* Lord is his name.

d Resist not Gods inspiration, but receiue it with ioy and thankes. *e* who triumpheth ouer death *f* God is Lord, not only of these or those nations, countries or other creatures, but absolutely and vniuersally of al.

Reioyce ye in his syght, they shal be trubled at the presence of him: † the father of orphanes, and iudge of widowes. 6
God in his *g* holie place: † God that maketh men to inhabite 7
h of one manner in a house.

g That is the true holie Church, which hath *h* vnitie in doctriu, touching faith and manners. S. Cypr. ep. 76. That bringeth forth them, *i* that be bound, in strenght, likewise them, that *k* exasperate, that dwel *l* in sepulchers.

i That be bond in sinne. *k* euen rebellious willes are altered by Gods mercie, and freely embrace his law. *l* also the dead and drie hartes that cared not for spiritual thinges, are softened, and quickned with new grace.

† O God *m* when thou wentest forth in the sight of thy 8
people, when thou didst passe through the desert.

m The benefites bestowed on the Israelites, are written in the bookes of Moyse, Iosue, and Iudges.

† The earth was moued, and the heauens also distilled, at the 9
presence of the God of Sina, at the face of the God of Israel.

† *n* Voluntarie rayne shalt thou seperat o God to thine inhe- 10
ritance: and it was *o* weakned, but thou hast perfited it.

u Not mans deseruing, but Gods mere good wil, and free grace caused Christ to come, and by himselfe and his Apostles to preach the Euangelical doctriu, which watereth the whole world, *o* God chose the weake, but made them strong.

† Thy *p* living creatures shal dwel in it. thou hast prepared *q* in 11
thy swetnes for the poore, o God.

p Those whom thou hast chosen, and so made thyn owne peculiar people, shal enioy this grace. *q* Thou gauest Manna in the desert, the B. Sacrament in the new testament.

† Our Lord shal geue *r* the word to them that euanglize, 12
s with great powre.

r God geueth to the preacher what to speake, *s* and to some he geueth also powre to worke miracles, in confirmation of their doctriu. Mar. 16.

† The *t* king of hostes the beloued of the beloued: and 13
v to the beaurie of the house, to diuide the spoyle.

t Some potent king, or (as it is in the Hebrew) kinges being beloued, of the beloued of God, the only Sonne of God, shal yeld themselues to the same beloued Sonne of God: *v* which shal redound to the glorie and beaurie of his Church, gayning such spiritual prayes from the diuel.

† If ye *w* sleepe among the midst of the lottes, the winges 14
of a doue layde ouer with siluer, and the hinder parts of her
backe in the palenes of gold.

w If you be in such danger, that the aduersaries cast dice, or lottes for your persons, and goodes, yet you shal be deliuered, as if a doue, with her glistering fethers, like siluer and gold, flie away into a secure place, without losse or diminution, but rather with increase of vertues.

† Whiles



15 † Whiles *x* the heauenlie discerneth kings ouer her, *y* with
snow they shal be made white in Selmon.

x VVhen the heauenlie king determineth thus of earthlie kinges, *y* they shal be purged from
their sinnes, and made white like snow, that falleth in mount Selmon, which is a shadowed
hil, thicke with trees, in mount Ephraim nere to Iordan.

16 † " The *z* mountane of God a fat mountane.

z The Church of God is visible, and durable like to a mountane.

17 A mountane *a* crudded as cheese, *a* *b* fatte mountane: † " why
c suppose you crudded mountanes?

a Combined, or ioyned together, as when milke is turned into curde, and so into cheese.
b fruitful, enriched by spiritual giftes of the Holie Ghost. *c* ye that are not of this Church, do
in vaine and erroneously imagine, that anie other mountaines are vnted.

A mountane, in which it hath wel pleased God to dwell ther-
in: for in dede our Lord wil dwell euen to the end.

18 † The *d* chariote of God is ten thousand folde, thousands of
them that reioyce, our Lord in them, *e* in Sina in the holie place.

d Innumerable Angels ministers of Gods wil, do continually attend vpon his Diuine Ma-
iestie, as if he (who otherwise nedeth no seruice) were caried by them, as in a chariote of
infinite magnificence. Dan 7. *e* So God appeared in Maiestie, when he gaue his law in mount
Sinai.

phes. 4. 19 † Thou art *f* ascended on hygh, thou *g* hast taken captiuitie:
thou *b* hast receiued gifts in men: for euen those *i* that do
not beleue, our Lord God to inhabite.

f Christ ascended with innumerable Angels attending vpon him, *g* caried with him the fa-
thers of the old testament, that had benne captiue, *b* as man he receiued giftes of God, in and
for men, his faithfull seruantes, *i* yea also he receiued for his merite, that innumerable, which
before were incredulous, were conuerted, and God dwelt in their soules.

20 † Blessed be our Lord day by day: the God of our saluations
wil make vs a prosperous iourney.

21 † Our God is the God of sauing: and *k* the issues of death are of
our Lord, our Lord.

k Our Lord, I say, our Lord, and none but he could overcome death by dying.

22 † But yet God / stil breake the heads of his enemies: the hearie
croune of them, that walke in their sinnes.

l Though Christ died to deliuer al men from death. yet he wil geue capital sentence of eter-
nal death to al that obstinately remaine his enemies, and multiplie sinnes vpon sinnes, to the end
of their temporal life.

23 Our Lord Said: Our *m* of Basan I wil conuert, I wil conuert
n into the depth of the sea.

m Euen of the rudest barbarous nations, manie shal be conuerted to Christianitie *n* namely
Gods grace is extended into the llandes of the Ocean, and other seas.

24 † That thy foote *o* may be dipped in bloude: the tongue of thy
dogges [*made redde*] with *p* the same [*bloud*] of the enemies.

Ex ini.
icit. ab
6.

o But such seuer slaughter shal fal vpon the obstinate contemners of this grace, that their
feete shal be defiled in their bloud, and dogges shal l: ppe it.

Q²

† They



† They *p* haue seene thy entringes in *o* God, the entrings of *is* my God: of my King Who is *q* in the holic place.

p Manie haue sene, or knowen in general, but the faithful more exactly know how Christ came into this world, his conuersion therin, and his going forth: *q* his reigaing now in heauen our Mediatour, by whom al other intercessors haue access to God.

† *r* Princes came before *s* ioyned with them that sang, in *26* the middes *r* of young wemen plaining on tymbrels.

r The Apostles sowing the first seede of Euangelical doctrine, *s* with whom other Apostolical men, and other soules of al nations conuerted by their preaching, most ioyfully sing together in hart, voice, and instruments: especially in good workes, shew their grateful affections to our Redeemer.

† In *v* churches blesse ye God our Lord, of *17* the fountains of Israel.

v And al this in the particular Churches of diuers Kingdomes, and partes of the world: *v* beginning with the Israelites in Ierusalem, and so proceeding into al Iurie, and Samaria, and to the vtmost of the earth. Act. 1.

† There *x* Benjamin a youngman, in excesse of minde. *28*

x S. Paul of Iacobs yongest sonne Benjamin, last called to Apostleship, was chiefly sent to the Gentiles.

y The Princes of Iuda: their leaders: the Princes of Zabulon, the Princes of Nephthali.

y Other Apostles of diuers tribes sent first to the Iewes, secondarily to Gentiles.

† Command thy strength *o* God: *z* confirme this *o* God, *19* which thou hast wrought in vs.

z As the Church begane by the omnipotent powre of God: so by the same only powre it is conserued.

† From thy temple in Ierusalem, kinges shal offer giftes to *30* thee.

† Rebuke *a* the wilde beasts of the reede, the congregation *31* *b* of bulles in the kine of thy peoples: *c* that they may exclude them, which are tried with siluer.

a Chastice therefore *o* God, al persecuters of thy Church, who are but as weake waucering reedes, in comparison of thy powre: *b* no better then bulles, with kync, that is, captaines and popular people, *c* endeavoring to alienate the constant proued confessors from their faith.

Dissipate the nations that wil warres: † Legates shal come *32* *d* out of Ægypt: Æthiopia shal prevent his handes to God.

d A prophetic that manie should be conuerted to Christ in Ægypt, and Æthiopia: as appeareth by the innumerable multitude of religious Monkes, & Nunnes in those countries, shortly after the Apostles dayes.

† Ye kingdomes *e* of the earth sing to God: sing to our Lord: *33*

e The like afterwards in al other nations, whom therefore the prophet inuiceth to praise God, for so inestimable benefices in the whole world.

† Sing ye to God, that mounteth vpon the heauen of heauen, *34* to the East.

Behold



35 Behold he wil giue to his voice *f* the voice of strength, † giue you glorie to God vpon Israel, his magnificence, and his powre in the cloudes.

f Christ wil come to iudge, in terroure of voice, and with magnificence, accompanied with holic Angels and other Saintes.

36 † God is meruelous in his saintes, the God of Israel he wil giue powre, and strength to his people, God be blessed.

ANNOTATIONS. PSALME. LXVII.

16. *The mountaine of God.*] For better discerning the true Church from other congregations, the Prophet here describeth certaine proprieties thereof, for he calleth it a mountaine, because it is most visible to al men. Secondly a fatte mountaine, that is, replenished withal vertues, and giftes of the Holie Ghost; wherof it is called Holic. Thirdly it is crudded, or consolidated in vnitie of faith and Religion, which conioyne the vvhole bodie, making it solide and firme, as the ruen turneth liquide milke into curde, and so into cheese. Fourthly, it is the Congregation, vvhetherin God alwayes remaneth, euen to the end, for euer; which theyveth two other proprieties; that the Church neuer faileth, nor erreth in doctrine: God still dwelling therein, and consequently conserueth it from error in doctrine.

Markes of the Church :
Visibilitie.
Sanctitie.
Vnitie.
Perpetuitie.
Assured veritie.

17. *Why suppose you crudded mountaines*] As for other congregations, it is certaine and euident, that they are not the Church of God, because they are not crudded, that is, not vaited, in the same pointes of faith, but only in negative pointes, and in general opposition against the Catholique Church, and among themselves notoriously disagreeing and diuided. As they also want the other markes of the true Church.

No other pretended Church hath the marke of vnitie or the rest.

PSALME. LXVIII.

Christ in middes of afflictions (as one in dangerous waters) s. describing the malice of persecutors, and his owne true zeale, 14. prayeth his heauenlie Father for helpe. 23. By way of iust imprecation, for the wrath the seuer punishment of his aduersaries, 30. his owne glorious Resurrection, and prosperous building of his Church. For which he inuiceth al creatures to praise God.

Christs afflictions and victorie. the 5. key.

1 Vnto *a* the end, *b* for them that shal be changed, *c* to David.

a Perteyning to the new Testiment, *b* for gentiles conuerted to Christianitie, and from vice to vertue, *c* prefigured in David.

2 **S**AUE me o God: because *d* waters are entered into my soule. *d* Vehement afflictions inuiron my hart.

3 † I *e* sticke fast in the myre of the depth: and there is no sure standing.

e I am as one intangled with quicke sand, or quidmyre in the bottom of a great vtaine.



I am come into the depth of the sea : and a tempest hath
ouerwhelmed me.

† I haue *f* labored crying, my iawes are made hoarse: my eies 4
haue failed, whiles I hope in my God.

f Our Lord sweate bloud for anguish in his prayer, and was not deliuered from his Passion,
neither are his seruantes presently deliuered from tribulations, but as is most to Gods honour
and their ovyne good.

† They are multiplied aboue the heares of my head, that hate 5
me without cause.

Iohn. 1.

Mine enemies are made strong, that haue persecuted me vn-
iustly: *g* then did I pay the thinges that I tooke not.

g Our Saviour who had no sinne, payde the ransom for al sinnes.

† O God thou knowest my *b* foolishnes: and *i* mine offen- 6
ces are not hide from thee.

b O God thou knowest, that this which semeth follie to vvorlolic men, is true wisdom;
i and though men charge me with offences, thou knowest that I am innocent.

† *k* Let them not be ashamed vpon me, which expect thee *o* 7
Lord, Lord of hostes.

k suffer not the weake to be scandalized in my passions.

Let them not be confounded vpon me that seeke thee, *o* God
of Israel.

† Because for thee haue I sustained reproch, confusion hath 8
couered my face.

† I am become a forener to my brethren, and a stranger to 9
the sonnes of my mother.

† Because *i* the zele of thy house hath eaten me: and the 10
reproches of them that reproched thee, fel vpon me.

*Iohn. 2.
Rom. 1*

i The zele of seeking Gods honour, in propagating and aduancing his Church, is the cause
of persecution. As we see those are lesse persecuted, which haue lesse godlie zele.

† And I couered my soule in fasting: and *it* was made a 11
reproch to me.

m The vicked do reproch those that mortifie themselves.

And I put heate cloth my garment, & I became a parable to them. 12

† They spake aganst me *n* that sat in the gate; and they soong 13
aganst me that dranke wine.

n The great men and iudges, also the drunkards and rascalitie of the people.

† But I, *o* my prayer to thee *o* Lord: a time of thy good 14
pleasure *o* God.

o But I direct my prayer to thee.

p In the multitude of thy mercie heare me, in the truth of
thy saluation:

p Expecting the time of thy good pleasure.

† Deliuer me out of the myre, that I stick not fast: deliuer me 15
q tribulations, from them that hate me, and from the depths of *q* waters.

† Let



16 † Let not the tempest of water drowne me, nor the depth swallowe me: & neyther let the pit shut his mouth vpon me.

¶ Though Christ died and was buried, and in soule descended into hel, yet he could not be holden in his sepulchre, nor in limbo, but rose againe.

17 † Heare me o Lord because thy mercie is benigne: according to the multitude of thy commiserations haue respect to me.

18 † And turne not away thy face from thy seruant: because I am in tribulation, heare me speedily.

19 † Attend to my soule and, deliuer it: / because of mine enemies deliuer me.

¶ That they may either be conuerted, or confounded, and so do no more hurt.

20 † Thou knowest my reproch, & my confusion, & my shame.

21 † In thy sight are al they that afflict me, my hart hath looked for reproch and miserie..

And I expected some bodie that would be sorie together with me, and there was none: and that would comfort me, and I founde not.

at. 27. † Not asie that could mitigate our Saniours affliction, would shew compassion towards him.

an. 19. 22 † And they gaue v gal for my meate: & in my thirst they gaue me vinegre to drinke.

¶ But contrariwise when he complained of thirst, they gaue him gal and vinegre to drinke.

om. 11. 23 † ¶ Let their table be made a snare before them, & for retributions, and for a scandal.

¶ A prophecie of the destruction of the Iewes, at the time of Pasch, when they should thinke to eate their paschal lamb with ioy.

24 † Let x Their eies be darkned that they see not: and make y their backe crooked alwaies.

x They are also blinde in hart, that they wil not see the truth of Christs doctrine: y but bow themselves to earthlie thinges, and worldlie gaines euen to this day.

25 Poure out thy wrath vpon them: and let the furie of thy wrath ouertake them.

26 Let their habitation be made desert: and in their tabernacles let there be none to dwel.

27 Because z whom thou hast stricken, they haue persecuted: and vpon the sorrow of my wounds they haue added.

z Christ, whom God of this mercie designed to suffer death, for redemption of mankind, the Iewes of mere enuie and malice persecuted to death.

28 † Adde thou a iniquitie vpon their iniquitie: and let them not enter into thy iustice.

a A prophecie that God would suffer them, so as from one iniquitie to an other.

† b Let



† *b* Let them be put out of the booke of the liuing: and with 29
the iust let them not be written.

b In the end of their liues, they shal not be found in the booke of life, vwhere they suppose themselves to be written.

e I am poore and sorowful: *d* thy saluation *o* God hath 30
receiued me.

e The voice of Christ, humbling himselfe to death, even to death of the Crosse: *d* from which he rose againe.

† I wil praise the name of God with canticle: and wil magni- 31
fie him in prayse.

† And *e* it shal please God more then a young calfe: that 32
bringeth forth hornes and hooves.

e Deuout praise and thankesgeuing please God more then sacrifices of the most tender calves,
which were otherwise also grateful sacrifices.

† Let the poore see and reioyce: seeke ye God, and your soule 33
shal liue.

† Because our Lord hath heard the poore: and he hath not 34
despised *f* his prisoners.

f God doth assuredly comfort al such, as are imprisoned for professing the truth.

† Let *g* the heauens and earth praise him, the sea, and al the 35
creeping beastes in them.

g *Al the creatures of God.*

† *b* Because God wil saue Sion: and *i* the cities of Iuda shal 36
be built vp.

b God wil alwayes establish and protect the Catholique Church: *i* and particular Churches,
members of the vniuersal shal also prosper.

And they shal inhabite there, & by inheritance they shal get it.

† And *k* the seede of his seruants shal possesse it, and they that 37
loue his name shal dwell in it.

k Perpetual succession of the Catholique Church.

PSALME. LXIX.

Dauids prayer *An other prayer of Dauid, when he was persecuted by Absolom: made in*
in persecutiō. *a Psalme after his delinerie.*
the 8. key.

Vnto *a* the end, a Psalme of Dauid, in remembrance, that our 1
b Lord saued him.

a An apt prayer also for the afflicted in the new Testament, *b* from the danger of Absolom.
(1. Reg. 18.) or from anie persecutor.

O God *e* intend vnto my helpe: Lord *d* make hast to helpe 2
me.

e Al men at al times nede Gods helpe: *d* but most present nede, in present dangers.
The rest of this Psalme is conteyned in the 39. Psalme, from the 15. verse. but there the whole
Church prayeth for helpe, the world being almost drowned in sinnes; here Dauid, or other
particular persons, or peoples pray in their seuerall distresses,

† Let



- Let them be confounded, and be ashamed, that seeke my soule.
- † Let them be turned away backward, and be ashamed that wil me euils.
- Let them be turned away forthwith ashamed, that say to me: Wel, wel.
- † Let al that seeke thee reioyce, and be glad in thee, and let them say alwayes: Our Lord be magnified: which loue thy saluation.
- † But I am needie and poore: o God helpe me thou art my helper, and deliuerer: o Lord be not slacke.

PSALME. LXX.

King David, or anie other iust person, prayeth God to continew his grace, and protection against the malice of the enimie.. 5. Recounteth Gods mercie in deliuering him from falling into tentations. 6. prayeth for the same in old age, or weakenes of bodie and spirite, 20. and promiseth perpetual gratitude and praises.

A prayer for perseverance in vertue. the 7. key.

1 A Psalme *a* for David, *b* of the sonnes of Ionadab, and *c* the former captiues.

2 Though this Psalme (as also diuers others) is intituled to, or for David, it proueth not that some other was the author thereof, but the Seuentie Interpreters insinuate hereby, that it pertaineth in more particular sorte to David, growing old; *b* they adde also the sonnes of Ionadab a most holie familie, *c* who for their singular pietie, were suffered to remaine in Ierusalem, in the first captiuitie. Ierem. 35.

2 **I**N thee o Lord *d* I haue hoped, let me not be confounded for euer: † in *e* thy iustice deliuer me, and receiue me.

3. *d* The wordes of David, or anie faithful iust person. *e* God of his iustice reuengeth the iniuries done to his seruantes.

Incline thine eare to me, and saue me.

3 † Be vnto me for a God protector, and for a fenced place: that thou maist saue me:

Because thou art my firmament, and my refuge.

4 † My God deliuer me out of the hand of the sinner, and out of the hand of him that doth aganst the law, and of the vniust.

5 Because thou art *f* my patience o Lord: o Lord my hope from my youth.

¶ Through thy grace I haue patience to expect thy pleasure, when I shal be releued.

R

† Vpon



† Vpon thee haue I bene confirmed from the wombe: from 6
my mothers bellie thou art my protector.

In thee is my singing alwaies: † I was made to manie as 7
g a wonder: and thou art a strong helper.

g It seemeth strange to most men, why the iust haue more troubles then the wicked.

† Let my mouth be filled with praise, that I may sing thy glo- 8
rie: h al the day thy greatnes.

h A necessarie prayer for perseverance, which none can haue without special and continual helpe of grace.

† Reiect me not in the time of olde age: i when my strength 9
shal faile, forsake me not.

i Against this special danger, and last assaults of the enimie, Christ hath instituted the Sacrament of Extreme Vnction.

† Because mine enimies haue said to me: and they that wat- 10
ched my soule, consulted together,

† Saying: God hath forsaken him, pursue, and take him: be- 11
cause there is none to deliuer.

† O. God be not farre from me: my God haue respect to mine 12
ayde.

† Let them be confounded, and fayle that detract from my 13
soule: let them be couered with confusion, and shame; that
seeke euils to me.

† But I wil alwaies hope: and k wil adde vpon al thy praise. 14
k The best meanes to conserue vertue, is to exercise the same, adding good workes towards
our neighbours, and praises to God.

† My mouth shal shew forth thy iustice: al the day thy 15
saluation. Because / I haue not knowne lerning, m I wil enter
into the n powres of our Lord: † O Lord I wil be mindful of 16
thy iustice onely.

l I professe not exact knowlege of natural thinges; m but I consider and contemplate the infi-
nite powre of God, which appeareth in his workes, n and his iust iudgements, as partly haue
appeared in punishing, and rewarding some in this life, but especially wil be manifest in the end
of this world.

† O God thou hast taught me from my youth: and vntil now 17
I wil pronounce thy meruelous workes.

† And vnto ancient age, and olde age: o God forsake me not? 18
Vntil I shew forth thy arme to al the generation, that is to
come.

Thy might, † and thy iustice o God euen to the highest, great 19
meruailes which thou hast done: o God who may be like to
thee?

† How



20 † How great tribulations hast thou shewed me, manie and euil: and turning thou o hast quickened me: and from the depthes of the earth thou hast brought me backe againe.

• *After tribulations recreated me.*

21 † Thou hast multiplied thy magnificence: and being turned thou hast comforted me.

22 † For I also wil confesse to thee in the instruments of Psalme thy truth: o God I wil sing to thee on the harpe, holie one of Israel.

23 † My p lippes shal reioyce when I shal sing to thee; and my soule, which thou hast redeemed.

p *I wil praise thee with mouth and hart.*

24 † Yea and my tongue al the day shal meditate thy iustice: when they shal be confounded and ashamed that seeke euils to me.

PSALME. LXXI.

By way of prayer the Psalmist prophesieth Christs coming, our King and Iudge: 4. the deliuerer of mankind from the thraldom of the diuel. 8. the king & Iudge. the 3. key. greatnes of his spiritual kingdom in the Gentiles. 16. and his continual glorie and praise.

1 A Concerning Salomon.

• This Psalme is of Christ, perfigured by Salomon, whose kingdom was most glorious of al the kinges of Gods people; for of king Salomon himsele manie thinges in this Psalme can not be truly vnderstood. S. Aug.

2 O God giue thy iudgement to b the king: and thy iustice to c the sonne of the king.

• O God most blessed Trinitie, geue powre and authoritie, to the Sonne of Man, God incarnate, King of al kinges, c the Sonne of king Dauid, to iudge for mankind against the diuel.

To iudge thy people in d iustice, and thy poore in iudgement.

d Christ paying ransom for al mankind, and so man renouncing the diuel, and seruing God is iustly, not iniuriously deliuered from captiuitie of hime, and of the diuel.

3 † Let e the mountains receiue peace for the people: and f the litle hilles iustice.

• A prophecie of the Apostles receiuing powre to preach Christs Gospel, of peace and reconciliation of men to God by penance; f and of other Apostolical men that folow their steppes.

4 † He g shal iudge the poore of the people, and shal saue the children of the poore: and he shal humble the calumniator.

g Salomon in figure of Christ was for a time a iust and good king.

R 1

† And



† And he shal be continew with the sunne, and before the . 5^o
moone in generation and generation.

¶ But only Christ, not Salomon, nor anie other king of that people, contineweth, or reigneth
for euer.

† He i shal descend as rayne vpon a fleece : and as droppes 6
distilling vpon the earth.

i *The maner of Christs incarnation most silent, swete, and grateful.*

† There shal rise in his dayes iustice, and aboundance of peace, 7
¶ vntil the moone be taken away.

¶ Againe the prophet inculcatheth that Christs kingdom, his Church, shal continew for euer.

† And he shal rule / from sea vnto sea : and from the riuer 8
euen to the ends of the round-world.

i *The Church is not only vniuersal in all times, but also in places.*

† Before him shal the Æthiopians fall downe : and his enemies 9 *Isaia 1.*
shal lick the earth.

† The m kings of Tharsis, and n the Ilands shal offer presentes: 10 *Mat.*
the kings of the Arabians, and of Sabá shal bring giftes.

m The three Sages or Kings, which adored our Sauour, and offered gold, frankencense, and
myrrb, were the first that fulfilled this prophecie : and after wards Constantin the great, and
other Emperors, Kings, and Princes. n Amongst other Ilandes great Brytannie (the greatest
of Europe) was conuerted to Christ, according to this prophecie : first some few in the A-
postles time (Metaphrastes apud Surius, Theodoret, epist. ad Timoth. Sophronius, Ser. de
Nat. Apost. & alij.) More in the time of Eleutherius. Lastly our Englishe nation by S. Augustin
and others sent by S. Gregorie.

† And al kinges of the earth shal adore him : al nations shal 11
serue him.

† Because he shal deliuer the poore from the mightie : and 12
the poore which had no helper.

† He shal spare the poore and needy : and he shal saue the 13
soules of the poore.

† From vsuries and iniquitie he shal redeme their soules : and 14
their name shal be honorable before him.

¶ How is this prophecie ve-
rified, except
the Church be
always visi-
ble?
† And :: he shal liue, and there shal be giuen him of the gold 15
of Arabia, and they shal adore it alwaies : al the day they shal
blesse him.

† And there shal be a firmament in the earth, in the toppes of 16
mountanes, the fruite thereof shal be extolled farre aboue Liba-
nus : and they shal flourish of the citie, as the grasse of the earth.

† Be his name blessed for euer : before the sunne his name is. 17
permanent.

And al the tribes of the earth shal be blessed in him : al
nations shal magnifie him.

† Blessed



18 † Blessed be our Lord the God of Israel, & who only doth meruelous thinges. *o No miracles can be donne but by Gods powre.*

19 † And blessed be the name of his maiestie for euer: and al the earth shal be filled with his maiestie. *p* Be it, be it.

p Aboue al other desires the holie prophet wished Gods glorie, and praises in al the earth, as it is in heaven.

20 † *q* The praises of Dauid, & the sonne of Iesse are ended.

q It seemeth by this appendix added by Esdras, that this Psalme was last composed, though not put in the last place, but as it came to his handes. & Dauid the natural sonne of Iesse, made no more Hymnes, that is, no more musical praises of God after this Psalme, but the prefigured Dauid Christ our Sauour, the Sonne of God, in his bodie the Church, singeth still new praises. *S. Aug. in enarrat. Psal. sequentis. 72.*

PSALME. LXXII.

The royal prophet, first professing the unspeakable goodnes of God, 2. in the person of the weake complaineth, that the wicked prosper, and the iust are afflicted. 15. reprehendeth the murmuration, for though we can not comprehend the secrete iudgements of God. 18. yet they are most iust. 25. So with desire to rest in God, he promiseth euer to praise him. Affliction in this world is recompensed in the end. the. 9. key.

1 A Psalme *a* to Asaph.

a To be songue by Asaph the master of musike, and his companie.

HOW *b* good is God to Israel, to them, that are of a right hart!

b God is so excellent good, as no tongue can expresse, no hart can conceiue.

2. † But *c* my feete were almost moued, my steppes almost slipped.

c The peace and prosperitie of the wicked tempted me, to leaue the right narrow way, and to goe the brode easie way with them.

3. † Because I haue had zeale vpon the wicked, seeing the peace of sinners.

† Because there is *d* no respect to their death: and *e* stabilitie: in ther plague.

d They neuer thincke of death: *e* and if they suffer some affliction, they quickly remoue it from them.

5. † In *f* the labours of men they are not, and with men they shal not be scourged. . .

f They trauel not so much as good men do, neither are they so often punished.

6. † Therefore *g* hath pride helde them, they are couered with their iniquitie and impietie.

g Which maketh them proud, and so they runne into al sortes of iniquitie.

R 3

† Their



† Their iniquitie hath proceeded as it were of fatte : they 7
haue passed into *b* the affection of the hart.

b Whatsoeuer mischief came in their mind, they feared not to committe it in fact.

† They haue thought, and haue spoken wickednes they haue 8
spoken iniquitie *i* on high.

i boldly extolling their owne wordes and workes, and despising others.

† They haue sette their mouth vnto heauen : ad their tongue 9
hath passed in the earth.

† Therefore wil my people *k* retorne here : and *l* ful daies 10
shal be found in them.

k For this prosperitie of the wicked, some of Gods people wil fall from the right way, *l* and
their dayes wil abound with calamities.

† And they haue saide : *m* How doth God know, and is there 11
knowledge in the highest ?

m The voice of the weake, inclining to diffidence, and doubt of Gods knowlege, and pro-
vidence.

† Loe the sinners them selues, and they that abounde in the 12
world, haue obtained riches.

† And I saide : Then haue I iustified my hart without cause, 13
and haue washed my handes amongst innocentes :

† And haue bene scourged al the day, and my chastising in the 14
mornings.

† If I saide : I wil speake this : behold *n* I reprobued the 15
nation of thy children.

n The prophet in his owne person answereth, that if he should say such thinges, he should
reproue Gods children, as faultie, vnworthie of his protection, and to be neglected, whereas
it is Gods providence to chastise his children whom he loueth.

† I *o* thought to know this thing, it is labour before me : 16

o In this life we can not know the particular causes, why the iust are afflicted, and manie
wicked prosper in this world.

† Vntil I may enter into the sanctuarie of God : and may vn-*e*17
derstand concerning their latter endes.

† But yet *p* for guiles thou hast put it to them : thou hast cast 18
them downe whiles they *q* were eleuated.

p But only in general we are taught, that euils are prepared for the guiles, or deceytes,
q pride, and other sinnes of the wicked.

† How are they brought into desolation, they haue failed 19
sodanely : they haue perished for their iniquitie.

† As the dreame of them that rise *o* Lord, in thy citie thou 20
shalt bring their *r* image to nothing.

r Not real but imaginarie felicitie.

† Because



21 † Because my hart is *s* inflamed, and my reynes are changed:
f Almost burned up with afflictions.

22 And I am brought to nothing, and knew not.

23 † As *r* a beast am I become with thee: and I *v* alwaies with thee.

r Charged with heauie burdens, without knowlege how long, or to what end,
y yet not destitute of thy protection.

24 † Thou hast helde my right hand: and in thy wil thou hast conducted me, and with glorie thou hast receiued me.

25 † For what is to me *w* in heauen? and besides thee what would I vpon the earth?

v Nothing to be desired in heauen, nor in earth but God.

26 † My *x* flesh hath fainted, and my hart: God of my hart, and God my portion for euer.

x In bodie and mind I thirst after thee, my true inheritance.

27 For behold, they *y* that make them selues farre from thee, shall perish: thou *z* hast destroyed al, that fornicate from thee.

y Men by their freevil make themselves enemies to God. *z* determined their damnation, forseeing their sinnes.

28 † But it is good for me to cleaue to God: to put my hope in our Lord God:

That I may shew forth al thy prayles, in the gates of the daughter of Sion.

PSALME. LXXIII.

Faithful people pressed with persecution lamentably complayning, beseecheth A prayer in
 God to respect his owne inheritance, cruelly afflicted; 10. and leise long long affliction.
 without helpe, 12. vber. as heretofore he releued his people in like do. the 7. key.
 stresser. 18. And therefore confidently hopeth he wil renenge the blasphemers of his name,

1 Understanding *a* to Asaph.

a Instruction for the congregation of the faithful in distresse, not to seeke temporal rewardes and prosperitie, but to expect spiritual and eternal. S. Aug.

VV Hast thou o God *b* repelled for euer: is thy furie wrath vpon the sheepe of thy pasture?

b In long persecution the weake begiane to feare, or suspect, that God hath utterly abandoned them.

2 Be *c* mindful of thy congregation, *d* which thou hast possessed from the beginning.

c But the stronger pray with confidence, *d* being assured that God who hath conserued his Church hitherto, from the beginning of the world, wil conserue it still to the end.

Thou



Thou hast *e* redeemed the rod of thine inheritance: mount
Sion, in which thou hast dwelt.

e An other reason why God wil conserue his Church is, because he hath deliuered it often in a strong arme; as from bondage in Ægypt, from persecution and oppression in the time of Iudges, and kinges, and lastly redeemed it from the tyrannie of the diuel by Christs death.

† Lift vp thy handes vpon *f* their prides for euer: how great
things hath the enimie done malignantly in the holy place:

f Thirdly the pride of the enimies moueth God to reuenge their wickednes, and so to deliuer his owne people.

† And they that hate thee haue gloried in the middes of *g* thy
solemnitie.

g They pretend to kepe solempne feastes like to thine.

They haue sette *h* their signes, for signes: † and haue not
knowne, *i* as in the issue on high.

h They set vp altars against thyn altares, or some new deuised external shew, against the holie Rites of the Church: *i* and that in publike places, in the endes of high wayes, or portes, and pinnacles.

As *k* in a wood of trees they haue with axes † cut out the
gates therof together: in hatchet, and chippeaxe they haue cast
it downe.

k The prophet describeth the maner how persecutors destroy temples, and al sacred thinges.

† They haue burnt thy sanctuarie with fire: they haue pollu-
red the tabernacle of thy name in the earth.

† Their *l* kinned together haue saide in their hart: Let vs
make al the festiual daies of God to cease from the earth.

l The whole crew, or band of persecutors.

† Our *m* signes we haue not scene, there is now no prophet:
and he wil know vs no more.

m The weake complaine that God sheweth not wanted signes, nor sendeth succourse to his people, by raising some prophet, or other meanes to helpe them.

† How long o God shal the enimie vpbraide: the aduersarie
prouoke thy name for euer?

† Why doest thou turne away thy hand, and thy right hand,
out of the middes of thy bosome for euer?

† But *n* God our king before the worldes: he hath wrought
saluation in the middes of the earth.

Luc. 7
70.

n The perfelt do answer, that God both hath, and wil relceue his people.

† Thou in thy strength hast confirmed *o* the sea: thou hast
crushed the head of Dragons in the waters.

o Made the redde sea like walles. *p* drowned Pharao and his heste.

† Thou



- 14 † Thou hast broken the heads of the dragon: thou hast giuen him for meate to the peoples *q* of the *Aethiopians.* *q of blacke diuelt.*
 15 † Thou hast *r* broken vp fountanes, and torrentes: thou hast dried the riuers *f* of Ethan.

r giuen water out of rockes, & made passage ouer Iordan.

- 16 † The day is thine, and the night is thine: thou hast made the morning and the sunne.
 17 † Thou hast made al the coasts of the earth: the summer and the spring thou hast formed them.
 18 † Be mindeful of this, the enimie hath vpbraided our Lord: and a foolish people hath prouoked thy name.
 19 † Deliuer not to beasts the soules that confesse to thee: and the soules of thy poore forget not for euer.
 20 † Haue respect vnto thy testament: because they that are *r* obscure of the earth, are filled with houses of iniquities.
r Ignorant, blind, and barbarous infidels, lodge al kindes of iniquitie in their consciences.
 21 † *v* Let not the humble be turned away being confounded: the poore and needy shal praise thy name.
v and therefore it is vnmeet, that faithful people should be in bondage vnder them.
 22 † Arise God, iudge thy cause: be mindful of those thy reproches, that are *w* from the foolish man al the day.
w These foolish audacious men do continually blaspheme al holie thinges.
 23 † *x* Forget not the voices of thine enemies: the *y* pride of them that hate thee, hath ascended alwaies.
x Omite not to punish them, y seing they are obstinate and obdurate in pride, and in hatred.

PSALME LXXIIII.

Christ (with his Assissors) wil iudge the whole world, at the last day: in General the meane time exhorteth sinners to amend their life; 7. for none shal escape iust iudgement. 11. The wicked shal be punished, and the good rewarded. *iudgement. the 9. key,*

1 Vnto the end, *a* Corrupt not, a Psalme of Canticle to Asaph.
a Either this was the beginning of a songue, to the tune wherof this Psalme was song; as some Hebrew Rabbins testifie; or, as S. Augustin and other fathers explicate, the Septuagint do admonish vs, by occasion of this Psalme, not to faile in our hope, for that God wil in no case violate his promise nor purpose, but wil render to euery one in the day of Iudgement, as they deserue.

S

† We



V *e* *b* wil confesse to thee o God : *e* we wil confesse, and wil inuocate thy name..

b Christ with his Apostles, and other assessorie iudges, wil praise and thanke God, for his admirable good providence, and government of this world.

e This duplication of the same word, confirmeth vs of the assured performance of that, which is here propheticall.

We wil tel thy meruelouse workes : † when *d* I shal take a 3
time, I wil iudge iustices..

d Christ our singular, principal, and proper Iudge only, and no mere creature, knoweth the determinate time of general iudgement.

† *e* The earth is melted, and al that dwel in it : *f* I haue confirmed the pillers thereof.

e The earth at that time shal be purged with flaming fire : *f* yet shal not be destroyed, but changed in qualities.

† I said to the wicked : *g* doe not wickedly : and to them that 5
offend : *h* Exalt not the horne..

g An epitome, or brieft summe of Christs doctrine, to flee from sinne. *h* be not proud, abuse not the powre you haue, to do what you please..

† Exalt not your horne on high : speake not iniquitie aganſt 6
God.

† For neither from the East, nor from the West, nor from the 7
desert mountanes : † *i* because God is Iudge. 8

i VVhen other Iudges sitte on tribunales, some may be absent, or escape from their sentences : but al without exception shal be brought in persons, when Christ God and Man shal iudge.

† This man he humbleth, and him he exalteth, † *k* because 9
there is a cuppe in the hand of our Lord *m* of mere wine ful of mixture.

† Some shal haue sentence of eternal paine in hel; some of eternal reward in glorie, I though (partly in this world, partly in particular iudgement of euerie soule) God hath al ready, and wil before the last day punish sinners, yet there resteth more punishment, and no impenitent sinners shal escape, but al shal drinke of the bitter cuppe of eternal damnation. *n* strong wine not delayde with water, but mingled with bitter sharpe thinges, as gal, vinegre, brimstone &c. and so powred into festered woundes, so they shal suffer vntolerable endles paine, mixed with the worme of conscience, losse of glorie, rancor of hate, and eternal desperation.

And he hath powred it out *n* of this into that, but yet the dregges therof are not emptied: al the sinners of the earth shal drinke.

n Varietie of hellish torments, from one extreme to another : as from snow waters to exceeding heate. Iob. 24.

† But I wil shew forth for euer: I wil sing to the God of Iacob. 10

† And I wil breake al the hornes of sinners : and *o* the hornes 11
of the iust shal be exalted.

o The iust for wel using their powre of freewil, and of al powre geuen them in this life, are rewarded in heauen.

PSALME



PSALME. LXXV.

The royal prophet singeth Gods praises, for his particular providence towards the Iewes: 10. further to be extended to al the meeke of the whole earth. Gods providence towards his people the 3. key.

1 Vnto the end, in prayes, a Psalme *a* to Asaph, a Canticle to *b* the Assirians.

a For the congregation of faithful and godlie people. *b* Amongst others, one notorious example of Gods providence is recorded of an hundred fourescore & five thousand Assirians, slaine in one night by an Angel. 4. Reg. 19.

2 **G**od is knowne *c* in Iewrie: in Israel his name is great.

c God was not only known in general, as to pagane Philosophers, and some others, but more particularly to the Iewes, the issue of Abraham, Isaac, and Iacob, by his special benefites towards them.

3 † And *d* his place is made in peace: and *e* his habitation in Sion.

d God suffering al other nations to erre for their sinnes, in their fond phantasies of false goddes, reserued the Israelites for his Church, *e* establishing the principallitie therof in Sion.

4 † *f* There he brake the powres of bowes, the shilde, the sword, and the battle.

f For obtaining and conseruing of Sion from wicked Infidels, God overthrew al sortes of contrarie forces.

5 † Thou *g* doest illuminate meruelously from the eternal mountaynes: † al the foolish of hart *h* were troubled.

g God not only gaue his people temporal victories over their enemies, but also illuminated their mindes with knowledge of true religion: *h* others are often troubled in mind, hearing the truth, but are not conuerred through their obstinate follie.

† They *i* slept their sleepe: and al the men of riches found nothing in their handes.

i VVorldlie men in supine carelesnes as in a sleepe, passe over this life, and afterwards find themselves excluded from heauen, for lacke of merites, and good workes, with the foolish virgins.

7 † At *k* thy reprehension o God of Iacob, they *l* haue al slumbered that mounted on horses.

k God vndertaking the defence of his people, and threatening the aduerser part, *l* they failed in courage, as men overcome with drowsines of sleepe.

8 † Thou art terrible, and who shal resist thee? *m* from that time thy wrath.

m Even from the first notice of thy wil, the aduersaries were delected, fearing thy potent wrath.



∴ The Prophe-
tes do of-
ten speake in
the preter-
ence, for the
assurance of
the thinges to
come.

† From a heauen thou ∴ hast made thy iudgement hearde: 9
o the earth trembled and was quiet.

a Terrible signes from the firmament appearing before the day of iudgement,
e persecutors and others being terrified shal be astonied and silent.

When God arose vnto iudgement, p that he might saue al 10
the mecke of the earth.

p God vvil come to iudge the vworld, more especially for the iusts sake.

† Because q the cogitation of man shal confesse to thee: and 11

r the remanes of the cogitation shal keepe festiual day to thee.

q Men that shal seriously thinke and meditate vpon these thinges, vvil praise and thanke God
for them: r and the effect, and sweete repast of such meditation, shal make as it vvere a great
festiual day, in the deuout soule spiritually ioyned vvith God.

† f Vowe ye, and r render to our Lord your God: al ye that 12
round about him bring giftes.

f The soule thus inflamed with Gods loue, is then apt of gratitude, for his goodnes tovvardes
man, to make vowes of thinges vvhereto vve are not obliged, s but most necessarie it is to
be maturely aduised, and not rashly, nor lightly to vovv; for being once vovved, vve are
strictly bound to vvhatsoever vve haue lawfully promised. And it is great sinne to vovv vn-
discretly.

To v the terrible, † and him that taketh away the spirite of 13
princes, terrible to the kinges of the earth.

v Remembring that for vowes, and al other vvokes vve must answer to God, vvho is a ter-
rible iudge, readie to punish in bodie and soule, sparing none for their greatnes, nor princes,
nor kinges, nor vulgar sorte, for al are to him alike.

PSALME LXXVI.

Gods special
protection of
the Iewes.
the. 4. key.

*Anie faithful deuout person meditating Gods benefites, 7. examineth his
cōscience, that nothing be in his soule, that may offend God. Who is alwayes
readie to forgene: 11. and therefore he stil reneweth his purpose to serue God
sincerely, 13. particularly remembring the deliuerie of Israel from Egypt.*

Vnto the end, for a Idithun, a psalme b to Asaph. 1

a For Idithun to sing, or to make tune for it. b For the faithful congregation to consider
Gods benefites.

† **VV**ith e my voice I haue cried to our Lord: with my 2 psal. 14
voice to God d and he attended to me.

c Having heretofore prayed, d I haue obtayned.

† In the day of my tribulation I sought God, with my handes 3

e in the night before him: and I f was not deceiued.

e Especially being in tribulation, and praying vvith hart and handes lifted vp, as vvell in the
night as day: f I vvvas not frustrate of my prayer.

My



4 My *g* soule refused to be comforted, † I *h* was mindeful of God, and was delighted, and was exercised: and *i* my spirite fainted.

g I was sometimes in such anguish that nothing seemed comfortable, *h* but I relied vpon God so firmly, *i* that my spirite came into an extasie, or rraunce.

5 Myne eies & preuented the watches: I was *l* troubled, & spake not.

l I arose early before the ordinarie time of awyaking, *l* my hart being attentue inwardly, I uttered nothing vwith my tongue.

6 † I thought vpon old daies: and the eternal yeares I had in minde.

7 † And I meditated in the night with my hart, and I was exercised, and I *m* swept my spirite.

m I diligently examined my conscience.

8 Why, *n* wil God reiect for euer: or wil he not adde to be better pleased as yet?

n Assuredly God wil not reiect for euer, but he wil be pleased with his Church.

9 † Or wil he cutte of his mercie for euer, from generation vnto generation?

10 † Or wil God forget to haue mercie? or wil he in his wrath keepe in his mercies?

11 And I sayde: *o* Now haue I begune: *p* this is the change of the right hand of the Highest.

o Whiles I thus thought, I erred greatly, now I see and confesse that God suffereth al calamities for the good of his seruantes: *p* and this I knew not by my selfe, but by the inspiration of God, making this change in me by his gracious hand.

12 † I haue bene mindful of the workes of our Lord: because I wil be mindful, from the beginning of thy meruelous workes.

13 † And I wil meditare in al thy workes: and in thy inuentions I wil be exercised.

14 † O God in the holie is thy way: what God is great as our

15 God? † thou art the God that doest meruelous thinges.

16 Thou hast made thy powre knowne among peoples: † thou hast with thine arme redeemed thy people, the children of *q* Iacob, and Ioseph.

q The progenie of Iacob, receiued and nourished in Ægypt for Iosephs sake, as his adopted children.

17 † The waters *r* saw thee *o* God, the waters saw thee: and they were afraid, and the depthes were troubled.

r The read sea, and Iordan felt thy diuine powre, and obeyed thy wil.

S 3

† A s mul-



† A multitude of the sounding of waters: the cloudes gaue is
a voice.

/ Noise of waters meeting after the Israelites were passed, thunders and lightnings also
happened, to the terror of the persecutors, though not mentioned in Exodus.

For in deede arrowes doe passe: † the voice of thy thunder is
in a wheele.

Thy lightnings shined to the rounde world: the earth was
moued and trubled.

† Thy way in the sea, and thy pathes in many waters: and thy
steppes shal not be knowne.

† Thou hast conducted thy people as sheepe: *i* in the hand of *ii*

Exo. 14

i By the mini- moyles and Aaron.

sterie of Moyses and Aaron.

PSALME. LXXVII.

Gods great
Benefites be-
stowed vpon
the Iewes,
and their in-
gratitude.
the 4 key.

*The royal prophet exhorting the people to attend, s. reciteth manie great
benefites of God towards their forefathers (whose ingratitude, often re-
bellion, and chastisement he stil noteth) 9. in their entrance into the
land of Chanaan: 12. also before the same in Egypt, and in the desert.
42. How God plagued the Egyptians: 52. protected, and conducted his
people into the promised land. 56. where likewise they often offended,
were punished: 65. yet were stil conserued: 69. and the tribe of Iuda
exalted in king Dauid.*

Understanding *a* to Asaph.

a Commended to Asaph a chiefe musician, that the people might vnderstand and consider
Gods benefites.

MY people attend ye to *b* my law: incline your care vnto
the wordes of my mouth.

b Neither the law, nor the people was Davids, but presenting Gods person, he speaketh in
his name or authoritie, vwith vwhose inspiration he was replenished. S. Greg Prefat. in Iob. c. 2.

† I wil open my mouth in *c* parables: I wil speake *d* propo- *2*
sitions from the beginning.

Mat. 2.
13-35.

c Albeit the prophet reciteth historically thinges donne, yet the same were parables, simili-
tudes, and figures of other thinges: *d* yea of secret hidden Mysteries, obscurely signified in the
old Testament, and reueled in the new.

† How great thinges haue we heard and *e* haue knowne them, *3*
and *f* our fathers haue told vs.

e Which partly we know by written holie Sriptures: *f* partly by Traditions.

† They .



4 † They were not hid from their children, in an other generation.

Telling the prayſes of our Lord, and his powers, and his merueulous workes which he hath done.

5 † And he g raised vp a teſtimonic in Iacob: and h made a law in Iſrael.

g God of his mercie without precedent merite, raised vp a peculiar people of Abraham, Iſaac, and Iacob, h and gaue them a particular law, firſt of Circumciſion, & more largely by Moſes.

How great thinges he commanded our fathers, i to make

6 the ſame knowne to their children: † that k an other generation may know.

i So Abraham inſtructed his children and his houſe after him, Gen. 18. k in like ſorte others taught their children.

The children that ſhal be borne, and ſhal riſe vp, and ſhal tel their children.

7 † That they may l put their hope in God, and may m not forget the workes of God: and may n ſecke after his commandmentes.

l For three cauſes God gaue his law, that his people may haue confidence in him, he ſhewing his care to inſtruct and gouerne them; m that they remember his benefites; n and kepe his commandmentes.

8 † That they become not as their fathers: o a peruerſe generation and exaſperating.

o The Iewiſh nation very often, and in great numbers murmured, rebelled, and committed other great ſinnes, and therefore Dauid exhorted the people of his time, not to do the like. And this exhortation pertaineth more eſpecially to Chriſtians, as S. Paul teacheth. 1. Cor. 10.

A generation, that hath not directed their hart, their ſpirit hath not bene faithfull towards God.

1. Par. 7.
v. 21.

9 † The p children of Ephrem bending, and ſhooting with bow: were turned in the day of battell.

p They fiſt (truſting in their owne ſtrength) without Gods commandment (Num. 14.) went forth to battell and were overthrowne. 1. Par. 7. v. 21.

10 † They kept not the teſtament of God: and in his law they would not walke.

11 † And they forgate his benefites, and his merueulous workes, which he ſhewed them.

12 † Before their fathers he did merueulous thinges in the land of Ægypt, in the ſilde q of Tanis.

q Tanis the principal ciue in Ægypt nere the riuer Nilus, where Moſes wrought his great miracles.

Exa. 14.

13 † He diuided the ſea & brought them through: and he made the waters to ſtand as in a bottle.

† And



† And he *r* conducted them in a cloude by day: and al the 14
night by light of fire.

r This cloude shadowed them from the heate of the sunne in the day, and the fire shined in
the night, al the time that they were in the desert.

† He stroke the rocke in *f* the desert: and gaue them water to 15
drinke as in a great depth.

f In mount Horeb: and there was continual water in al the campe, which occupied nere foure
miles in length and breadth.

† And he brought forth water out of the rocke: and made 16
waters runne downe as riuers.

† And they added as yet to sinne vnto him: they prouoked 17
the Highest to wrath in the place *r* without water.

c Which naturally wanted water: but by miracle had abundance.

† And they tempted God in their hartes: so that they asked 18
v meats for their liues.

v Not content with Manna, they demanded to haue flesh.

† And they spake euil of God: they saide: *w* Can God prepare 19
a table in the desert?

vv Still incredulous, not beleuing Gods omnipotencie, they thought that, albeit he had geuen
them manna, and water, yet he could not geue them flesh.

† Because he stroke the rocke and waters ranne, & torrentes 20
flowed:

Can he also giue *x* bread, or prepare a table for his people?

x By bread in general is understood al competent meate vsual for a table.

† Therefore our Lord heard, and *y* made delay: and *z* fire was 21
kindled in Iacob, and wrath ascended vpon Israel.

y For this incredulitie, murmuring, and other finnes God kept the children of Israel fourtie
yares in the desert, til al that were of age, when they came from Ægypt, were dead, except
only Iosue and Caleb. *z* In the meane time amongst other punishments, manie murmurers
were burnt to death with strange fire. Num. 11.

† Because they beleued not in God, nor hoped in his salua- 22
tion.

† And he commanded the cloudes from aboue, and opened 23
the gates of heauen.

† And he rayned them Manna to eate, and bread of heauen he 24
gaue to them.

† Bread *a* of Angels did man eate: he sent them victuals in 25
abundance. *a* Manna made by Angels.

† He *b* transported the Southwinde from heauen: and in 26
his powre he brought in the Southwestwinde.

b God so changed the wind, that it brought abundance of quails and other birdes, into their
campe. Exo. 16. Nu. 11.

And



27 † And he rayned vpon them flesh as dust : and as the sand of the sea fethered fowles.

28 † And they fel in the middes of their campe : about their tabernacles.

29 † And they did eate and were filled exceedingly, and their desire he brought to them:

30 † They were not defrauded of their desire.

c As yet their meats were in their mouth :

c Immediately after a moneth (for so long they had abundance of these birdes *ibid.* v. 20.) , they were stricken with a plague; and manie died, for their concupiscence.

31 † And the wrath of God ascended vpon them.

And he killed their fat ones, and *d* the chosen of Israel he hindered.

d The most fresh strong men died, and so were hindered from possessing the promised land of

32 † In al these things they sinned as yet : and they beleued not *Chanaan* in his meruelous workes.

33 † And their daies failed in vanitie: and their years *e* in hast.

e In fourtie yeares aboue six hundred thousand died.

34 † When he slew them, they sought him : and they returned, *f* They offered morning
and *f* early they came to him. *red morning*

35 † And they remembered that God is their helper: and the high *sacrifice.*
God is their redemer.

36 † And they loued him *g* with their mouth, and with their-
tongue they did lie to him.

g But were not sincere in their hartes.

37 † But their hart was not right with him : neither were they counted faithful in his testament.

38 † *h* But he is merciful, and wil be propitious to their sinnes:
and he wil not destroy them.

h Howsoeuer multitudes of people committe great sinnes, and are severely punished, yet Gods mercie preserueth some by his effectual grace, and neuer suffereth the whole Church to faile, nor to be destroyed.

And he abunded to turne away his wrath : and he kindled not al his wrath.

39 † And he remembered that they are flesh : *i* spirit going, and
not returning.

i Mans life is like the winde, that stil passeth, and the same returneth not. As Aristotle teacheth. Here the Hebrewes note the middes of the Psalter, in 1263. verses. and so manie in the rest.

40 † " How *k* often haue they exasperated him in the desert:
prouoked him to wrath in the place without water.

k The people of Israel murmured so often in the desert, that it was not easie to tel how often
See the Annotation.

T

† And



† And / they returned, and tempted God: and the holic one 41
of Israel they exasperated.

l For esisoones repenting they offended God againe and againe.

† They did not remember his hand: in the day that he rede- 42
med them from the hand of the afflicter.

† As he put *m* his signes in Ægypt, and his wonders in the 43
hilde of Tanis.

m The first signe was in turning a rodde into a serpent, which was a miracle, but no
plague, the other signes were also plagues to the Ægyptians.

† And he turned *n* their riuers into bloude, & their *o* showers 44
that they might not drinke.

n The first plague. *o* Pooles, lakes, and al sortes of water, yea showers, or raine water,
which seldome happeneth in Ægypt.

† He sent vpon them *p* a * swarme of flies, and it eate them: 45
and *q* the frogge, and it destroyed them.

p The fourth plague, in order as they are recited in Exodus. *q* The second plague.

† And he gaue their fruites to *r* the blast, and their labors to 46
s the locuste.

r This was: lesse plague, not mentioned in with the greater. *s* The eight plague.

† And he killed their vineyardes with *t* haile: and their mul- 47
berie trees with *v* horefrost.

t The senenth plagus. *v* This also is omitted in.

† And he deliuered *w* their beast to haile: and their possession 48
x to fire.

w Not only al trees, and plantes, but also beastes were subiect to the haile. *x* and to fire
leghnings.

† He sent vpon them *y* the wrath of his indignation: indig- 49
nation, & wrath, and tribulation: immissions *z* by euil angels.

y In these general termes, of wrath, indignation, and tribulation, the Prophet comprehen-
deth al the other plagues, to witte, the third of scinies, the fifth of pestilence, the sixt of boyles
in men and beastes, the ninth of darknes three dayes together. *z* Al which God sent by
the ministerie of diuels, euil angels.

† He made a way to the path of his wrath, he spared not their 50
liues from death: and their cattel he shut vp in death.

† And *a* he stroke al the first borne in the land of Ægypt: the 51
first fruites of al their labors in the tabernacles *b* of Cham.

a The tenth and greatest plague, 11. v. 5. & c. 12. v. 29. *b* Egyptians also descended 2501
from cham, by his sonne Mesraim. Gen. 10. v. 6.

† And he *c* tooke away his people as sheepe: and led them as 52
a flock in the desert.

c After that Ægypt was thus plagued, God brought Israel out of their seruitude, as a
shepheard leddeth his sheepe, and defendeth them.

† And



53 † And he brought them forth in hope, and they feared not: and the sea covered their enemies.

54 † And he brought them into *d* the mount of his *e* sanctification, the mount, which his right hand purchased.

d *Indea a hillie countrie. e* *Into that countrie which God chose, and endued with manie blessings.*

And he cast *f* out the gentiles from their face: and by lot he *f* *As is written in Iosue.* diuided the land of them in a corde of distribution:

55 † And he made the tribes of Israel to dwell in their tabernacles.

56 † And *g* they tempted, and exasperated God the highest, and they kept not his testimonies.

g *After the conquest and quiet possession, the Israelites often fel into grosse sinnes, especially in the time of Iudges.*

57 † And they turned away themselves, & kept not the couenant: euen as their fathers, they were turned as a *h* crooked bow.

h *A crooked bow deceiveth the archer, so this people failed to serue God, and deceived them*

58 † They incensed him to wrath in their *i* hilles: and in their *selues.*

*scpti-
bas.* ** grauens they prouoked him k to emulation.*

i *In their altares erected in hilles to idoles. k* *By grauen imagies of idoles, they prouoked God to indignation.*

56. † God heard, and contemned: and he brought Israel to nothing *l* exceedingly.

l *Not absolutely to nothing, but punished them exceedingly, til they repented, and then spared and deliuered them from tribulation, as appeareth in the booke of Iudges.*

60 † And he reiected the tabernacle *m* of Silo, his tabernacle, *n* where he dwelt among men.

m *The Arke of God sometime kept in Silo, Iosue 18. in the tribe of Ephraim, was taken by the Philistims. 1. Keg. 4. and neuer returned thither agane. n. but whersoeuer the Arke was, there God more especially heard their petitions, and gaue answers.*

61 † And he deliuered *o* their force into captiuitie: and their beautie into the hands of the enemy.

o *For their sinnes God suffered the Arke to be taken.*

62 † And he *p* shut vp his people in the sword: and he dispised his inheritance.

p *And the Israelites to be sore afflicted by their enemies.*

63 *q* Fyre deuoured their young men: and their virgins were not lamented.

q *The zeale, and iust wrath of God suffered these calamities to happen.*

64 † Their *r* Priestes fel by the sworde: and their widowes were not wept for.

r *Ophio and Phinees the sonnes of Heli slaine and Heli himselfe hearing that the Arke was taken fel from his steele and broke his neck. 1. Keg 4.*

T 2

† And



† And ſour Lord was raiſed vp as one that ſleepeth : as a mightie man hauing ſurſited of wine.

[*Neuertheles God plagued the infidels, and conſerved his Church. 1. Reg. 5.*

† And he ſtroke his enemies on the hinder partes : an euer- laſting reproch he gaue to them.

† And he reiected the tabernacle of Ioleph : and the tribe of Ephraim he choſe not.

v. 60.

† But he choſe the tribe of Iuda, mount Sion which he loved.

After a time the Arke was brought into the tribe of Iuda.

† And he built in his ſanctuarie as of ynicornes in the land, which he hath founded for euer.

The Church was firme, and euer preſerved in the old teſtament til Chriſt, and from Chriſts time to the end of the world.

† And he choſe Dauid his ſeruant, and tooke him from the flockes of ſheepe: from after the ewes with yong he tooke him.

Gods particular grace in chooſing, and exalting Dauid, was a ſpecial benefite to the Iſraelites.

To y feede Iacob his ſeruant, and Iſrael his inheritance.

To rule and gouerne the people of Iſrael.

† And he fedde them in the innocencie of his hart : and in the vnderſtandings of his hands he conducted them.

Prudently uſing his powre and authoritie.

ANNOTATIONS · PSALME · LXXVII.

The people of Iſrael often murmured in the deſert, charged with the people that they had ſtil prouoked our lord to wrath, from the day, that they came out of Egypt, and alwayes contended againſt him. And our lord himſelf expoſtulating their ingratitude, & often murmuring ſaith (Num. 14. v. 22.) in the beginning of the ſecond yeare, that they had then tempted him tenne times; either by this certaine number ſignifying an vncertaine, or els chiefly tenne times: for ſo often we find recorded that they tempted him, and murmured within that ſmal time more notoriously.

1. ly. Firſt nere, vnto the redde ſea (Exod. 14. v. 11.) where ſeing the Egyptians purſuing them, they murmured againſt Moyſes, for bringing them out of Egypt, ſaying: It had benne much better to haue ſeized the Egyptians, then to die in the wildernes. Secondly, for want of ſweet water. Exod. 15. v. 24. Thirdly, for lack of meate, Exod. 16. v. 3. Fourthly, keeping Manna for the next day, contrarie to Gods commandment. ibid. v. 20. Fifthly, going on the Sabbath day, alſo contrarie to Gods commandment, together Manna, Ibid. v. 27. Sixthly, for want of water in Raphidim. Exod. 17. v. 2. Num. 26. v. 2. Seventhly in Horeb, adoring a calfe & the image thereof. Exod. 32. Eighthly, repynning for their travels in the wildernes Nu. 11. v. 3. Nintly, loathing Manna, and burning with



with desire to eat flesh. Ibid. v. 4. 5. 6. Tently, despairing to possesse the promised land of Chanaan, after that the discoverers had reported the difficulties, with the force of the people, and of the cities against which they must fight. Nr. 14. v. 1. Al which and the rest, saith S. Paul, happened to them in figure of vs: and are written for our correction (or admonition) that we murther not as they did. 1. Cor. 10.

PSALME. LXXVIII.

The Prophet, in person of the Church, lamenteth the crueltie of persecutors (both in the old and new testaiment) 5. prayeth for release, with iust reuenge against Gods enemies, that blaspheme his name, 3. and promiseth to be grateful in diuine praises. The Church suffereth verie great persecutions. the 6. key.

1. A Psalme *a* to Asaph.

a to be sung by Asaph and his companie, in the behalfe of people vnited in faith.

O God *b* the Gentiles are come into thine inheritance,
they *c* haue polluted thy holie temple: they haue made

Ierusalem *d* as a watch toure of fruits.

b Cruel infidels haue inuaded. those things, which pertain to thy Church. *c* even possessed and prophaned the holie temple of the Iewes, and Churches of Catholique Christians. Fulfilled by Antiochus, in Ierusalem; by the Vandals in Afrike, by Protestants, and Puritanes, in diuers partes of Europe, and will be more vniuersally by Antichrist in al Christendom. *d* In stead of great and faire Churches, Gods seruantes are fane to vse meane houses, yea poore cottages.

2. † They haue made *e* the carcases of thy seruants, meats for
the foules of the aire: the flesh of thy sainctes for the beastes
of the land.

e Some persecutors suffer not Martyrs bodies to be buried, but hang them on poles, and pinnacles, where birdes may eat them.

3. † They haue poured out their bloude as water round about
Ierusalem: and there was none to burie them.

4. † We are *f* become a reproch to our neighbours: a scorne:
and mocked to them that are round about vs.

f Christians Gallileans, Catholiques Homousians, and now Papistes, in spite and reproch.

5. † How long o Lord wilt thou *g* be angrie for euer: shal thy
zele be kindled as a fire?

g Sinnes prouoking Gods wrath, are one cause why he suffereth his people to be persecuted.

6. † Poure out thy wrath vpon the Gentiles, *h* that haue not
knowne thee: & vpon the kingdomes, that haue not inuocated
thy name.

h Though the faithfull committe some sinnes, yet in respect that they beleue rightly, haue zele in Gods cause, and denie not God, they are neuer to grace and fauour.



† Because they haue deuoured Iacob: and his place they haue 7
made desolate.

† Remember not our old iniquities, let thy mercies quickly 8
preuent vs: because we are become exceeding & poore.

Especially when they repent, and confesse their sinnes, then thole that neither know nor
wil know God; but obstinately impugne and resist the truth, & so much afflicted, and despised,
that none wil regard the truth which we professe.

† Help vs o God our sauour: and for the glorie of thy name 9
o Lord deliuer vs: and be propitious to our sinnes for thy
names sake.

† Lest they say perhaps amongst the Gentiles: / where is their 10
God? and m be notified in the nations before our cies.

The reuenge of the blood of thy seruants, which hath benne
shed: † let the groning of the fettered enter in thy sight. 11

Albeit o Lord, thou suffer vs to be punished, yet suffer not thyn enemies to insult, as though
thou were not our God; and consequently thou haddest no people at al in the world. m Ther-
fore we pray, that the reuenge of thy seruantes blood may be so notified, that it can not be
denied, nor doubted of. Which is also here prophesied, that it wil so come to passe in the end.

According to the greatnes of thine arme, possesse thou n the
children of them that are put to death.

n Preserve also, o God, the reliques of thy seruantes, the successors of thy Martyrs.

† And o tender to our neighboures seuenfold in their bo- 12
some: their reproch wherewith they haue reproched thee
o Lord.

o This also is a prophetic, that God wil most seuerely reuege the blasphemie of persecutors.

† But p we thy people, and the sheepe of thy pasture, wil 13
confesse to thee for ever:

p Gods people deliuered from persecution, and perpetually conserued, wil alwayes praise God
for the same.

Vnto generation and generation we wil shew forth thy praise.

PSALME LXXIX.

Christ our
Redemer
from sinne
and captiuitie.
the. 5. key.

The Prophet prayeth for the release of Israel in great tribulation. 15. for-
sheweth the coming of Christ to redeme man from sinne, and from
thralldome of the diuel.

† Vnto a the end, for b them, that shal be changed, testimo- 1
nie to c Asaph, a Psalme.

a Perteyning to the new Testament, b especially to Gentiles, that shal be conuerted to Christ.
c for perpetual memorie to the congregation of faithfull.

† Thou



2 † **T**hou that rulest Israel, attend: that *d* conductest Ioseph as a sheepe.

d By Ioseph the prophet vnderstandeth al Israel; because the first birthright being taken from Ruben was geuen to him, to witte duple portion of inheritaunce, two tribes of twelue.

3 Which sittest vpon the cherubs, *e* be manifest. † before
f Ephraim, Benjamin, and Manasses.

e Appeare, and shew thy mightie hand before thy people: *f* wherof Ephraim, Benjamin, and Manasses following the Arke, when they marched or camped, should most directly see what appeared therein, the other nine tribes being placed before it, and on both sides. Num. 2.

Raile vp *g* thy might, and come, to saue vs.

g Thou which alwayes can helpe vs, now vse thy powre in deliuering vs from this temporal miserie.

4 † O God *h* conuert vs: and shew *i* thy face, & we shal be saued.

h Set vs in a better state. *i* Shew thy benigne countenance and fauoure, Mystically, send the promised Messias, Christ, the essential Image of God. 2. Cor. 4. v. 4. Collos. 1. v. 15.

5 † O Lord the God of hostes, how long wilt thou be angrie
k vpon the prayer of thy seruant?

k How long wilt thou differre to heare our prayer?

6 † Thou wilt feede vs with the bread of teares: and giue vs
drinke with teares *l* in mesure.

l Thou dost iustly punish vs, but thou temperest the same with measure, that it exceede not to

7 † Thou hast made vs to be a contradiction to our neigh: *our ruine*
boures and our enemies haue scorned vs.

8 † O God of hosts *m* conuert vs: and shew thy face, and we
n shal be saued.

m God first preuenting vwith his grace, *n* man may cooperate therewith to his iustification, and saluation.

9 † Thou didst transport *o* the vineyard out of Ægypt: thou
didst cast out *p* the Gentiles, and plantedst it.

o Thy Church and people, *p* the Chananites.

10 † Thou wast the guide of the way *q* in the sight therof: thou
didst plant the rootes therof, and it *r* filled the earth.

q The cloude, and pillar of fire were visible guides. *r* and it multiplied mightely.

11 † *s* The shadow of it covered the mountanes: and the
boughes of it the ceders of God.

s Hyperbolical speech to signifie the great multiplication of the Israelites.

12 † It extended her branches euen to *t* the sea; and her boughes
vnto *v* the riuer.

t from the mediterranean sea of Palestin, *v* to the riuer Euphrates. Exo. 23. v. 31. Deut.
31. v. 24.

13 † Why hast thou destroyed the hedge therof: and al that passe
by the way doe plucke it.

† The



† The w^oboare of the wood hath destroyed it : and x the 14
singular wilde beest hath eaten it.

¶ cruel enemies more like to most cruel beastes then to men. x yea so cruel, as none els in
the world are like vnto them.

† O God of hostes returne : regard y from heauen, and see, and 15
visite this vineyard.

y The Prophet now prayeth for the coming of Christ, which he saw in spirite.

† And z persite it, which thy right hand hath planted : and 16
vpon a the sonne of man whom thou hast confirmed to thee.

z The Church of the old testament, in her best state, wanted the perfection, which the Church
of Christ hath. a Christ our Messias most commonly calleth by this title : The Sonne of man.

† b Thinges burnt with fyre, and digged doune at the incre- 17
pation of thy countenance shal perish.

b So thy vinyard can no: indure if it be stil afflicted, and trodden downe.

† Let c thy hand be vpon the man of thy right hand : and 18
vpon the sonne of man, whom thou hast confirmed to thee.

c Christ working by Gods powre redresseth al miseries.

† And we depart not from thee, thou wilt quicken, vs : and. 19
we wil inuocate thy name.

† d O Lord the God of hostes conuert vs: and shew thy face, 20
and we shal be saued.

¶ The same is the 8. and the 15 verse (with litle alteration) and here repeted the third time,
In which we also pray for three thinges first to be purged, and conuerted from sinne, second
to be illuminated by Christ, the Image of God, Thirdly to be sanctified, and saued in eternal
glorie to haue the fruition of the most blessed Trinitie.

PSALME. LXXX.

Invitation to celebrate festi- *Al men are invited to celebrate festiual dayes, 6. which were instituted*
ual dayes deu- *in memorie of benefites receined. 9. the deuout shal be protected, and the*
outly. *negligent leife in distresse.*
the 7. key.

† Vnto a the end, for b wine presses, a Psalme to c Asaph 1
him selfe.

a This Psalme perteyneth not only to the old testament, but also to the new, b Gods seruants
oppressed with tribulations, c to be songue by Asaph a chief master of musike.

† R Eioice to God our helper: make iubilation to the God 2
of Iacob.

† Take ye Psalme, and d gite timbrel: pleasant Psalter with 3
the harpe.

d Make readie al these musical instruments.

† Sound



4 † Sound ye with trumpet in *e* the :: new moone, in *f* the :: The feast of
 :: notable day of your solemnitie. Neomenia.

e In the Calender, or first day of euery moneth, in remembrance of Gods pro-
 uidence, and perpetual government of all creatures: *f* and most especial tolem-
 nitie in the first day of the seventh moneth, in memorie of Isaac conserued
 from death, in whom God promised Abraham, to multiplie his seede, and to
 bleſſe all nations. Gen. 7 v. 21. c. 21. v. 12. c. 22. v. 18. :: Feast of
 trumpets.

5 † Because it is a precept in Israel, and iudgement to the God
 of Iacob.

6 † He put it for a testimonie in *g* Ioseph, when he came out of
 the Land of Ægypt: he heard a tongue which he knew not.

g The people of Israel signified by Ioseph, 22. Psal. 79. v. 2.

7 He :: turned away his backe *b* from burdens: his handes serued :: In memorie
 in baskettes. of this bene-
 fic Pasch was
 instituted.

b God deliuered the same people from their vntolerable bondage of carying
 burdens in baskettes, from gathering straw, making bricke, and other
 seruitude. Exo. 1 v. 14. c. 5. v. 7.

8 † In *i* tribulation thou didest innocate me, and I heard thee:
 I heard thee in the secret of the tempest: I *k* proued thee at
 the water of contradiction.

i The aduocation of God to the people: *k* yet after so great benefices thou dſt
 murmur, and contradict me. Exo. 17. Num. 16.

9 † Heare *o* my people: and I *l* wil contest thee: Israel *m* if thou
 wilt heare me.

l I seriously admonish thee. *m* Man by free wil may choose whether he
 wil obey or no.

10 † :: There shal be *n* no new God in thee, neither shalt thou :: The feast
 adore a strange God. of Pentecost
 in memorie of
 the lawe.

n This was an other great benefice, to geue an expresse law, for their in-
 struction.

11 † For I am the Lord thy God, which brought thee out of the
 land of Ægypt: *o* dilate thy mouth and I wil fil it.

o Observing my commandments, aske what thou wilt, and I wil geue it thee.

12 † And my People heard not my voice: and Israel attended not
 to me.

13 † And I let them alone, according to the desires of their hart,
 they shal goe in their owne inuentions.

14 † If my people had heard me: if Israel had walked in my
 wayes:

15 † I had *p* for nothing, *q* perhaps humbled their enemies: and
 had laide my hand vpon those that afflict them.

p Very easely. *q* of my freewil and liberalitie, without necessitie or obligation.



† The enemies of our Lord haue lied to him: and ⁊ their time 16
shal be for euer.

⁊ The wicked that promise to serue God, and do it not shal be in eternal torments:

† And ⁊ he fedde them of the fatte of corne: and out of the 17
rocke, with honie he filled them.

In the meane time God bestowed these benefites vpon them, for the iusts sake.

PSALME LXXXI.

Admonition
to Magistra-
tes.
the. 7. key.

*The Prophet declareth, 2. that God reprehendeth vniust Iudges and Magi-
strates: premonisheth them of his seuerer & eternal punishment: 8. Wherto
the prophet conforming his wil prayeth for the same.*

† A Psalm to Asaph.

God stood in the assemblie ⁊ of goddes, and in the middes he
b iudgeth goddes.

⁊ The wordes of the prophet, admonishing al magistrates, that when they sitte in iudgement,
or determine anie cause, God who is there, and euerie where present, b attendeth their pro-
cesse: and therefore it behoueth them to be aduised what they doe: euen as if they heard God
speaking as here foloweth:

† ⁊ How long iudge ye iniquitie: and accept ye the persons of 2
sinners.

⁊ The wordes of God, though not vttered sensibly, yet in effect intimated by his law, according:
wherto he wil procede in iudgement against vniust Iudges.

† Iudge ye for the needie and the pupill: iustifie ye the humble, 3
and the poore.

† Take away the poore: and deliuer the needie from the hand 4
of the sinner.

† They ⁊ knew not, neither did they vnderstand, they walke 5
in darkenesse: ⁊ al the foundations of the earth shal be
moued.

⁊ Such iudges procede in grosse ignorance, not caring to vnderstand, but content to walke
in darknes. ⁊ Ye are so euil disposed, that you would turne al vpside downe, iustifying the
wicked, and condemning the iust.

† I saide: Ye are ⁊ goddes, and the sonnes of the highest al: 6

⁊ For your office which you participate of me, you are certaine goddes vpon earth:

† ⁊ But you shal die as men: and fal h as one of the princes. 7

⁊ But when you die you shal find that you are men, subiect to Gods iudgement. In yea your
punishment wil be greuous, and importable: for the mightie shal mightely suffer torments. sap.

† i Arise o God, iudge the earth: ⁊ because thou shalt inherite
in al the Gentiles.

i Againe the wordes of the prophet praying God, k that eing he is Lord of al he
wil iudge al.

PSALME



PSALME LXXXII.

The Church impugned by al sortes of enemies 10. prayeth God to confound them, as the hath donne diuers the like, 17. wherby some shal be converted.

Persecutors of the Church confounded. or converted: the 6. key.

1 † A Canticle of Psalme to Asaph.

2 **O** God *a* who shal be like to thee? *b* hold not thy peace, *c* neither be thou appeased o God:

a Seing none is like to thee o God, *b* shew thy powre and maiestie, *c* be not silent.

3 † For behold *d* thine enemies haue made a sound: they that hate thee, *e* haue lifted vp the head.

d The cruel persecuters are most insolent, *e* and proud.

4 † They haue taken malignant counsel vpon thy people: and they haue deuised against thy saincts.

5 † They haue saide: Come, and let vs destroy them out of *f* the nation: and let *g* the name of Israel be remembred no more.

f That there be no more anie faithful people, *g* anie Catholiques, Iesfraline.

6 † Because they haue deuised with one consent: they haue together made a couenant against thee.

7 † The tabernacles of *h* the Idumeians, and *i* the Ismahelites *k* Moab, and *l* the Agarens.

h The progenie of Esau, *i* the seede of Ismael, *k* descending from the elder sonne of Lot. *l* the issue of Abraham by Agar, who falsly cal them selues Sarascens, as if they were of Sara.

8 † *m* Gebal, and *n* Ammon, and *o* Amalec: *p* the for eners, with *q* the inhabitantes of Tyre.

m People of Gebal a citie of Syria, *n* of the other sonne of Lot. *o* those that first oppugned the Israelites, after they were parted from Egypt. Exo. 17. *p* The Philistians, *q* and Tyrians, al were neighbours, and some of them were akin to the Israelites, were their great enemies.

9 † Yea and *r* Assur also is come with them: they are made an aide to the children of Lot.

r Others also coming further of, ioyned against Gods people, in figure that al heretikes, and other infidels conspire together against Catholiques.

10 † Doe to them as *s* to Madian, and *t* Sisara: as to *v* Iabin in the torrent Cisson.

s The Psalmist therfore prayeth (and withal propheciech) that God wil at last destroy them, as he did Madian. Num 31. Iudic. 6. & 7. *t* Sisara captaine general, *v* for Iabin king of Asor nere Cisson. Iudic. 4. v. 7. & 21.

11 † They perished *w* in Endor: they were made as *x* the dung of the earth.

w Within the territorie of Manasses (Ios. 17.) which they innaded. *x* slaine and not buried.



† Put their princes as *y* Oreb, and Zeb, and Zebec, and 12
Salmanna.

y These foure princes of the Madianites were slaine by Gedeons forces Iudic. 7. & 8.

At their princes: † which haue saide: Let vs possesse the San- 13
ctuarie of God for an inheritance.

∴ *z* By foure † My God put them *z* as ∴ a wheele: and as stubble before 14 1. 2.
similitudes the the face of the winde.

prophet describeth the punishment that shal fall vpon persecuters.

† Euen as fire that burneth a wood: & as a flame that burneth 15 3 4
the mountaines:

† So shalt thou pursue them in thy tempest: and in thy wrath 16
thou shalt trouble them.

† Fill their faces with ignominie: and as they wil seeke thy 17
name, o Lord.

a God by punishing seeketh the conuersion of sinners, not their eternal death.

† Let *b* them be ashamed, and troubled for euer and euer: and 18
let them be confounded, and perish.

b But such as be stil obstinate, and finally impenitent do perish for euer.

† And let them know that *c* Lord is thy name, thou onlie the 19
Highest in all the earth.

c God only the creator of heauen and earth is properly called LORD: VVhose essential, and
incommunicable name is VVHICH IS. Exo. 3. v. 14. & 6. v. 3.

PSALME LXXXIII.

Eternal glorie. *Deuout persons seruenly desire eternal glorie, b. accounting it, in the meane
the 10. key. time, a happie state to be in the militant Church, 12. where God first
genuing grace, wil geue glorie in the triumphant.*

† Vnto the end, *a* for wine presses, *t* *b* the children of Core, 1
a Psalme.

a For men afflicted in this vale of miserie. *b* By the children of Core not being musicians (but
porters in the temple, 1. Par. 26.) S. Augustin here and in other titles of Psalmes, vnderstandeth
the faithful children of Christ.

HOw beloued are *c* thy tabernacles o Lord of hostes! 2
† my soule coueteth, and *d* fainteth vnto the courtes 3
of our Lord.

c The glorious mansions in heauen, which God hath prepared for the iust. *d* Vehement de-
sires do sometimes deprive vs of external sense.

My hart, and *e* my flesh haue reioyced toward the liuing
God.

e The mind reioycing in hope, the bodie is also recreated, releued, and reuiued, which before
was dull, and heauie.

† For



4. † For *f* the sparow also hath found her an house : and *g* the
turtledoue a nest for her selfe, where she may lay her young
ones.

f As sparowes by natural instinct seeking habitations, finde houses to dwell in, *g* and turtles
haue nestes, wherein to lay their young ones: so faithful soules seeke to dwell in heaven, and in
the meane time to lay vp good workes within the Catholique Church; out of which (sayth S.
Augustin in this place) how good soeuer workes do seme (as when paganes, and heretikes
feede the hungrie, cloth the naked, receiue strangers into their houses, visite the sicke, com-
forte prisoners) being not laid in the nest, conculcabuntur, & conterentur: non seruabuntur,
non custodientur: they shal be trodde vnder foote, they shal be bruised in peeces: they shal
not be conserued, they shal not be kept: but (that such workes may be profitable and be con-
serued) they must be donne in true faith, in the Catholique faith, in societie of the vnitie of
the Church.

Thine *h* altars *o* Lord of hostes: my King, and my God.

h VVorkes are good, and rightly laide vp when they are donne in vnitie, and participation of
Gods Altars, the most proper places of Diuine Service, of external Sacrifice in this life, and
spiritual sacrifice of perfect praises in eternal glorie; whereal Sainctes without ceasing sing:
Holie, holie, holie, Lord God of hostes. Isaie 6. Apoc. 4.

5. † Blessed are they, that dwell in *i* thy house *o* Lord: for euer and
euer they shal praise thee.

i The Catholique Church.

6. † Blessed is the man, whose helpe is from thee: he *k* hath

7. disposed ascension in his hart, † in *l* the vaile of teares, in
the place, which he hath appointed.

k The iust by Gods grace and helpe, may resolve to ascend by steppes and degrees, from vertue
to vertue (v. 8.) euen to heaven, *l* though he be now in this vaile of teares, by reason of mans
sinne, who otherwise was before sinne in paradise, a place of delight.

8. † For *m* the lawgeuer shal geue *n* blessing, they shal goe
o from vertue into vertue: *p* the God of goddes shal be scene
in Sion.

m Christ our lawgeuer, *n* geueth abundance of graces, *o* with continual increase. *p* but our
only omnipotent God, is to be scene by this effect of his grace, in the Church and not
elsewhere.

9. † Lord God of hostes heare my prayer: receiue with thine
care *o* God of Iacob.

10 Behold *o* God our protectour: and *q* looke vpon the face of
thy Christ.

q Agreeably to this the Church maketh al her petitions, concluding al prayers; By
Christ our Lord.

11. † Because *r* better is one day in thy courtes, aboue thousands.

r In respect of the future retribution, which euerie one shal receiue according to their desertes,
one day in Gods Church is better then thousands out of it.

I haue chosen to be *s* an abiect in the house of my God: ra-
ther then to dwell *t* in the tabernacles of sinners.

s And better to be in the poorest state of Catholique Christians, *t* then in greatest palaces or
highest dignities amongst sinners.

V 3

† Because



† Because God v loueth mercie and truth: our Lord wil geue 12
w grace, x and glorie.

v The Diuine wisdom so vseth mercie, and veritie, that neither may preiudice the other:
vv and so geueth grace in this life, x and glorie in the next.

† He wil not deprive them of good thinges, that y walke in 13
innocencie: o Lord of hostes blessed is the man, that hopeth in
thee.

y Besides innocencie conserued without sinne, there is also innocencie after remission of sinne,
of which the prophet here speaketh.

PSALME. LXXXIIII.

Incarnation
of Christ.
the s. key.

*With commemoration of Gods former benefites, s. Christs Incarnation is
prophecied, 9. bringing peace and saluation, 11. mercie and iustice con-
curring together.*

Vnto the end, to the children of Core, a Psalme. 1

O Lord thou a hast blessed thy land: thou b hast turned 2
away the captiuitie of Iacob.

a God bestowed manie great benefites vpon the people of Israel: b he brought them out of
the bondage of Ægypt.

† Thou c hast forgiven the iniquitie of thy people: thou 3
d hast couered al their sinnes.

c Remitted their manifold sinnes: d pardoned also a great part of due punishment.

† Thou hast mitigated al thy wrath: thou hast turned away 4
from the wrath of thine indignation.

† e Conuert vs o God our sauiour: and f auert thy wrath 5
from vs.

e As thou hast soared thy peculiar people, so we beseech thee o God creator and general Sa-
uiour of al mankind, f mitigate thy wrath towards vs al

† Wilt thou be wrath with vs for euer? or wilt thou extend thy 6
wrath from generation vnto generation?

† O God thou g being turned shalt quicken vs: and thy people 7
h shal reioyce in thee.

g Til God first shew his mercie, sinners lye dead in guilt of sinne, but by his grace they are
stirred vp, and quickned: h and ioyfully returne to God.

† Shew vs o Lord thy mercie and giue vs thy saluation. 8

† I wil heare what our Lord God wil speake in me: k because 9
he wil speake peace vpon his people.

i The wordes of the prophet, k signifying that God had reueled vnto him the redemption
of mankind.

And vpon l his saincts: and vpon them, that are conuerted to
the hart.

l Not al men are iustified, and sau'd, but those that are hartely and sincerely conuerted.

† But



10 † But yet his saluation is nigh to them that *m* feare him: that glorie may inhabite in our land.

m Though al be not saued (because manie wil not cooperate to Gods grace) yet very manie hauing the feare of God, which is the beginning of godlie wisdom, freely accept of Gods mercie, and so the Church is gloriously propagated.

11 † *n* Mercie and truth haue met each other: *e* iustice and peace haue kissed.

n VVheras Gods mercie would saue al, and his truth, or iustice requireth that sinnes be duly punished, by Christs Passion and death, sufficient satisfaction is offered for al sinnes, and thole that wil be partakers by penance, and conformitie to Gods law, may haue remission, *e* and so iustice is obserued, and peace made betwen God and his subiects.

12 † *p* Truth is risen out of the earth: *q* and iustice hath looked downe from heauen.

p Integrity of conscience reigneth in good men, *q* God sending iust meanes from heauen to saue them.

13 † For *r* our Lord certes wil geue benignitie: and *s* our land shal giue her fruite.

r God geueth grace, *s* and so men yeld fruit.

14 † *t* Iustice shal walke before him: and shal set his steppes in the way.

t Yea they walke in iustice, and right path of Gods law.

PSALME LXXXV.

In consideration of his owne imperflections, the royal prophet, or other faithful person prayeth God, s. according to his mercie and goodnes, q. shewed in conuerting Gentiles, 13. and in deliuering the supplicant him self from the state of damnation, 16. that he wil stil direct and defend him against al enemies. A prayer for continual grace. the 7. key

1 † A praier *a* to Dauid him selfe.

a A forme of prayer for king Dauid, and for anie faithful person.

Incline thine eare *o* Lord, and *b* heare me: *c* because I am needie and poore.

b There be sundrie iust causes which moue God to heare our prayers: *c* first our necessitie requireth Gods helpe.

2 † Keepe my soule, because *d* I am holie: saue thy seruant my God, that *e* hopeth in thee.

d Secondly because we professe, and promise to lead a holie life. *e* Thirdly, because we trust and hope in God.

3 † Haue mercie on me *o* Lord, because I haue cried to thee *f* al

4. the day: † make ioyful the soule of thy seruant, because to thee *o* Lord haue I *g* lifted vp my soule.

f Fourthly, because we perseuere in prayer. *g* Fifthly, if we pray with attention of mind.

† Because



† Because thou o Lord art *b* swete, and *i* milde: and *k* of *s* much mercie to al that inuocate thee. *l*

h Sixtly because God of his owne nature is benigne, readie to bestow benefites. *i* Seuently, he is meeke to remitte offences, & Eighily, he is merciful to mitigate the punishment, to those that make recourse vnto him. *l* For these causes we pray as foloweth.

† Receiue o Lord my praier with thine ears: and attend to the *6* voice of my petition.

† In the day of my tribulation I haue called to thee: because *7* thou hast heard me.

† There is not the like to thee amongst goddes o Lord: and *8* there is not according to thy workes.

m Vocation of Gentiles. *n* They that come by faith. *o* and glorifie God by good workes. Mat. *j. v. 17.* † *m* Al nations what soeuer thou hast made, shal *n* come, and *9* shal adore before thee o Lord: and they shal *o* glorifie thy name.

† Because thou art great and doing meruelous thinges: thou *10* onlie art God.

† Conduct me o Lord in thy way, and I wil walke in thy truth: *11* let my hart reioyce that it may feare thy name.

p Confession of praise. † I wil *p* confesse to thee o Lord my God with al my hart, and *12* wil glorifie thy name for euer:

† Because thy mercie is great vpon me: and thou hast deli- *13* uered my soule out of *q* the lower hel.

q From the state of eternal damnation. † O God the wicked are risen vp vpon me, and the synagogue *14* of the mightie haue sought my soule: and they haue not set thee in their sight.

† And thou o Lord the God of compassion and merciful, pa- *15* tient, and of much mercie, and *r* true.

† Haue respect to me, and haue mercie on me, *f* giue thine *16* empire to thy seruant: and saue the sonne of thy handmaide.

f A digression (vsual to prophetes) of Christs Empyre and Kingdom the Church, geuen to him, being the sonne of an immaculate virgin, the handmaide of God.

† Make with me *r* a signe vnto God, that they may see which *17* hate me, and may be confounded: *v* because thou o Lord hast holpen me.

r The chief and principal signe of Christs, and his Churches glorie, is his Resurrection, prefigured in Iona: *v* VVhe by al enemies are confounded, either to their conuersion, or to eternal damnation. See 6. Augustin.

PSALME LXXXVI.

The Catholique Church glorious. the 6. key. *The Church of Christ beginning in Ierusalem, 3. is extended to al Nations, 5. glorious, 6. and permanent, 7. in holie ioy.*

To the



1 To the children of Core, a Psalm of Canticle.

2 **T**HE foundations thereof in the holie *a* mountaynes:
 3 † our Lord loueth the gates of Sion, aboue al the tabernacles of Iacob.

a Christs Church was first founded in Ierusalem on whit Sunday, Act. 2. in mount Sion, which hath two toppes, in one of which the Temple stood, in the other Dauids towre or palace.

3 † Glorious thinges are saide of thee, o citie of God.

4 † *b* I wil be mindeful of *c* Raab, and Babylon knowing me.

b The Prophet in the person of Christ, saith he wil commend vnto his Apostles, and other Apostolical men, that they conuert al nations (as our Sauour gaue expresse commission and commandment. Math. 28. Luc. 24. v. 47. Act. 1. v. 8.) *c* naming here Raab (which is Ægypt) and Babylon:

Behold *d* the foreners, and Tyre, & the people of the Æthiopians, these *e* were there.

d The Philistims, Tyrians, Æthiopians, & the rest, shal be regenerate in this Church, which for the assured certaintie therof (after the prophets maner of speaking) is affirmed in the preterence, as if it were then donne.

5 † Shal it not be said of Sion *f* Man and man, is borne in her; and *g* the Highest himselfe founded her?

f It shal be reported, or one shal say to an other: Loe this and that man, al these and al these men are regenerate by Baptisme in the Church of Christ. *g* God himselfe, Christ God and Man, founded this Church.

6 † Our Lord wil declare *h* in scriptures of peoples, and *i* of princes: of those that haue bene in her.

h The multitude of the elect is so great, that only God knoweth the number, *i* and the qualities of al sortes. of Princes, Prelates, and Peoples.

7 † The *k* habitation in thee, is as it were of al reioycing.

k Great spiritual ioy with peace of conscience, is in true Christian Catholiques in the militant Church; but the blessed haue the most absolute & secure ioy of al, in the Church triumphant.

PSALME LXXXVII.

A faithful person sore and long afflicted, lamentably complaineth, praying A prayer in
God, is. not stil to repel him, being leift desolate, 19. without al consolation of freindes. long affliction
 the 7. key.

1 A Canticle of a Psalm, to the children of Core, vnto the end, for *a* Maheleth *b* to answer, *c* of vnderstanding to Eman the Ezrahite.

a An instrument of musike apt for lamentable songes. Not expressed in the title of anie other Psalm. Perhaps because this Psalm mixeth not anie consolation with mourning, as other Psalmes do, which are also prayers in affliction. As the 30. 33. 63. 73. *b* Neither is this word in anie other title. It is added here to admonish vs, that as this Psalm, and some others were sung by two quires, one answering the other, so we must in answer and imitation of Christ, suffer long and great afflictions with patience, seeing he in his passion was leift without ordinarie consolation. *c* By some interpreted [his bretheren] For Christ (saith S. Augustin) vouch-



saffect to make them his bretheren, which vnderstand the mysterie of his Crosse, and not only are not ashamed thereof, but also faithfully glorie therein.

O Lord the God of my saluation: *d* in the day haue I 2
cried, and in the night before thee.

d I haue cried to thee very often both by day, and by night.

† Let my prayer enter in thy sight: incline thine care to my 3
petition.

e I am almost † Because my soule is replenished with euils: and *e* my life 4
dead. hath approached to hel.

† I f am accounted with them that descend into the lake. 5

f Accounted as dead, and readie to be buried.

I am become as a man without helpe, † *g* free among the 6
dead, as the wounded sleeping in the sepulchres, of whom
thou art mindeful no more: and they are cast of from thy hand.

g If I were dead, I should be free from these afflictions. Especially it agreeth to Christ, who
was free, yea of infinite powre amongst the dead.

† They haue put me in *b* the lower lake: in the darke places, 7
and in the shadowe of death.

b My enemies haue endeouored not only to bereue me of temporal life, whereby I should goe
into limbus, but also to kil my soule spiritually, whereby I should descend into the lower hel
of the damned.

† Thy *i* furie is confirmed vpon me: and al thy waues thou 8
hast brought in vpon me.

i Thy iust wrath also *o* God hath exceedingly afflicted me.

† Thou hast made my familiars far from me: they haue put 9
me abomination to themselves.

I was deliuered and came not forth: † myne eies languished 10
for pouertie.

I cried to thee *o* Lord al the day: I stretched out my handes
to thee.

† Wilt thou *k* doe meruels to the dead: or shal phisicians raise 11
to life, and they confesse to thee?

k O God deliuer me whiles I am yet liuing, for I may not looke for extraordinarie, and mira-
culous helpe, as to be raised againe after death:

† Shal any *l* in the sepulchre declare thy mercie, and thy truth 12
in perdition?

l When I shal be dead & buried, I can not denounce thy praises as now I can to mortal men.

† Shal thy meruelous workes be knowne *m* in darkenes: 13
and thy iustice in the land of obliuion.

m Much lesse shal the damned praise thee in eternal perdition.

† And I *o* Lord haue cried to thee: and in the morning shal 14
my praier preuent thee.

† Why



- 15 † Why doest thou o Lord reiect my prayer: turnest away thy face from me?
- 16 † I am poore, and in labours *n* from my youth: and being *o* exalted, humbled and troubled.
- n* As *u*el young, o *u*waxing elder I haue bene stil afflicted.
- 17 † Thy wrathes haue passed vpon me: and thy retriouts haue troubled me.
- 18 † They haue compassed me as water al the day: they compassed me together.
- 19 † Thou *p* hast made frend, and neighbour far from me: and my familiars because of miserie.
- p* My miserable estate hath alienated al freindes, neighbours, & acquaintances from me.

PSALME LXXXVIII.

Gods mercie and trath, with his great promises to Dauid, 6. his powre in the whole world, and iust iudgements, are the true ioy of his seruantes. 20. Christs kingdom shal remaine for euer: 31. yea manie offending yet al shal not perish, 39. but after great affliction, 47. God wil respect mans infirmities, 50. his owne promise, and the enemies reproching his seruantes and himselfe: 53. who is blessed for euer.

The Church of Christ neuer faileth. the 6. key.

1 Of vnderstanding *a* to Ethan the Ezrahite.

a Otherwise called Idithun. 1. Paral. 25. or rather Ethan, who was very wise, mentioned with others, to whom Salomon is preferred for wisdom. 1. Reg. 4. v. 31, and signifieth strong, applied here to those that are strong in assured hope of Christs promises, notwithstanding it seemeth sometimes to the weake, that his promises are not performed.

2 **T**He mercies of our Lord I wil sing for euer.

In generation *b* and generation I wil shewe forth thy *b* *In al generations.*
truth, in my mouth.

3 † Because thou saidst: Mercie shal be built vp for euer *c* in the heauens: thy truth shal be prepared in them.

c The heauens shal rather fal, then Gods truth faile. Mystically, in the Apostles, and by their preaching, the Church of Christ is built for euer.

4 † I haue ordained a testament with mine elect, I haue sworne

5 to Dauid my seruant: † *d* for ever wil I prepare thy seede.

And I wil build thy seat vnto generation and generation.

d Dauids seede conserued in Christ was borne of his virgin mother: and in his spiritual seede, his kingdom the Church is for euer conserued. Otherwise not verified of Dauids temporal kingdom, which decayed in the captiuitie of Babylon, and is now wholly destroyed.

6 † The heauens shal confesse thy meruelous workes o Lord:
yea and thy truth in the church of saintes.

W 1

† For



- † For who in the cloudes shal be equal to our Lord : shal be 7
 • The Angels. like to God among e the sonnes of God ?
 † God, who is glorified in the counsel of saintes : great and 8
 terrible ouer al that are round about him.
 † O Lord God of hoastes who is like to thee? thou art mightie 9
 ô Lord, and thy truth round about thee.
 † Thou rulest ouer the powre of the sea : and the mouing of 10
 the waues therof thou doest mitigate.
 f The prophet aludeth to the plagues and miracles in Egypt, and in other enimies. † Thou f humbledst the proud one, as one wounded : in the 11
 arme of thy strength thou hast dispersed thine enimies.
 † The heauens are thine, and the earth is thine, the round 12
 earth, and the fulnes thereof thou hast founded : † the north, 13
 and the sea thou hast created.
 g Conuerſion of Gentiles. g Thabor and Hermon shal reioice in thy name : † thy arme 14
 is with might.
 Let h thy hand be confirmed, and thy i righthand exalted :
 † iustice and iudgement is the preparation of thy seat. 15
 h VVhether God punish, as with the left hand, i or bestow benefices, as with the right
 hand, al is to his glorie, and according to mercie, and truth.
 Mercie and truth shal goe before thy face : † k blessed is the 16
 people that knoweth iubilation.
 k They are spirituallly happie, that do thus consider of Gods meruelous proceedings, praise the
 same, and reioyce therein.
 Lord they shal walke in the light of thy countenance, † and in 17
 thy name they shal reioyce al the day : and in thy iustice they
 shal be exalted.
 † Becauſe thou art the glorie of their streingth : and in thy 18
 good pleasure shal our l horne be exalted.
 l powre, and kingdom. † Becauſe our protection is of our Lord : and of the holie one 19
 of Israel our king.
 † Then didst thou speake in vision to thy saintes, and saidst 20
 :: I haue put helpe on the mightie one : and haue exalted an
 elect one of my people.
 † I haue found Dauid my seruant : with myne holie oyle haue 21
 I anointed him.
 † For mine hand shal helpe him : and myne arme shal 22
 strengthen him.
 † The enimie shal nothing preuale in him : and the sonne of 23
 iniquitie shal not adde to hurt him.
 † And I wil cut downe his enimies before his face : and them 24
 that hate him I wil put to flight.

† And



- 25 † And my truth, and my mercie with him: and in my name more fully in Christ, Act. 13. v. 22.
shal his horne be exalted.
- 26 † And I wil put his hand in the sea: and his righthand in the riuers.
- 27 † He shal inuocate me: Thou art my Father: my God, and the protector of my saluation.
- 28 † And I wil put him the firstbegotten, high aboue the kings of the earth.
- 29 † I Wil kepe my mercie vnto him for euer: and my testament. faithful to him.
- 30 † I wil put his seed for euer and euer: and his throne as the daies of heauen.
- 31 † But if his children shal forsake my lawe: and wil not walke in my Iudgementes:
- 32 † If they shal profane my iustices: and not kepe my commandmentes:
- 33 † I wil visite their iniquities with a rod: and their sinnes with stripes:
- 34 † But my mercie I wil not take away from him: neither wil I hurt in my truth:.
- 35 † Neither wil I profane my testament: and the words that procede from my mouth I wil not make frustrate.
- 36 † Once I haue sworne in my holie, * if I lie to Dauid:.
- 37 † his seede shal continewe for euer.
- 38 † And m his throne as the Sunne in my sight, and as the Moone perfect for euer: and a faithful witnesse in heauen.
- m Christian iust soules as the sunne, n and as the perfect, or full moone. See the first Tome. page 716. S. Augustin also expoundeth this verse in the Anagogical sense, of the iust after the Resurrection in glorie, where the soule shal be like the sunne, and the bodie, which now is mutable, shal be like the moone, not as now alwayes changing, but as the full moone, alwayes perfect.
- 39 † "But thou hast repelled and dispised: thou hast differred :: God hauing thy Christ. promised al the aforesaide the prophet in the person of the weake, lamenteth that the contrarie shal happen as wel in the temporal kingdom
- * Amongst manie pensue thinges, this one word doth comforte vs, thy promise remaineth, thou hast not denied to send Christ, but differred him,
- 40 † Thou hast overthrowne the testament of thy seruant: thou hast profaned his sanctuarie on the earth.
- 41 † Thou hast destroyed al the hedges therof: thou hast made the firmament therof feare.
- 42 † Al that passe by the way haue spoiled him: he is become a reproch to his neighbours.



oppressed by
the Assirians
Babylonians,
Persians,
Grecians, and
Romanes: as
in the Church
impugned by
innumerable
sortes of
Heretikes and
other Infidels.

:: The Psalmist
prayeth and
prophecitieth
that God wil
respect the
weaknes of
man, main-
taine his
Church in
manie nations,
& saue manie
loules.

r So we wish
and pray that

† Thou hast exalted the righthand of them that oppresse him: 43
thou hast made al his enemies ioyful.

† Thou hast turned away the helpe of his sword: and hast not 44
holpen him in battel.

† Thou hast destroyed him from p^remundation: and his seat 45
thou hast broken downe to the ground.

p *From the use of Sacrifice and Sacraments, wherby sinners were wount to
be cleansed.*

† Thou hast lessened the daies of his time: thou hast ouerwhel- 46
med him with confusion.

† :: How long o Lord doest thou turne away for euer: shal 47
thy wrath burne as a fire?

† Remember what my substance is: for hast thou made al the 48
children of men in vaine?

† Who is the man that shal liue, and shal not see death: shal 49
deliuer his soule from the hand of hel?

† Where are thyne old mercies o Lord, as thou swarest to 50
Dauid in thy truth?

† Be mindeful o Lord of the aeproch of thy seruantes (which 51
I haue held in my bosome) of manie nations.

† Which thine enemies haue reproched o Lord, which they 51
haue reproched q the commutation of thy Christ.

q *As though Christ were changed and turned from vs.*

† Blessed be our Lord for euer: r Be it, be it.

al may blesse and praise thee. Amen.

53

ANNOTIONS, PSALME LXXXVIII.

Though Chri-
stians do sinne
yet Chr st
loseth not his
Church.

Hard places
explicated by
the cleare.

Gods promises
to Dauid were
not fulfilled in
Salomon, but
in Christ.

14 *My mercie shal not take away from him.*] Although, Christians signified by the
childre or successors of Dauid, sinne most grieuously, yea suppose they wil sinne
with desperation (saith S. Augustin) and obstinately persist in sinne, that they
offend the eyes of their Father, & deserue to be disinherit: &c. Yet for these
Christ shal not remaine without inheritance, the corne shal not also perish for
the chafe, some fishes shal be geathered out of the nette into vessels, nor with-
standing the euil fishes are cast away. And a litle after, the same Doctor dis-
counting of eternal glorie both in bodie and soule, of those that dye in Gods
fauour, sayth: These thinges are promised concerning Christ, very certaine,
very firme, very plaine, and vndoubted. For albeit some thinges are couered in
mysteries, yet some thinges are so manifest, that by them the obscure thinges
may most easily be cleared.

39 *But thou hast repelled &c.*] Againe S. Augustin, addeth vpon the next verses
following: God performed not these promises in Dauid, that when thou seest
they were not fulfilled in Dauid, which necessarily must be fulfilled, thou maist
seke an other, in whom it may be shewed that they were fulfilled. God promi-
sed some thing (a kingdom) for euer of Dauids seede: and Salomon was
borne: and became of so great wisdom, and so great prudence, that Gods
promise



promise concerning Dauid's seede, seemed to be fulfilled in him. But Salomon fell, and gaue place of expecting Christ; that because God neither can be deceived, nor deceive, he put not his promise in him, whom he knew would fall, but thou shouldest relie vpon God, and exact his promise. A litle after Thou seekest the kingdom of the Iewes, it is not: thou seekest the altar of the Iewes, it is not: thou seekest the sacrifice of the Iewes, it is not: thou seekest the priesthood of the Iewes, it is not. VVherupon he concludeth: Al these defectes came to the Iewes: yet was not Christ taken from them, but differed. Some Iewes beleued in him, and manie Gentiles. As the Psalmist prophesieth from the 47. verse to the end of this Psalme.

Defectes in the Iewes supplied in the Gentiles.

PSALME LXXXIX.

Under the forme of prayer, the Psalmist describeth the shortnes of mans life and other calamities. 7. Gods strict iudgement. 13. but first his comfortable mercie: 16. and perpetual regard of his owne worke..

Man rightly created fel by sinne into misery.
the 1. key.

† A prayer of Moyses the man of God.

a Some Expositors thinke Moyses was the author of this Psalme, and of the tenne next following. But others hold that Dauid was author of al, and that Moyses his name is here put in the title by Eldras, because this Psalme is like to the prayer of Moyses, vwhen the people prouoked Gods vvrath by their sinnes in the desert. And because mans creation, fall, punishment, and Gods mercie towards him, are here described: which Moyses first writte, as going before the vwritten law. And that Moyses made not this Psalme is probably gathered by the 10. verse, where the ordinarie age of men is described to be (in strength and vigore) seuentie yeares, or of some fourscore: and the greater part (of the one or the other) is in labour and sorow. And it is euident (Deut. 34.) that Moyses liued in al an hundred and twentie yeares, and his eye was not dimme, neither were his teeth moued. So Aaron, Iosue, and others commonly liued longer then is here mentioned. But Dauid was old and impotent at seuentie yeares. 3. Reg. 1. S. Hilarion, liuing neere seuentie yeares in his hermitage, S. Remigius gouerning the Church of Rhemes, seuentie yeares, and the like are accounted to haue bene ful. of dayes, and such as liued longer are reputed extraordinarie. Agane it is more euidently proued that Moyses was not author of the 94. and 95. Psalmes.

Lord, thou art made a refuge for vs: b from generation vnto generation.

b *Always from the beginning of the world to the end.*

2 † Before c the mountaines were made, or the earth and the world formed: d from euerlasting euen vnto euerlasting thou art God.

c *The Prophet sheweth that the world was created in and with time, not eternal. d And that only God is eternal.*

3 † Turne not away man into humiliation: thou saidst: Be conuerted ye children of men.

e God hath often saide, that he would not the death of sinners, but rather that they be conuerted and liue for euer.

† Because



† Because *f* a thousand years before thine eies, are as yesterday, that is past.

f Though some liued long (none for al that did reach to a thousand yeares) yet it is nothing before God, and in respect of eternitie.

And as a watch in the night, † thinges that are counted *f* nothing shal their years be.

† In *g* the morning as an herbe he shal passe, in the morning *g* he shal florish, and passe: in *h* the eueing he shal fal, be hardened, and withered.

g The youth of man quickly passeth: *h* old age can not last long: vtherof cometh our English proverb: A young man may dye soone, an old man can not liue long.

† Because we haue faynted in thy wrath, and in thy furie we *7* are troubled.

† Thou hast put *i* our iniquities in thy sight: our *** age in the *8* light of thy countenance.

** Secretum.*

i Sinne the cause of shortnes of mans life.

† Because al our daies haue failed: and in thy wrath we haue *9* failed.

Our yeares shal be considered *k* as a spyder: † the daies of our *10* yeares in them, are *l* seuentie yeares.

k Mans life as bricke as a spiders web: or mans life wasteth continually, as a spider wasteth her self by spinning, and consuming her owne substance.

And if in strong ones *m* eightie yeares: and the more of them, labour and sorrow.

l m These numbers literaly shew the shortnes of the longer sorte of mens liues. Mystically, seuen signifie the rest after laboures of this world, and pertain to the old testament: eight signifie the reuward in the resurrection, pertaining to the new testament. Which multiplied by tenne, a perfect number, make seuentie and eightie. Which ioyned together make an hundred and fiftie. The number of al these Psalmes.

Because *n*: mildnes is come vpon vs: and we shal be chastised.

n It is of Gods milde providence, that mans life is short, for that manie if they were sure, or had probabilitie to liue long, would presume to liue more.

† *o* Who knoweth the powre of thy wrath: and for feare *11* † to number thy wrath? *12*

o Seing God of his iustice punished al mankind, for one sinne of our first parent, his vwrath must needs be very great to euerie sinner, for his owne proper sinnes.

So make thy righthand knowne: and men learned in hart, in wisdom.

† Turne *o* Lord, how long? and be intreated for thy *13* seruants.

† *p* We are replenished in the morning with thy mercie: and *14* we haue reioyced, and are delighted al our daies.

p The hope of glorious resurrection turneth our calamities into spiritual ioy.

† We



15 † *g* We haue reioyced for the daies wherein thou hast humbled vs: the yeares, wherein we haue seene euils.

g Yea the more we suffer in this life for the truth, the greater is our comfort in hope of reward.

16 † :: Looke vpon *r* thy seruants, and vpon thy workes: and *f* direct their children.

r Not only in that we are thy creatures, but also in that we are thy seruants, we are thy proper worke, therefore in both these respects, o God looke vpon vs with clemencie. *f* lead also our posteritie into the right way, and make them thy seruantes.

17 † And *i* let the brightnes of our Lord God be vpon vs, and *v* direct thou the workes of our handes ouer vs: and *w* the worke of our handes doe thou direct.

i O God illuminate our vnderstanding, *v* make our actions by thy grace profitable to vs: *w* and make perfect in vs the worke of charitie. In which one worke, al good workes are included and to which al other are directed. For then workes are right (sayth S. Angustin) when they are directed to this one end.

PSALME XC.

Whosoever faithfully and firmly trusteth in Gods providence, is secure from Gods providence
al dangers of secretes, suttie, and open enemies. 7. his aduersaries shal come ^{dence}
to ruine. 11. Angels shal defend him 13. no kind of serpent, nor beast ^{the y. key.}
shal hurt him. 14. God himself assureth him of his protection, and of
eternal saluation.

a Prayse of *a* Canticle to Dauid.

a Praise of Gods providence, With thanks, *b*. Which Dauid songue with voice.

1 **H**E *c* that dwelleth in the helpe of the Highest, shal abide
in the protection of the God of heauen.

c He that firmly relieth and resteth vpon Gods providence, is assuredly protected by him.

2 † He shal say to our Lord: Thou art my protectour, and my
refuge: my God I wil hope in him.

3 † Because he hath deliuered me from *d* the snare of the hun-
ters, and from *e* the sharpe word.

d Al secret and suttie machinations: *e* and from al crueltie of tyrants.

4 † With his shoulders shal he overshadowe thee: and vnder
his winges thou shalt hope.

5 † With shilde shal his truth compasse thee: *"* thou shalt not
be afrayed *f* of the feare in the night.

f Terrors obscurely suggested by euil men or spirites, with erroneous conceipts that men are
not bound in time of temporal dangers, to confesse the truth.

6 † Of *g* the arrow flying in the day, *b* of busines walking in
darkenes: *i* of inuasion, and the midday diuel.

g Open persecution threatening present death, except men denie the truth which they know.

b circumuention of craftie enemies by suttie arguing, and drawing men into error, and so to
declin



decline from Catholique Religion, & long torments, even to death, except Gods servants wil relent, and denie the truth, which they assuredly beleue, and know in their conscience, that they are bound to professe it.

† A & thousand shal fal on thy syde, & / ten thousand : on thy 7
righthand : but to thee it shal not approach.

& On thy left side, in aduersitie manie fal from God, & on thy right side, in prosperitie manie more forgete, and forsake God.

† But thou shalt consider with thine eies : and shalt see the re- 8
tribution of sinners.

m In sincerely saying thou art my hope: thou makest God thy refuge. † Because *m* thou o Lord art my hope: thou hast made the 9
Highest thy refuge.

† There shal no euil come to thee: and scourge shal not ap- 10
proch to thy tabernacle.

† Because he hath geuen *m* his Angels charge of thee: o that 11
they keepe thee in al thy waies.

m Angels haue protection of men by Gods ordinance. . The diuel corruptly alleageth this scripture (Mt. 4) omitting the latter part of this verse: which sheweth when Angels protect iust men, to witte, when they walke in a right path, observing ordinarie course in their actions, not in geuing themselves headlong into needles danger, as the same diuel proposed to our Saviour, to cast himself downe from the pinnacle of the temple. Such falling is not the way of the iust, but of Lucifer, that fel from heauen. So S. Bernard noteth Ser. 15. in hunc Psal.

† In their handes they shal beare thee : lest perhaps thou 12
knocke thy foote against a stone.

† Vpon the aspe, and the basiliscus thou shalt walke : & thou 13
shalt tread vpon the lion, and the dragon.

† *p* Because he hath hoped in me, I wil deliuer him: I wil pro- 14
tect him, because he hath knowne my name.

p God speaketh the rest that foloweth in this Psalme.

† He shalcrie to me, and I wil heare him : with him I am in 15
tribulation : I wil deliuer him, and *q* wil glorifie him.

q In eternal saluation. † With length of daies I wil replenish him : and I wil shew 16
him my saluation.

ANNOTATIONS. PSALME XC.

Fourte sortes of persecution the faithfull to fall from true Religion. Sometimes with temptation that is but for the Catholique faith. *1.* ignorant men are tempted by suggestion, or apprehension of temporal afflictions, not knowing that they fall into eternal damnation, by fleeing from worldly, or bodily calamities. *2.* Sometimes the temptation threatneth present death to them that are wel instructed in the truth, and know that they must confesse it even to death, which the Prophet calleth an arrowe flying in the day: when the faithfull clerly seeth what danger hanged ouer him, to wit, present



present death if he stand constant, and damnation if he denie his faith. Sometimes the temptation is more vehement, but yet obscure, which he calleth, *business walking in darknes*: vvhhen by sutable endeuoures, framing arguments in excuse of sinne, men are perswaded that they may lawfully take some oath, or do some other thing, vvhich in dede is not lawfull: and so by earnest, and sutable perswasions they ignorantly decline from Catholique Religion, or committe other greuous sinnes. But the greatest and manifest temptation is called *iuscion & midday duell*: when persecuters seeing neither more easie perswasions can deceiue Gods seruants, nor present death force them to denie the truth, they then assault them more vehemently, and more dangerously vvith long, and continual afflictions, not remitting their crueltie til the afflicted either yeld to their vvill, or dye in long torments. And by these two latter kindes of persecution manie are ouerthrowne, vvhich vv ere constant in the former. For vvholes tyrants proposed dangers to simple people, and deceiued some, yet threatening present death to others, that vv ere better instructed, and confirmed in Religion, innumerable persevered, & gloriously died in confession of Christian Catholique faith. But by sutable arguing of hard pointes of christian doctrine or practise; and by long torments manie haue bene seduced, blindly falling into errors, and manie vvittingly haue denied the truth, which they clerly beleued in their hartes, to auoide this midday duell, the extremitie of long manifest, and greuous afflictions. Neuertheles in al these tentations God protecteth them that firmly trust in him. Those (saith this holie Father) haue failed, none but those which presumed of themselves, which dwelt not in the helpe of the Highest, that first leaue and in protection of the God of heauen: which said not to our Lord: Thou art my Protector, and my refuge, which trusted not vnder the shadow of his winges, but relied, or attributed much to their owne strength.

PSALME XCI.

God is by al manner of voices and instruments to be praised in his admirable workes. 7. which the foolish not doing are punished; 11. and the wise are rewarded.

The vvorkes of God admirable. the 2. key.

1 † A Psalme *a* of Canticle, *b* in the sabbath day.

a Voices beginning instrumentes prosecute this song: *b* when we rest from worke then especially we ought to thincke vpon Gods vvorkes, praise and thanke him for the same.

2 **I**T is good *c* to confesse to our Lord; and to sing to thy name *d* *e* Highest. *f* To geue thanks.

3 † To shew forth thy mercie in *d* the morning: and thy truth in *e* the night.

d In prosperitie, *e* in aduersitie.

4 † In *f* the instrument of ten strings, in *g* Psalter: with Canticle, on *b* the Harpe.

f On euerie instrument of tenne stringes, signifying the obseruation of the tenne commandments: *g* namely on the Psalter. *b* also on the harpe, which signifieth mortification.

5 † Because thou hast delighted me *o* Lord in thy workmanship: and in the workes of thy handes I wil reioyce.

X 2.

† How



† How are thy workes magnified o Lord ! thy cogitations 6
are made very profounde.

† The i vnwise man wil not know ; and the k foule wil not 7
vnderstand these thinges.

i Carnal and sensual man, k he that thinketh only of present thinges, not of future.

† When sinners shal spring vp as grasse : and al that worke ini- 8
quitic shal appeare.

That they may perish for euer : † but thou the Highest 9
for euer o Lord.

† Because loe thine enimies o Lord, because loe thine enimies 10
shal perish : and al that worke iniquitic shal be dispersed.

† And / my horne shal be exalted, as the vnicorns: m and 11.
my old age in plentiful mercie.

i The iust in confidence of a good conscience, expect exaltation of their powre : m and great
consolation in the end of their life.

† And n mine eie hath looked vpon mine enimies : and the 12
malignant rysing vp against me, mine ears shal heare.

n Then shal the iust see their enimies depicthed : and themselues flourish, like the palme, and
ceder trees as foloweth.

† The iust, shal flourish as a palme tree : as the ceder of Liba- 13
nus shal he be multiplied.

† They that are planted in the house of our Lord, shal flourish 14
in p the courtes of the house of our God.

o Militant Church: p triumphant.

† As yet shal they be multiplied in plentiful old age : and they 15
shal be wel affected, † that they q may shew forth : 16.

q Publikly professe Gods praises, as in the wordes folowing:

That the Lord our God is righteous, and there is no iniqui-
tie in him.

PSALME XCII.

Perpetuall of the Church. the 6. key. Christ reigneth for euer in his Church: 3. notwith standing manie and
great persecution against the faithfull.

Prayse a of Canticle b to Dauid himselfe, in c the day be-
fore the sabbath, d when the earth was founded.

a Praise to be songe with voice : b composed by Dauid: c the sixth day of the weeke, which
is our friday, d in which day the Church of Christ was founded, by his bloud shed on the
crosse.

O Vn Lord e hath reigned, he f hath put on beutie : our i
Lord hath g put on strength, and hath girded himselfe.

Our Saviour founding his Church by his death began then to reigne therein / gloriously
ascendog into limbus, and in bodie to his grace: g he then put on al armour of
strength



Strength to reforme the world, and to enlarge his kingdom, according to his owne prediction where he saide: If I be exalted from the earth, I wil draw al thinges vnto my selfe. Ioan. 12. v. 31.

For he hath established *b* the round world, which *i* shal not be moued.

b Not only in Iurie and Samaria, but the whole earth: *i* and the same Church shal not be destroyed.

2 † Thy seat is prepared from that time: thou *k* art from euerlasting.

k Christ being eternal, hath an euerlasting Church.

3 † The *l* riuers ô Lord haue lifted vp: the riuers haue lifted: vp their voice.

l Al sortes of persecuters, the High priestes (who sometimes vvatered the spiritual land, like riuers) vvith Scribes, Pharises, and other incredulous Iewes, also Paganes, Turkes, and Heretikes haue oppugned the Church.

4 The riuers haue lifted vp their waues, † *m* about the voices of manie waters.

m With more force then anie persecutions in the old Testament.

The forges of the sea are meruelous; *n* meruelous is our Lord on high.

n but though al these assaultes be great, and meruelous, yet Christ in protecting his Church, is more meruelous.

5 † Thy testimonies are made *o* credible exceedingly: *p* holines becometh thy house ô Lord *q* for length of daies.

o Articles of faith are not evidently apparent to knowlege, but euidēt to credibilitie, to those that are disposed by Gods grace, illuminating their vnderstanding, and mouing their free vvill, to geue consent of beleefe if they vvill. *p* It behoueth therefore al members of the Church to conuerse piously, and religiously in this life, seing the hath so excellent a spouse, protector, and instructor, *q* euen to the end of the vvorld.

PSALME. XCIII.

The faithful seruant of God assuredly professeth, that al the pride, *s* crueltie, *t* foolish imaginations, and secret thoughts of the wicked are manifest to God. 12. acknowlegeth himself happie, that he is better instructed of God: whereas he had otherwise bene damned. 20. sharply reprehendeth those that consider not of Gods iudgements: concluding that the iust shal be glorified, and the wicked damned. Eternal saluation, and damnation. the 10. key.

To *a* Dauid himselfe, in *b* the fourth of the sabbath.

a The Hebrew letter Lamed, vvhich ordinarily is prefixed to the dative case, or signifieth to, being set before proper names, is a signe of the genetive case. Yet the Septuagint, expresse it by the dative, and so doth the latin, ipsi Dauid, and consequently our English hath, to Dauid himselfe, to shew a difference betvven sacred and profane vvriters. For in humane booke the vvriter and auctor is al one: but in diuine, the Holie Ghost is the proper auctor, and a man is the vvriter. To signifie therefore the principal auctor, Dauid is sometimes named as the instrumental cause, to vvhom the Holie Ghost inspired this, and other Psalmes, and by vvhom they



were written. And when the titles expresse otherwise: A Psalm of David, yet it is so to be understood, that the Holy Ghost is alwayes the principal author, and David the instrumental, ministerial, or secundarie author. But when other names are expressed, either in the genetiue or datiu case, or howsoever, it proueth not that those men were the writers of the same Psalmes, but importeth some other thing, as by S. Augustins iudgement, we noted in the proemial Annotations page 3. & 4. wherby is proued that this Psalm was not written, nor composed by Moyses, as Hebreu Rabbins suppose, but by the Royal Psalmist David. & Made and ordinarily sung in the fourth day of the weeke, our vvenesday, in which day Iudas the traitor sold our Saviour Christ to his enemies. The reuenge of which wickednes, and of al other sinnes, is here prophecied.

O V R Lord God of reuenges: the God of reuenges hath done & freely.

God more commonly called the God of mercie (which vertue in him is about al his workes, Psal. 144) is also the God of reuenges, according to his iustice. & He proceedeth in iudgement resolutely, not depending, not fearing, not respecting anie person, powre, dignitie, wisdom or other like qualitie, but their iust merites.

∴ A prayer of † Be ∴ exalted thou that iudgest the earth: render retribution
iust zeale, to the proude.

† How long shal sinners o Lord: how long shal sinners
glorie?

† Shal they vtter, and speake iniquitie? shal al they speake,
& that worke iniustice?

e Shal most wicked men stil be suffered to speake so insolently?

∴ A descrip- † ∴ Thy people o Lord they haue humbled: and thine inheri-
tion of heath- tance they haue vexed.

nish and heret- † The widow, and the stranger they haue slaine: and the
tical crueltie. pupilles they haue killed.

∴ Scarce anie † And ∴ they haue saide: The Lord shal not see, neither shal
Atheistes are the God of Iacob vnderstand.

so blind, as † Vnderstand ye foolish in the people: and ye fooles be wise
thus to thinke at sometime.

but manie sin- † He that planted the eare, shal he not heare? Or he that made
ners so behaue themselves, the eie doth he not consider?

as if God † He that chastiseth nations, shal he not rebuke: he that
saw not, knew. teacheth man knowledge?

nor, or at † Our Lord knoweth f the cogitations of men: that they be
least cared not vaine.

f So vnpossible is it that God should be ignorant, or careles what men do, that he also knoweth and obserueth most secret thoughtes.

† Blessed is the man, whom thou shalt instruct o Lord: and
shalt teach out of thy lawe.

† That thou maist g geue him quietnes from the euil daies: til
a pitte be digged for the sinner.

g Mitigate and temper his afflictions, that by patience and fortitude, the iust may perseuere, and not be overwhelmed.

+ Because



14 † Because our Lord *b* wil not reiect his people : and his inheritance he wil not forsake.

h The whole Church shal neuer be reiecte, nor forsaken.

15 † Vntill iustice *i* be turned into iudgement : and *k* they who are nere it, are al that are right of hart.

i Iustice is conuerted into iudgement, vwhen iust meaning is put in vvorke and practise, that it may appeare in iudgement. Also God vwho doth & suffereth al iustly, wil conserue his inheritance the Church, euen vnto the day of iudgement. *k* The sense is easie by transposing the vvordes : al that are right of hart, are nere it, that is, shal like and approue Gods iustice, vwhen the vvicked shal repine, and blaspheme it.

16 † Who shal rise for me against the malignant ? or who shal stand with me against them that worke iniquitie ?

17 † But that our Lord hath holpen me : within very litle my soule had dwelt in hel.

18 † If I said : *l* My foote is moued : thy mercie o Lord did help me
l When I felt, and complained that I was in danger, thou didst assist me.

19 † According to the multitude of my sorrowes in my hart : thy consolations haue made my soule ioyful.

20 † Doth the seat of iniquitie cleaue to thee : which makest
m labour in precept ?

m Onlie faith sufficeth not, but careful laboure, in keeping Gods commandments is required.

21 † They wil hunt after the soule of the iust : and wil condemne innocent bloud.

22 And our Lord became my refuge : and my God the helpe *n* of my hope.

n The iust do hope for eternal saluation, to which God wil bring them.

23 † And he *o* wil repay them their iniquitie : and in their malice he wil destroy them : the Lord our God wil destroy them.

o And God, the reuenger of wronges, wil at last cast the wicked into eternal torment.

PSALMES. XCIIII.

An inuitation to serue and adore Christ our Lord and Messias, 4. asuel Christ our Lord and king. the 5. key.
for the benefices of creating al thinges, 7. as for his Incarnation, and not to harden our hartes as the Iewes did.

Praise *a* of Canticle, *b* to Dauid him selfe.

a Praise songe with voices : *b* inspired to Dauid, & written by him.

1 **C**OME, let vs *c* reioyce to our Lord : let vs make iubilati-
c on to God *d* our sauiour.

c VVith great and solemne exultation : *d* God our Creator, is also our Protector & Sauiour.

This Inuitation is most fitly ordayned by the Church for the proeme or beginning of Mattins.

† Let



† Let vs *e* preuent his face in confession: and *f* in Psalmes let :2
vs make iubilation to him.

e Let vs be more diligent, and preuent our accustomed time. For no man can preuent Gods grace with anie good worke, who first preuenteth vs, els we can neither doe, nor thinke anie good thing. *f* not only in singing his praise with voice, but also with musical instruments.

† Because our Lord is a great God: and a great King about al 3
goddess.

† Because in his hand are the endes of the earth: and the 4
heightes of the mountaines be his.

† Because the sea is his, and he made it: and his handes formed 5
the drie land.

† Come let vs adore, *g* and fal downe: and wepe before our 6
Lord, that made vs.

g So also Isaias (c. 45. v. 23.) and S. Paul (Philip. 2.) teach that kneeling or bowing the knees, as an external religious ceremonie, is acceptable to God.

† Because he is the Lord *h* our God; and we the people of his 7
pasture, and the shepe *i* of his hand.

h It is most iust and necessarie that we adore God, because he made vs, and al this world for vs, hath also redeemed vs, and made vs his people, as shepe of his pasture, and as a Pastor feedeth and governeth vs. *i* of his making.

† & To day if ye shal heare his voice, " harden not your 9
hartes;

& Though some haue often repelled, and resisted Gods grace, yet if they receiue it being offered againe, it wil auail them to remission of finnes.

† As in the prouocation according to the day *l* of the tenta- 9
tion in the desert: where your fathers tempted me, proued me,
and saw my workes.

l The Israelites in the desert tempted God, by desiring water, and flesh, of voluptuous concupiscence without necessitie. For Manna did both extinguish their thirst, and tasted vnto them, whatsoeuer they desired: Exo. 16. That also which was left vngathered when the sunne waxed hotte, melted (v. 21.) and serued their cattel for drinke. So this temptation was a figure of those, which require to communicate vnder both kindes, as if one did not containe as much as both.

† *m* Fourtie yeares was I *n* offended with that generation, 10
and said: These alwaies erre in hart.

m By this mention of the offence of fourtie yeares, as long before passed, is conuincied that Moyses writte not this Psalme, who died in the very fourth yeare of their abode in the desert. And S. Paul citing the wordes of this Psalme. (Heb. 4.) manifestly acknowlegeth David the writer thereof, and that it was written long after Moyses time in these wordes: (v. 7.) Again he limiteth a certaine day, To day, in David saying after so long time, *s* is aboute saide. To day if you shal heare his voice, do not obdurate your hartes. For if Iesus (that is Iosue) had geuen them rest, he would neuer speake of an other day afterward.

n Being greatly offended, I approached nere vnto them, in punishing the offenders.

† And these haue not knowne my waies: as I (ware in my 11
wrath: *o* if they shal enter into my rest.

o Those that murmured died in the desert, and entered not into the promised land, even so those that finally offend Christ, shal not enter into euertlasting rest: Heb. 3. & 4.

ANNO-



ANNOTATIONS. PSALME. XCIII.

8. *Harden not your hartes.*] VVhatsoever God proposeth by preaching, or It is in mans inspiration to a sinner, it resteth stil in the powre of his freewil, to harden freewil to his hart, and to reject al such good motions, and so he doth not only frustrate resist good Gods grace, and hinder his owne iustification, but also increaseth his former motions sinnes. But by not resisting, when deliberating therupon he could resist, he disposeth himselfe and cooperateth to first iustification. And therefore the royal Prophet here admoniseth, and earnestly exhorteth al men, to do this which God hath put in our powre, not to harden our owne hartes, when we heare his voice, by resisting and rejecting his grace freely offered, without al merite of our part.

PSALME. XCV.

Al peoples & nations are invited to praise the blessed Trinitie, 3. for Christs Incarnation, and spiritual kingdom in al the world. 10. even senses creatures acknowledging his maiestie, 13. and iudicial powre. Christs diuine powre. the s. key.

1 A Canticle *a* to Dauid * himselfe, *b* when the house was built after the captiuitie.

Par. 7. 23. *a* Inspired to Dauid, and written by him: *b* prophesying the restauration of the temple, after the future captiuitie. And that in figure of the vniuersal redemption of mankind by Christ, from the captiuitie of the diuel.

SING ye to our Lord *c* a new song: sing to our Lord al the earth.

c For a new benefite, farre greater then the delinerie of Israel from Egypt.

2 † *d* Sing ye to our Lord, and blesse his name: shew forth his saluation from day to day.

d The same wordes [Sing to our Lord] thrise repeted, signifie the Blessed Trinitie, as some Fathers note. Likewise v. 7. and 8. Bring ye to our Lord, &c. in both places concluding in the singular number, blesse his name, bring to his name, importing one God.

3 † Shew forth his glorie among the Gentiles, his meruelous workes in al peoples.

4 † Because our Lord is great, and exceeding laudable: he is terrible aboue al goddes.

5 † Because al the goddes of the Gentiles are *e* diuels, but our Lord *f* made the heauens.

e VVhat creatures soeuer spiritual or corporal, visible or inuisible the paganes serue for goddes, stil they be diuels that deceiue them, and diuers wayes vsurpe diuine honour, making such idolaters to thinke, that there is diuine powre, where none is.

f He only is true God, who is Creator of heauen, and of al creatures. For no creature can create anie thing at al, that is, make anie thing of nothing but only God.

6 † Confession, and beauty in his sight: holinesse, and magnificence in his sanctification.

Y

† Bring



† Bring to our Lord ye families of Gentiles, bring ye to our Lord glorie and honour: † bring to our Lord glorie vnto his name.

Take vp hostes, and enter into his courtes: † adore ye our Lord in his holie court.

Let al the earth be moued before his face: † say ye among the Gentiles that our Lord hath reigned.

g Diuers ancient Doctors read more in this place: Our Lord hath reigned from the wood, to wine, Christ by his death on the crosse conquered the diuel, sinne, and death, and thence begane to reigne. S. Iustinus Martyr, dialogo aduers. Triphonem. Tertullian li. aduers. Iudæos. c. 9. & 13 & aduers. Marcionem. li. 1. c. 19. & 21. S. Augustin in this place, according to the old Roman Psalter. Before him Arnobius, and after him Cassiodorus and others, whereby it is probable, that it was sometimes in the Hebrew text, and blotted out by the Iewes.

For he hath corrected the round world which shall not be moued: he wil iudge peoples in equitie.

† b Let the heauens be glad, and the earth reioyce, the sea be moued, and the fulnesse therof: † the fieldes shall be glad, and al things, that are in them.

b The Psalmist in abundance of spirite inuiceth al creatures to praise God, as Daniel in his Canticle. c. 3.

Then shall the trees of the woodes reioyce † before the face of our Lord, because he cometh: because he cometh to iudge the earth.

He wil iudge the round world in equitie, and peoples in his truth.

i Christ iudgeth now in the world by his ministers discerning and deciding causes, rewarding and punishing, but especially he wil iudge al in the last day.

PSALME XCVI.

The last iudge ment, the 9. key. *Al the earth is inuited to reioyce in Christs kingdom, 3. with description of the signes coming before the day of Iudgement. 7 Idolaters shall be confounded. 8. Holie Angels and iust men shall adore Christ, and reioyce.*

To a this David, b when his land was restored agane to him.

a In figure of Christ, b whose bodie rose the third day after his death: to whom manie returned beleeuing in him after his resurrection, which fel from him in his passion: and to whom al things shall be subdued, as to their true Lord, in the day of iudgement.

O V R Lord hath reigned, let the earth reioyce: let e manie Ilands be glad.

e Holie David, and other Prophetes hauing great ioy to see long before in spirite only, Christs kingdom extended in the whole earth, yea to the Ilandes, we Ilanders haue great cause to be gladde, that God hath not onely so blessed vs long since, but as yet conserueth seede, whereby we trust the whole Iland shall be againe restored vnto him.

† d Cloude,



2 † A Cloude, and mist round about him : iustice, and iudgement & the correction of his seat.

d As in a cloude with terror God gaue his law to the Iewes : so in a cloude with greater terror and maiestie, he wil iudge the world; & not as manie corrupted seates of iudgement, in this world, but as a corrected tribunal, where iustice and right iudgement shal be practised.

3 † Fire shal goe before him, and shal inflame his enemies round about.

4 † His lightnings :: shined to the round world, the earth sawe, :: These thinges are denounced as if they were already donne,

5 † The mountaines melted as waxe, before the face of our Lord : before the face of our Lord al the earth.

6 † The heauens haue shewed forth his iustice : and al peoples haue seene his glorie. for the assured certaintie therof.

7 † Let them al be confounded, that adore f sculptrils : and that glorie in their idoles.

f As wel the worshippers of grauen, or painted images of Iupiter, Mars, Bacchus and the like, as the worshippers of the same imagined false goddes shal be confounded.

8 Adore him al ye his Angels : † g Sion heard, and was glad.

g *The Catholique Church.*

And h the daughters of Iuda reioyced, because of thy iudgements o Lord.

h *And al particular Churches, members of the vniuersal.*

9 † Because thou Lord most high ouer al the earth : thou art exalted exceedingly aboue al goddes.

10 † You that loue our Lord, hate ye euil : our Lord keepeth the soules of his saintes, out of the hand of the sinner he wil deliuer them.

11 † Light is risen to the iust, and ioy to the right of hart.

12 † Be glad ye iust in our Lord : and confesse ye to the memorie i of his sanctification.

i *Praise our Lord Christ who is sanctitie it selfe, and sanctifieth others.*

PSALME. XCVII.

Al men are againe invited ioyfully to celebrate the meruelous conquest of Christ in al nations, 4. with hart, voice, and instruments. 8. al creatures acknowledging his coming to iudge the world.

The Church
in al nations.
The 6. key.

1 A psalme a to Dauid himselfe.

2 *Prefiguring Christ, who hath made his saluation known in al nations.*

Y 2

Sing



SING ye to our Lord *b* a new song: because he hath done meruelous thinges.

b A new benefite of grace, making men new in spirite, requireth a new songe of gratiude.

His righthand hath wrought saluation *c* to himselfe: and his arme is holic.

c Raised up himselfe from death.

† Our Lord hath *d* made knowne his saluation: in the sight *a* of the Gentiles he hath reueled his iustice.

d Made his grace effectually knowen by raising men from sinne, and deliuering them from the powre of the diuel.

† He hath remembered his mercie, and his truth to *e* the house *b* of Israel.

e Some of the Iewes conuerted to Christianitie. Rom. 11.

f In voice.

g In harp

h In instrumente.

Al the ends of the earth haue scene the saluation of our God.

† Make ye iubilation to God al the earth: *f* chaunt, and *g* reioyce, and *h* sing.

† Sing to our Lord on harpe, on harpe and voice of psalme: *5*

† on long drawen trumpets, and voice of cornet of horne. *6*

Make iubilation in the sight of the king our Lord: † let the *7* sea be moued, and the fulnes therof: the round world, and they that dwel therein:

† The riuers shal clappe with hand, the mountaynes together shal reioyce † at the sight of our Lord: *8* because he cometh to iudge the earth. *9*

i Christ directeth and disposeth al thinges rightly in this world.

k He wil iudge the round earth in iustice, and the peoples in equitie.

k And wil accordingly geue iust sentence in the end.

Cantat
exulta.
psallite

PSALME XCVIII.

Christ our
Messias.
they key.

Christ reigneth, notwithstanding his enimies repine, is adored (*s.* also his foote stoole) *b*: whom ancient Prophetes did innocate.

A Psalme to Dauid himselfe.

OV R Lord hath reigned, *a* let peoples be angric: he that sitteth vpon the Cherubs, let *b* the earth be moued.

a Though manie enimies do rise, and impugne Christ: *b* though the whole earth be troubled therewith, yet Christ vho sitteth Lord ouer the highest Angels, Cherubins and Seraphins, obteyneth the victorie, reigneth, and doth his will in al the earth.

† Our Lord great in *S*ion: and high aboue al peoples.

† Let



3 † Let them confesse to thy great name: because it is terrible, and holie.

4 † And the honour of the king & loueth iudgement: e Requireth discretion.
Thou hast prepared directions: thou hast done iudgement and d in fauour
iustice & in Iacob. of thyn elect

5 † Exalt ye the Lord our God, and "adore e his footstool: people.
because it is holie.

e Hebreu Doctors expound this of the Arke in the old testament, but the Doctors of the Church vnderstand Christs humanitie, in the holie Eucharist.

6 † Moyses, and Aaron in his f priestes: and Samuel among them, that inuocate his name:

g 23. is f Here it is euident (and S. Augustin sayth this place taketh avay al doubt) that Moyses was a Priest,
was a Priest, against those that for maintaining the heresie of Laiheadshippe, denie it.

7 They inuocated our Lord g and he heard them: † in a pillar of a cloud he spake to them.

g By example of their praying and obtaining, the Psalmist confirmeth his prophetic, that Priestes of the new Testament shal pray, and obtaine mercie of Christ for the Church.

They kept his testimonies, & the precept which he gaue them.

8 † O Lord our God thou heardest them: God thou wast propitious to them, and taking vengeance vpon al b their inuentions.

b God reuenged the machinations made against them, punishing the rebellion of chore, Dathan and Abyron. Num. 16.

Exalt ye the Lord our God, and adore ye in his holie mount:
because the Lord our God is holie.

ANNOTATIONS. PSALME XCIX.

3. Adore his footstool] For so much as al Expositors, also the Hebreu Rabbins, Christs humanitie is his
affirme that the Psalmist here prophesieth, of Christ the promised Messias, that should redeme mankind; and seing the Arke of couenant perteyneth not to the footstool,
seruice of Christ; but was only a figure of him, the footstool of Messias here adored in the
mentioned, must nedes be something perteyning to him: and therefore most Eucharist.
ancient Fathers expound it of Christs humanitie. And because the Prophet
speaketh of perpetual adoration, not only of the thortetime, he conuersed
vvith men in this life, vvhen very sevy adored him, the same fathers vnderstand
here the adoration of Christ in the blessed Sacrament of the Eucharist. Which
S. Ambrose teacheth (lib. 3. de Spiritu Sancto. c. 12.) in these plaine vvordes. By S. Ambrose.
the footstool must be vnderstood the earth, by the earth the flesh of Christ.
Vvhich vve also at this day adore in the Mysteries, and vvhich the Apostles
adored in our Lord Iesus. S. Augustin more largely vpon this Psalme, I am made S. Augustin.
doubtful (saith he) I feare to adore the earth, lest he condemne me that made
heauen and earth. Againe I feare not to adore, the footstool of my Lord,
because the Psalme saith to me: Adore his footstool. I seeke vvhat is his foot-
stool, and the Scripture (Mat. 26.) telleth me, the earth is his footstool.
Doubtful I turne myself vnto Christ, because I seeke him here, and I finde how
without impietie the earth may be adored, vvithout impierie his footstool
may be adored. For he tooke earth of earth, because flesh is of earth, and he
lookes



The receiuers tooke flesh of the flesh of (the B. virgin) Marie. And because he walked here of the B. Sa- in the same flesh, and gaue the very flesh to vs to eate, vnto saluation, and no crament do man careth that flesh, onles he first adore it: it is found how such a footstoolc shane if they of our Lord may be adored: and not only vve doe not shane in adoring, but vve do not adore should sinne in not adoring. Thus saith S. Augustin. Further instructing, not to cōceive of Christs flesh, as the Capharnaïtes did, that he would cut it in peeces from his bodie, and geue them portions therof. His very flesh is geuen and eaten, not in fleshlie maner, but in sacramental. See Annotations. Ioan. 6.

PSALME XCIX.

One Creator
of al things.
The 1. key.

Al are invited to reioyce in God, Creator of al.

A Psalmc *a* in confession.

a of praise.

1

MAKE ye iubilation to God *b* al the earth: serue ye our Lord in gladnesse. 2

b Not only Iewes, but also al Gentiles.

Enter ye in *c* before his sight, in exultation.

c God euerywhere present, yet more peculiarly heareth his suppliants, praying in the temple, or place dedicated to his service.

† Know ye that our Lord *d* he is God: he made vs, and not *e* we ourselues. 3

d He only whom we serue as our Lord is the only God, and there is no other.

His people, and the sheepe of his pasture: † enter ye into *e* 4

e Peculiar
dedicated

e his gates in confession, his courtes in hymnes: confesse ye to him.

place, as v. 2. Praise ye his name: † because our Lord is sweete, his *f* mer- 5
cie for euer, and *g* his truth euen vnto generation and ge-
neration.

f As God is alwayes merciful in geuing, and promising: *g* so he is euer faithfull in performing.

PSALME C.

Instruction
to gouerne.
the 7. key,

King Dauid gratefully celebrateth the two general diuine vertues, Mercie and Iustice: 2. by his owne example exhorteth al, especially Superiours, to direct their wayes in sinceritie, 4. and to seperate the wicked from conuersation of the good.

A Psalmc to Dauid himselfe.

MERCIE *a* and iudgement I wil sing to thee O Lord: I *b* wil sing, † and I *c* shal vnderstand in the immaculate *d* way, *e* when thou shalt come to me. 1

a These two capital diuine vertues are euer ioyned in al Gods workes, for both which experienced towards him selfe, the Psalmist rendereth thanks and praises. *b* I wil do myn endeuour to know the immaculate way, *c* which I can not do, but by thy grace coming vnto me. For by helpe therof I did as soloweth.

I walked



I walked through in the innocencie of my hart, in the middes of my house.

3 † I did not propose before mine eies any vniust thing: I hated them that do preuarication.

4 † A peruerse hart hath not cleaued to me: the malignant declining from me I knew not.

5 † *a* One secretly detracting from his neighbour, him did I persecute. One of a proud eye, and vnsatiable hart, with him I did not eate.

d That is, *al* and *enerie* one thus wickedly disposed I abhorred.

6 † Mine eies are towards the faithful of the earth that they may sit with me. A man that walketh in the immaculate way, *e* he did minister to me.

e I kept such under, as a servant or slave.

7 † He that doth proudly shal not dwell in the middes of my house: he that speaketh vniust thinges, hath *f* not directed in the sight of mine eies.

f Prospered not, got *e* no benefite by me.

8 † In *g* the morning did I kil al the sinners of the earth: that I might destroy *h* out of the citie of our Lord, al those that worke iniquitie.

g Speedely and without delay I cutte of al disordered people: *h* that others might not be corrupted by them.

PSALMES. CI.

A sinner in affliction of mind prayeth God to deliuer him, 10. desolate of al other helpe. 13. conceiueh comfort in Gods eternal goodnes, and singular mercie, in redeeming mankind, and propagating the Church. 24. Prayeth to be made mature in vertue before he dye, that he may line with God: 26. who only and wholly being immutable, establiseth his seruantes for euer. The fift penitential Psalme. the 7. key.

1 The prayer of the poore, when he shal be anxious, and shal make his petition before our Lord.

2 **L** O R D heare my *a* prayer: and let my *b* crie come to thee.

a Every petition is a prayer, *b* and that which proceedeth from more feruent affection, is called a crie, though it burst not out into clamoure, nor perhaps into anie voice at al. For God saie to Moyses, praying in mere silence, but with vehemencie of spirit (Exod. 14) VVhy criest thou to me?

† Turne,



† Turne. *e* not away thy face from me: in what day soeuer I 3
am in tribulation, incline thine eare to me.

e Though sinne prouoke Gods wrath, because we by sinning turne from him, and not he fitt from vs: yet we pray God not so to leaue vs, but to geue vs new grace, that by humilitie, and penance we may returne to him, and not dye in sinne.

In what day soeuer I shal inuocate thee, heare me speedely.

† Because my dayes haue vanished as *d* smoke: and my 4
e bones are withered as *f* a drie burnt firebrand.

d Mans dayes, and al his workes are nothing worth, but vanish like smoke, so long as he is in mortal sinne: *e* yea his best workes, as if he geue almosse, fast, pray, and dye for the truth, yet al those auaile nothing (1 Cor. 13.) but are *f* like dried sticke, or chippes, fitt to kindle the fire.

† I *g* am stricken as grasse, and my hatt is withered: because 5

h I haue forgotten to eate my bread.

g My soule separated by sinne from God, withereth as grasse, that is cutte from the roote:
h because I haue lost al saueur and appetite to spiritual meate.

† For *i* the voyce of my groning, my *k* bone hath cleaued to 6
my flesh.

i In this miserable state. *k* I am as bones and flesh cleauing together without moysture, or radical humour.

† I am become like *l* a pellicane of the wildernes: I am be- 7
come as *m* a nightcrow in the house.

l I fled from conuersation of men for sorow, and shame of my sinnes: *m* as a crow that only flieth by night: or as an owle, or batte.

† I haue watched, and am become as *n* a sparow solitarie in 8
the housetoppe.

n Also as a sparow hauing lost her mate, remaineth mourning and solitarie in the accustomed nest, or nere vnto it,

† Al the day did mine enemies vpbrayde me: and they *o* that 9
prayed me, sware against me.

o Those that were wont to praise or flatter me, now are as sworne enemies against me.

† Because I did *p* eate ashes as bread, & mingled *q* my drinke 10
with weeping.

p Bread sauoured to me no better then ashes. *q* and drinke gaue me no comfort, but stil I wept.

† At *r* the face of thy wrath and indignation: because *s* lifting 11
me vp thou hast throwne me downe.

r I am most especially afflicted, because thou art angrie. *s* In that thou didst sometime aduance me in prosperitie, *t* my fall is so much greater, and more grieuous.

† My daies haue declined *v* as a shadow: and I am withered 12
w as grasse.

v As a shadow declineth to nothing, and al becometh darknes, when the sunne, and other light departeth, euen so I, that am but a shadow, decline to mere darknes, when thy fauour parteth from me. *w* and I lose my beautie, as grasse cutte from the ground withereth.

† *x*. But



13 † *x* But thou o Lord endurest for euer : and *y* thy memorial
in generation and generation.

x But I am meruelously comforted, considering that thou our Messias, the Sonne of God, art
immutable for euer : *y* and thy memorable promise of redeeming mankind, wil haue effect
in al generations.

14 † Thou *z* rising vp shal haue mercie on Sion : because it is
a time to haue mercie on it, because *b* the time cometh.

z Thou rising to helpe, who semedst to haue forgore, wilt protect the Church, and euerie
faithful soule. *a* because thou hast differred long : *b* and because the time by thee designed
seemeth to approach

15 † Because *c* the stones therof haue pleased thy seruantes : and
they shal haue pittie on *d* the earth *e* therof.

c Men that shal heare thyn Apostles preach, shal proue good and fitte matter, for the building
of thy Church : *d* and the simplest poore people, as it were, the earth or dust ; *e* shal partici-
pate of this mercie.

16 † And *f* the Gentiles shal feare thy name o Lord, and al *g* the
kings of the earth thy glorie.

f Besides those Iewes that shal beloue in Christ, much more the Gentiles shal feare and serue
him. *g* His glorie is so euident that al kings know it, though al be not conuerted.

17 † Because our Lord hath built Sion : and he shal be scene in
his glorie.

18 † He hath had respect to the prayer *b* of the humble : and he
hath not despised their petition.

b Of holie Patriarches, Priestes, Prophetes, and of al true penitents.

19 † Let these thinges be written vnto an other generation : and
the people, that shal *i* be created, shal praise our Lord.

i That shal be made a new creature in Christ.

20 † Because he hath looked forth from his high holie place :
our Lord from heauen hath looked vpon the earth.

21 † That he might heare the gronings of the fettered : that he
might loose the children of them that are slayne :

22 † That they may *k* shew forth the name of our Lord in Sion :
and his praise in Ierusalem.

k The faithful people of the Church, according to their habilitie endenour to serue Christ.

23 † In the assembling of the people together in one, and kings
to serue our Lord.

24 † He answered him in the way of his strength : Shew me
the fewnes of my daies.

25 † Cal me not backe *l* in the halfe of my daies : thy yeares are
vnto generation and generation.

l Grant me time and meanes to be mature in vertue in this life.

26 † In the beginning o Lord thou didst found the earth : and
the beauens are the workes of thy hands.

Z

† They



m *Bechan-* † They *m* shal perish, but thou art permanent: and they shal 17 *Ha*
gedin quali- al waxe old as a garment.
tie. And as a vesture thou shalt change them, and they shal be
 changed: † but thou art the selfe same, and thy yeares shal not 18
 faile.
 † The children of thy seruantes shal inhabite: and *n* their 39
 seede shal be directed for euer.

n *The Church of Christ perpetual.*

PSALME. CII.

Gratitude for *Thanks to God for prinate, 6. and publike benefites. 17. His mercie,*
Gods benefits. *iustice, and other proprieties are immutable. 20. Angels, and al other*
The 7. key. *creatures are invited to praise him.*

† To *n* David himself.

a *Inspired to David, and written by him.*

MY soule *b* blesse thou our Lord: and *e* al thinges, that
 are within me, his holic name.

b *shew forth praises, and thanks: c al my cogitations, affections, senses, and powres.*

† My soule blesse thou our Lord: and forget not al his retri- 2
 butions.

† Who is *d* propitious to al thine iniquities: who *e* healeth 3
 al thine infirmities.

d *The first benefite of grace is remission of sinnes: e the second, is curing evil habites, or*
dispositions.

† Who *f* redemeth thy life from deadly falling: who *g* crow- 4
 neth thee in mercie and commiserations.

f *The third, to conserue from falling againe: g the fourth, to geue victorie and reward in*
abundant measure.

† Who *h* replenisheth thy desire in good thinges: " thy youth 5
i shal be rewed as the eagles.

h *The fifth, to grant al lawful petitions temporal and spiritual, which are good for the soule,*
i the sixth, resurrection of flesh in glorie.

† Our Lord *k* doth mercies: and *l* iudgement to al that suffer 6
 wrong.

k *Our Lord, whose special properie is to shew mercie, l when the same is neglected, he re-*
vengech the wrongs, deliuering the oppressed, and punishing the oppressors.

† He made his waies *m* knowne to Moyse, his willes to the 7
 children of Israel.

m *By geuing them a written law.*

† Our



8 † Our Lord is *n* pitieful, and *o* merciful : *p* long suffering,
and very merciful.

n God is naturally pittiful, to releue the afflicted. *o* merciful towards sinners. *p* loath to be angrie, or to punish.

9 † He wil *q* not be angrie alwayes : neither wil he threaten
for euer.

q God punisheth not penitents with eternal paine, but with temporal : for though (as in the next verse) our sinnes of their owne nature, deserue eternal punishment, yet Christ paying our ranfome, true penitents are only punished temporally.

10 † He hath not done to vs according to our sinnes : neither
according to our iniquities hath he rewarded vs.

11 † For according to the height of heauen from the earth : hath
he strengthened his mercie vpon them that feare him.

12 † As far *r* as the East is distant from the West : hath he made
our iniquities far from vs.

r See here the perfect washing away, and separation of sinnes.

13 † As a father hath compassion of his children, so hath our

14 Lord compassion on them that feare him : † because he hath
known *s* our making.

s In regard of our frailtie he hath compassion : yet his mercie only auaieth to them that feare him : as in the next wordes before, and v. 17.

15 He remembered that we are dust : † man, his daies are as grasse,
as the floure of the filde so shal he flourish.

16 † Because the spirit shal passe in him, and he shal not stand:
and he shal know his place no more.

17 † But the mercie of our Lord from euerlasting, and vnto
euerlasting vpon them that feare him.

And his iustice is vpon the childrens children, to them that
keepe his testament.

18 † And are mindful of his commandmentes, to *t* doe them.

t A iust man not only knoweth, and remembreth, but also doth the commandments.

19 † Our Lord hath prepared his seate in heauen : and his
kindom shal haue dominion ouer al.

20 † Blesse our Lord al ye his Angels : mightie in powre, doing
his word, that feare the voice of his wordes.

21 † Blesse our Lord al ye his hostes : you his ministers, that doe
his wil.

22 † Blesse ye our Lord *v* al his workes : in euerie place *w* of his
dominion, my soule blesse thou our Lord.

v All creatures, though naturally senseles, yet praise God, because they are his worke,
w and because they are in his dominion.



ANNOTATIONS. PSALME. CII.

An Eagle
fresh in old
age as in
youth.

Renouation
of a sinner by
grace.

Diuers: senses
of the same
Scripture.

Origens here-
sie that al shal
be saued.

The damned
can neuer re-
pent.

3 Thy youth shall be renewed, as the Eagles.] Aristotel and Plinie write, that an Eagle decayeth not, nor euer dieth by old age, but the vpper part of her beake st. l growing, at last hindereth her from eating, and so she dieth of famine. Saadiaz, and other Hebrew Rabbins, reporte that an Eagle euerie tenne yeares walketh herselfe in the sea as in a bath, & then flying very hiegh burneth her feathers in the elemental fire, & new feathers growing she becometh fresh, as in her first youth, til at last about an hundred yeares old, she is not able to rise from the water and so is drowned. S. Augustin more probably affirmeth that in long time her beake growing long, and stopping her mouth, that she can not eate, she breaketh the vpper hooked part therof against a stone, and so receiueith meate, and recouereth strength, as in her youth. But whatsoeuer is the natural propertie of this kinglie birde, the Royal Prophet here instructeth vs, by the similitude of her long life, or by the renouation of her streingth, that iust men, Gods seruantes are spiritually renouated in Christ, the principal rocke, on whom the Church, & al the faithful are built, either by receiuing new streingth by his grace in their soules, after they are weakened by sinne; as S. Ierom and Euthymius expound this place: or by restaaration of their bod es glorified in the resurrection; as S. Augustin teacheth: or by both, as most Catholique Doctors vnderstand it. For one sense of holie Scripture excludeth not another. Especially when one is subordinate to the other. As here these two senses do very wel concurre, seing the state of the bodie after the resurrection, dependeth vpon the state of the soule, at the time of death.

9 He wil not be angrie alwayes.] Origen misunderstood this place, and some: other like, holding an erroneous opinion, that al, even the most wicked sinners, both men and diuils, shal at last be saued, and not eternally damned: which is a condemned heresie, contrarie to euident places of holie Scriptures Psal 9 v 6. The impious hath perished: their name thou hast destroyed for euer, & for euer & euer. Mat. 25. The wicked shal goe into fire euertlasting, into euertlasting punishment. Apoc. 20. The beast and the false prophet (and the same reason is for al the wicked) shal be tormented day and night, for euer and euer. Neither are these vvordes (God wil not be angrie alwayes) spoken vniuersally, touching al sinners vwhofoeuer, but are limited, v, 13. & 17, to those that feare him, and kepe his testament: vvhether al those that dye in mortal siane, are stil obstinate in malice, and can neuer rightly repent, nor rightly feare God, nor kepe his commandments.

PSALME CIII.

Gods workes
meruelous.
the 1. key.

The Psalmist inuiceth himself and others to praise God, for his meruelous workes in the beaument, s. the earth, and water, 9. limiting their bondes, producing al thinges necessarie for al lining creatures, in conuenient seasons. 27. with continual providence of al.

† To David him self.

MY soule blesse thou our Lord: O Lord my God thou art magnified exceedingly.

† Thou



2. † Thou hast put on *a* confession and beautie: being clothed with light as with a garment:

a ~~Thou~~ possessest *al* maiestie, and matter of praise.

3. Stretching out the heauen as a skinne: † which couerest the higher partes therof *b* with waters.

b Thou hast compassed the sphere of the fixed starres, with a sphere of christalline substance which is as water congeled.

Which *c* makest the cloude for thee to ascend on: which walkest vpon the winges of windes.

c According to our capacitie the prophet describeth the speedie coming, or working of God as if he came in a swift cloud; or with winges of the wind, to signifie that he worketh vnto and when he pleaseth without delay: He saide, and thinges were made: he commanded and they were created; Psal. 124.

4. † Which makest spirites thine *d* Angels: and thy *e* ministers a burning fyre.

d Thy messengers to execute thy will: *e* & the same Angels are as a burning fire in operation yea they dispatch more easily, and more speedely then we can conceiue,

5. † Which hast founded the earth vpon *f* the stabilitie therof: it shal not be inclined for euer and euer:

f Most firmly established by natural weight, in the center of the world.

6. † The *g* depth, *h* as a garment, is his clothing: vpon the mountaines shal waters stand.

g The water li should naturally couer all the earth:

7. † At *i* thy reprehention they shal flee: at the voice of thy thunder they shal feare.

i But by thy commandment the waters are contained in their limited places.

8. † The *k* mountaines ascend: and the plaine fildes descend into the place, which thou hast founded for them:

k The waters being conteyned in their appointed chanelles, both hilles and fildes appeare which otherwise would be couered.

9. † Thou hast set a bound; which *l* they shal not passe ouer: *l* The waters neither shal they returne to couer the earth.

10. † Which sendest forth fontaines in the valles: betwen the middest of mountaines shal waters passe.

11. † All the beastes of the filde shal drinke: the wilde asses shal *m* expect in their thirst.

m hope for and receiue

12. † Ouer them shal the foules of the ayre inhabite: out of the middes of rockes they shal geue forth voices.

13. † Watering the mountaines from his higher places: of the fruite of thy worke shal the earth be filled:

14. † Bringing forth grasse for beastes, and herbe for the seruice of men.

Z 3;

That



m p By these three principal kinds of foode, breade, wine, and oyle, all sortes of nutriment are understood.

That thou mayst bring forth *n* bread out of the earth: † and 15
o wine may make the hart of man ioyful:

That he may make the face chereful with *p* oile: and bread may confirme the hart of man.

† The trees of the silde shal be filled, and the ceders of Libanus, which he hath planted: † there sparowes shal make 16
their nest. 17

The house of the hearne is the leader of them: † the high 18
mountaines for hartes: the rocke a refuge for the Irchins.

† He made the moone for seasons: the sunne knoweth his 19
going downe.

† Thou didst appoint darkenes, and night was made: in it 20
shal al the beastes of the wood passe.

† The whelpes of lions roaring, to rauē, and to seeke of God 21
meate for themselves.

† The sunne is risen, and they are gathered together: and in 22
their couches they shal be placed.

† Man shal goe forth to his worke: and to his working vntil 23
euening.

† How magnified are thy workes o Lord! thou hast made al 24
thinges in wisdom: the earth is filled with *q* thy possession.

† This great sea, and very large, there are *r* creeping beastes, 25
wherof *s* there is no number.

Little beastes with great: † there shippes shal passe. 26

This *r* dragon, whom thou madest to *v* delude: † al expect of 27
thee that thou geue them meate in season.

† Thou geuing vnto them, they shal gather it: thou opening 28
thy hand, al shal be filled with bountie.

† But thou turning away the face, they shal be trubled: thou 29
shalt take away their spirite, and they shal faile, and shal
returue into their dust.

† Thou shalt send forth thy spirit, and they shal be created: 30
and thou shalt renewe the face of the earth.

† Be the glorie of our Lord for euer: our Lord wil reioice in 31
his workes:

† Who looketh vpon the earth, & maketh it to tremble: who 32
toucheth the mountaines, and they smoke.

† I wil chaunte to our Lord in my life: I wil sing to my God 33
as long as I am.

† Let my speach be acceptable to him: but I wil take delight 34
in our Lord.

in our Lord.

q VVith thy creatures.

r Fishes, serpents, worms, and al living creatures that lacke seere.

s No kind of living creatures multiplieth so much as fishes Aristotle li. 9. Animal. c. 17.

v A most huge fish called Leviathan, Iob. 40. v. 15.

q Albert in the water he passeth mans strength, yet deprived of water he is not able to defend himselfe. r. 12.

† *iv* Let



35 † w Let sinners faile from the earth, and the vniust, so that they be not: my soule blesse thou our Lord.

vv A prediction that impenitent sinners shal be damned, wherein the Prophet conforming his wil to Gods, vitereth it in forme of a prayer.

PSALME. CIIII.

The Israelites are exhorted to sing praises to God, 5. for his meruelous benefites towards Abraham, Isaac, and Iacob. 11. whose particular Gods special familie, being then smal, went from Chanaan into Egypt (17. Whither Ioseph by Gods prouidence was caried before) there increased in number, was persecuted, 26. deliuered by Moyses and Aaron, working manie great miracles, 36. protected, and fedde in the desert, 44. and finally possessed Chanaan.

a Alleluia.

a Alleluia signifieth more then Laudate Dominum, Praise ye our Lord. For by these two hebrew wordes, Allelu a, the Prophet inuiterh al men to praise God. with gladnes, and iubilation, with hart, voice, and gesture, with instruments, and howsoever we are able. And therefore S. Ierom, S. Augustin, and al Catholique writers kepe the same worde, and translate it not, neither in the titles of Psalmes, nor ordinarily in anie place of holie Scripture. This is the first Psalme thus titled, and is the same Psalme in sense, and in good part of the wordes, which the royal Prophet made, and caused to be songue, when he brought the Arke of God from the house of Obededom into his owne house. 1. Par. 16. v. 8.

1 **C**ONFESSE ye to our Lord, and inuocate his name:

2 b shew forth his workes among the Gentiles.

3 † Chaunt to him, and sing to him: tel ye al his meruelous workes.

4 † Prayse ye him in his holie name: let the hart of them reioice that seeke our Lord.

5 † Seeke ye our Lord, and be confirmed: seeke e his face alwayes.

6 † Remember ye his meruelous workes, which he hath done: his wonders, and the iudgments of his mouth.

7 † The seede of Abraham, his seruantes: the children of Iacob his elect.

8 † He is the Lord our God: in al the earth are his iudgements.

9 † He hath bene mindeful for euer of his testament, of the word, which he commanded e vnto a thousand generations.

10 † Which he disposed to Abraham: and of his oath to Isaac.

11 † And he appointed it to Iacob for a precept: and to Israel for an eternal testament.

For an exposition of this Psalme read the places quoted in the inner margin.

b How much more gratul is it now to God, that we celebrate the greater mysteries of the new Testament.

c His present helpe.

d not only in Israel, but in al the world.

e For euer, to the end of the

† Saying world.

Gen 12.

v. 7.

Gen 17.

v. 4.

Gen 26.

v. 3.

Gen 28.

v. 13.

Gen 46.

v. 26, 27.



f But 70.
persons.

† Saying: To thee wil I geue the land of Chanaan, the corde n
of your inheritance.

† When they were f of smal number, very few and seiourners 12
therof:

† And they passed from nation into nation, & from kingdom 13
to an other people.

† He leif not a man to hurt them: and he rebuked kings for 14
their sake.

† Touch not my annointed, and toward my prophetes be not 15
malignant.

g By his pro-
vidence suffer-
ed.

† And g he called a famine vpon the land: and he destroyed 16
al the strength of bread.

† He sent a man before them: Ioseph was sold to be a seruant. 17
† They humbled his feete in fetters, yron passed through his 18
soule, † vntil his word came.

The word of our Lord inflamed him: † the king sent, and 19
loosed him; the prince of the people, and released him. 20

† He appointed him lord of his house: and prince of al his 21
possession.

† That he might instruct his princes as himselfe: and might 22
teach his ancientes wisdom.

h Ægypt,
possessed by
Melraim
Chams second
sonne. Gen.
10. v. 13.

† And Israel entered into Ægypt, and Iacob was a seiourner in 23
the land h of Cham.

† And he increased his people exceedingly: and strengthened 24
them ouer their enemies.

† He i turned their hart, that they hated his people: and to 25
worke guile toward his seruantes.

i May it be vnderstood, or beleued (saith S. Augustin) that God turneth the hart of man to
committe finnes? Or is it no sinne, or is it a smal sinne, to hate the people of God? Or to worke
guile toward his seruantes? VVho wil say this? VVhat then, is God author of these so greuous
finnes, who is not to be supposed the author of a most smal sinne? This learned Father therefore
answereth, that God peruerred not a right hart, but turne d that was of it selfe peruerse, to the
hatted of his people, where he might vse that euil wel, not by making them euil, but by
bestowing vpon his owne people good thinges, which the euil might easily enuie. VVhich
hatted of theirs how God vsed both to the exercise of his people (which is profitable to vs) &
to the glorie of his owne name, the thinges that folow do teach vs, which are here remem-
bered to his praise.

k In whom
God establi-
shed the Priest
good of Moy-
ses law.

† He sent Moyse his seruant: Aaron, k him selfe whom he 26
chose.

† He did put in them the wordes of his signes, and of his won- 27
ders in the Land of Cham.

l The ninth
plague of the
Ægyptians.

† He sent l darkenes, and obscured: and did m not craspe- 28
rate his wordes.

m God willingly, not as one loath or vawilling, performed al that he threatned.

† He

Gen. 47.
v. 34.

Gen. 37.
v. 23.

Gen. 39.
v. 19.

Gen. 46.

Exo. 1. v.
7.

Exo. 3. 4.
7. 8. 9.
10. 12.



- 29 † He turned their *n* waters into bloud : and killed their fishes.
- 30 † Their land broughtforth *o* frogges in : the inner chambers of their kinges.
- 31 † He sayd, and *p* the *c*annomyia came: and the *q* cinifes in al their coastes.
- 32 † He made theyr raynes *r* haile: fire burning in their land.
- 33 † And he stroke their vines, and their figtrees: and he destroyed the wood of their coastes.
- 34 † He said, & / the locust came, and the *i* bruchus wherof there was no number.
- 35 † And it did eate al the grasse in their land : and it did eate al the fruite of their land.
- 36 † And he stroke euerie *v* first begotten in their land : the first fruites of al their labour.
- 37 † And he brought them forth with gold and siluer, and there was not in their tribes a feeble person.
- 38 † *Egypt* was glad at their departure : because the seare of them lay vpon them.
- 39 † He spred a cloude for their protection, and fire to shine vnto them by night.
- 40 † They made petition, and the quaille came: and he filled them with the bread of heauen.
- 41 † He diuided the rocke, and waters flowed: riuers ranne in the drie ground.
- 42 † Because he was mindful of his holie word, which he had vttered to Abraham his seruant.
- 43 † And he brought forth his people in exultation, and his elect in ioy.
- 44 † And he gaue them the countries of the Nations : and they possessed the labours of peoples :
- 45 † That they might keepe his iustifications, and seeke after his lawe.

n The first plague.
o The second plague.
i David knew this by reuelation, or by tradition for it is not in *Erodus*.
p The fourth plague.
q The third plague.
r The seventh plague.
s The eighth plague.
t A worme that spoyleth corne, grasse, and fruite.
v The tenth plague.
i The fish & sixt of pestilence, and boyles are omitted.

PSALME. CV.

The prophet exhorteth the people to render thanks and praises to God, 6. for remitting their manifold sinnes, in the desert. 34. and in the conquered land : 38. foreshewing like sinnes to come, Gods wrath and punishment for the same. 44. and that he wil geue grace of repentance : to some 47. for which he prayeth, and praiseth God.

The Israelites offended, and were mercifully punished the 4. key.

Aa

Alleluia



Alleluia.

a God is of
h mselfe and
effect ally
good. Also her
goodnes is
participated
of him.

C O N F E S S E ye to our Lord a because he is good because
his mercie is for euer.

† b Who shal speake the powers of our Lord, shal make al his
praises to be heard?

b *No creature can fully expresse Gods perfections.*

† c Blest are they, that keepe iudgement, and d doe iustice
at al time.

c *It is a happie state in this life, either to keepe Gods law: d or to repent and do worthe
penance for transgressing.*

† Remember vs o Lord e in the good pleasure of thy peo-
ple: visite vs in thy saluation:

c *According to thy wonted beneuolence, promised to thy people.*

† To f see in the goodnes of thine elect, to reioyce in the
ioy of thy nation: that thou maist be p'fayd with thine inhe-
ritance.

f *That we may see, and enioy the benefites promised to thye elect.*

† We haue g sinned with our fathers: we haue h dealt vn-
iustly, we haue i done iniquitie.

g *We haue erred and hurt ourselues: h we haue wronged our neighbours: i we haue
offended against God.*

† Our fathers in Ægypt did not vnderstand thy meruelous
workes: they were not mindeful of the multitude of thy
mercie.

And they prouoked thee to wrath going vp vnto the sea, the
Red sea.

† And he saued them k for his name sake; that he might make
his power known.

k *Albeit the people by their murmuring deserved more punishment, yet God for the glorie of
his owne name saued them from utter destruction.*

† And he rebuked the Red sea, and it was made drie: and he
led them in the depths as in a desert.

† And he saued them from the hand of them that hated them:
and he redemed them out of the hand of the enemy.

† And water ouerwhelmed those that afflicted them: there
did not one of them remaine.

† And they beleued his wordes: and they sang his praise.

† They had l quickly donne, they forgot his workes: and
they m expected not his counsel.

l *They persecuted not long in this date towards God, seeing his omnipotent powre by his
meruelous workes: m nor were content with his prouidence, but carnally coueted things,
not necessarie.*

† And

Indi
v. 21

Exod 4.
v. 11

Exod 15.



- 14 † And they coueted concupiscence in the desert: and tempted
 God in the place without water.
- 15 † He gaue them their petition: and sent saturitie into their
 n soules. n According
to their carnal
desires.
- 16 † And they prouoked Moyse in the campe: Aaron the o holie
 of our Lord. o Holie by his
function.
- 17 † The earth was opened, and swallowed Dathan: and
 ouerwhelmed the congregation of Abiron.
- 18 † And a fire flamed vp in their sinagogue: the flame burnt the
 sinners.
- 19 † And they made a calse in Horeb: and they adored p the
 sculptil. p They ado-
red the image
that represen-
ted a calf, not
God.
- 20 † And they q changed their glorie into the similitude of a
 calse that eateth grasse.
- q God being their true glorie, they changed him, for a false god, of the Egyptians (who
 especially honoured a calse called Apis) making an image thereof, and attributed their deli-
 uerie from Egypt to this imagined god. Exo. 32. v. 4 8. Of which and the like foolish, and abo-
 minable idolatrie S. Paul writeth, Rom. 1. v. 23. They changed the glorie of the incorruptible
 God, into a similitude of the image of a corruptible man, and of foules, and of foure footed
 beastes, and of them that creepe: where we see what manner of imagies holie Scriptures con-
 demne, and not the imagies of Christ and his Saintes.
- 21 † They forgot God, which saved them, which did great thinges
 22 in Egypt, † meruelous thinges in the land of Cham, terrible
 thinges in the Red sea.
- 23 † And r he sayd to destroy them: if Moyse his elect had not
 stood in the way before him: r He sayd, he
would destroy
them, but for
Moyse pra-
yer spared
them.
 To turne away his wrath that he should not destroy them:
- 24 † and they esteemed for naught the land that was to be
 desired.
- 25 They did not beleue his word, † and they murmured in their
 tabernacles: they heard not the voice of our Lord.
- 26 † And he lifted vp his hand ouer them: to ouerthrowe them
 in the desert:
- 27 † And to cast doune their seede among the Nations: and to
 disperse them in the countries.
- 28 † And they were professed to f Beelphegor: and they did
 eate the sacrifices r of the dead. f The Idol of
Moabites, and
Madianites,
- r As God is indeede the liuing God, that liueth of himselfe, and geueth life to others: so
 false goddes are called dead goddes, that can not geue life to any, but doe kill al that serue
 them, at least spiritually, and often corporally.
- 29 † And they prouoked him in their inuentions: and ruine was
 multiplied on them.



† And Phinees stood, and was pacified: and the slaughter 30
ceased.

¶ Phinees moved by the zeale of God (as the holie text witnesseth. Nu. 25. v. 11.) in killing the adulterers pleased God, and merited reward.

† And it was reputed to him vnto iustice, in generation and 31
generation euen for euer.

† And they prouoked him at the waters of contradiction: and 32

¶ Moyses was vexed for them: † because they exasperated 33
his spirit.

Num. 20.
v. 1. 11. 12.

¶ Moyses afflicted in spirit, by the enormous murmuring of the people, doubted whether God would geue them water out of the rocke or no, not doubting of his powie, but of his wil: and so when he should haue spoken to the rocke, Num. 20. v. 8. he spoke to the incredulous people. v. 10. and therein offended God. for which he was temporally punished. v. 12. Deut. 1. v. 37. & c. 1. v. 26. c. 4. v. 21.

And he playnely affirmed in his lippes: † they destroyed not 34
the nations, of which our Lord spake to them.

Deut. 2.
v. 2. & c.
12. v. 2. 12.
& c.

† And they were mingled among the nations, and learned 35
their workes: † and they serued their sculptsils: and it became 36
a scandal to them.

Judic. 2.
v. 11. 12.
Judic. 3. v.

† And they immolated their sonnes, and their daughters to 37
diuels.

† And x they shed innocent blood: the blood of their sonnes 38
and of their daughters, which they sacrificed to the sculptsils of
Chanaan.

J. 6. & c.
Iere. 19.
v. 5.

x Some Iewes offered these most cruel, vnnatural, and abominable sacrifices: perhaps in the times of Iudges, when they were mingled with idolatrous people, and serued their geddies: Iud. 2. v. 11. c. 3. v. 6. But it is more expresse after Dauids time, wherof he here prophesieth, and was verified by Achaz. 4 Reg. 16. v. 3. and by Manasses. 4 Reg. 21. v. 6. VWhich with other idolatric king Iosias destroyed. 4 Reg. 23. v. 11.

And the land was infected with blood, † and was contami- 39
nated in their workes: and they did fornicat in their inuentions.

† And our Lord was wrath with furie vpon his people: and 40
he abhorred his inheritance.

† And he deliuered them into the handes of the nations: and 41
they that hated them, had the dominion of them.

† And their enemies afflicted them: and they were humbled 42
vnder their handes: † he did often deliuer them. 43

But they exasperated him in their counsel: and they were
humbled in their iniquities.

† And he y saw when they were afflicted: and he heard their 44
prayer.

† And he was mindeful of his testament: and it repented him 45
according to the multitude of his mercie.

† And

y God respec-
ted them
with his mer-
ciful eye, and
gaue them
grace to re-
pent,



46 † And he gaue them into mercies in the sight of al, that had taken them. z

z Here the Psalmist concludeth both the historie and prophetic of this Psame, with prayer, and praise, as followeth:

47 † ‖ Saue vs o Lord our God: and geather vs out of the: A verie fine Nations: prayer in time of schisme.

That we may confesse to thy holie name: & may glorie in thy prayse.

48 † Blessed be our Lord the God of Israël from euerlasting vnto: euerlasting: and al the people shal say: Be it, be it: 10000

ANNOTATIONS: PSALME. CV.

10. He redeemed them.] VVhat price (or ransom) saith S. Augustin, 'was The read sea geuen in this redemption? Or is it a prophetic, that this was dope in figure of a figure of Baptisme, where we are redeemed from the hand of the diuel, by a great price, Baptisme, which is the blood of Christ? VVherupon it was more conueniently figured, not by what sea soeuer, but by the read sea. For blood hath redde color. And touching the effect of Baptisme destroying al former sinnes, he teacheth in the exposition of the next Psalme (and either the same holie father, or some other Al former good author, Ser. 42. de remp) that as the Israëlites passed safely through the sinnes destroyed read sea, and al the Ægyptians going in with them were drowned: so the baptised are saued in the water of Baptisme, and al their sinnes are destroyed. tisme.

PSALME CVI.

Against the Psalmist inviteth al men to render thanks to God for their deliuerie from dangers, or evils in general: 4. particularly from dangers in iorney, 10. in prison, or captiuitie, 17. in sicknes spiritual and corporal, 23. in nauigation, 33. describing the changeable course of thinges in this world, 38. especially of mens states, 42. for al which the iust wil praise God. Gods perpetual prouidence towards al men The 3. key.

Allelu ia.

1. Par. 16.
7. 34.

1 CONFESSE a ye to our Lord because he is good: because his mercie is for euer. a Praise God by confessing his mercie, prouidence, and goodnes.

2 † Let them say that are b redeemed of our Lord, whom he redeemed out of the hand of the enemy: and out of the countries he gathered them:

b God of his mercie promised the Redemer of mankind streight after Adams fall.

3 † From c the rising of the sunne, and the going downe: from the north, and the sea.

c VVhich redemption was intended for al, and faileth not of Gods part in anie, but of mens owne wilful refusing to be duly penitent, and to kepe Gods precepts.

Aa 3

† They



† They *d* wandered in the wilderness, in a place without ⁴
water: the way of citie for habitation they found not.

d Literally of such as wander in this world, having no settled place to dwell in: spiritually of all mankind after his fall.

† Hungrie, and thirstie: their soule fainted in them. ⁵

† And *e* they cried to our Lord when they were in tribula- ⁶
tion: and he deliuered them out of their necessities.

e Whensoever they call upon God, he helpeth them, as is best for their spiritual health.

† And he conducted *d* them into the right way: to goe into a ⁷
citie of habitation.

† Let *f* the mercies of our Lord confesse to him: and his ⁸
meruelous workes to the children of men.

f All Gods benefites, which are of his mercie, not of mans deserte, are iust matter of prai-
sing God.

† Because he hath filled the emptie soule: and the hungrie ⁹
soule he hath filled with good things.

† Them that sit in darkenes, and in the shadow of death: ¹⁰
bound in needines, and yron.

† Because they *g* exasperated the wordes of God: and they ¹¹
prouoked the counsel of the Highest.

g Calamities in this world are commonly inflicted for sinnes.

† And their hart was humbled in labours: they were weake- ¹²
ned, neither was there anie to helpe.

† And they cried to our Lord when they were in tribulation: ¹³
and he deliuered them out of their necessities.

† And he brought them out of darkenes, and the shadow of ¹⁴
death: and brake their bondes asunder.

† Let the mercies of our Lord confesse to him: and his mer- ¹⁵
uelous workes to the children of men.

† Because he hath *d* stroyed the gates of brasle: and the bar- ¹⁶
res of yron he hath broken.

† He hath receiued them out of the way of their iniquitie: ¹⁷
for they were humbled for their iniustices.

† Their soule did abhorre al meate: & they approched euen ¹⁸
to the gates of death.

† And they cried to our Lord when they were in tribulation: ¹⁹
and he deliuered them out of their necessities.

† He sent his word, and healed them: and deliuered them ²⁰
out of their destructions.

† Let the mercies of our Lord confesse to him: and his mer- ²¹
uelous workes to the children of men.

† And



21 † And let them sacrifice the sacrifice of praise: and shew forth
his workes in exultation.

33 † They that goe downe into the sea in shippes, making trafike
in the great waters.

24 † They haue sene the workes of our Lord; and his metuculous
thinges in the depth.

25 † He sayd, and the blast of the storme stood: and the waues
therof were exalted.

26 † They ascend euen to the heauens; and they descend euen to
the depthes: their soule pyned away in euils.

27 † They were troubled; and were moued as a drunken man:
and al their wisdom was deuoured.

28 † And *b* they cried to our Lord when they were in tribula- *b* As before
tion, and he brought them out of their necessities. *b* in the 6, 11,

29 † And he turned his storme into calme: and the waues therof *and 19, verses,*
were quiet.

30 And they reioyced because they were quiet: and he conducted
them into the haven of their wil.

31 † Let *i* the mercies of our Lord confesse to him: and his
meruelous workes to the children of men.

i This verse also is foure times in this Psalme. v. 8. 15. 21. and 31. to admonish vs, that as there
is one meane to escape from al dangers by trying to God, as v. 6. 13. 19. and 28; with mourning
and penance: so there is one cause of praise and thanks for our deliuerie, which is Gods
mercie and grace,

32 † And let them exalt him in the church of the people: and the
chayre of the aucientes let them praise him.

33 † † He turned / the riuers, into a desert: and the issues of
waters into drinelle.

† God to shew sometimes his powre, also to benefite some, and to punish others; changeth
the accustomed course of thinges, and states of men, as his diuine pleasure; as here; the Royal
prophet reciteth some examples, And some others are recorded in diuers times and places,
/ No doubt much charge was made in the earth by Noes flood And manie thincke that the
land of Chanana, was made more fruitful in the time of the Jewes inhabiting, and now is
more barrane againe.

34 † The *m* fruitfull land into a salt ground, for the malice of
them that inhabite it.

m He alludeth to the countrie about Sodomie, and Gomorrie, which was most fruitful, and
most pleasant, Gen. 13. v. 10, but shortly after was burnt with fire and brimston, Gen. 19. v.
24. subuerted, and turned into a dead and salt sea.

35 † He turned the desert into pooles of waters: and the land
without water into issues of waters.

36 † And he placed the hugine there, and they built a citie of
habitation.

† And



† And they sowed fildes, and planted vineyardes: and they 37
 Made abundance of fruite: made fruite of natiuitie.
 † And he blessed them, and they were multiplied exceedingly: 38
 and their beastes he lessened not.
 † And they were made fewe: and were vexed by the tribu- 39
 lation of euiles, and with sorow.
 † Contempt was powred out vpon princes: and he made them 40
 wander where was no way, and not in the way.
 † And he did helpe the poore out of pouertie: and made 41
 families as sheepe.
 † The iust shal see, and shal reioyce: & al iniquitie shal stoppe 42
 her mouth.
 † Who is wise and wil keepe these thinges? and wil vnder- 43
 stand the mercies of our Lord?

PSALME CVII.

David singeth The royal prophete promisseth, 5. and rendereth praises to God, 7. for his de-
 prayles for liuerie from troubles, and advancement in the kingdom, 13. praying God
 benefites re- stil to helpe mans infirmitie.
 ceived.

the 8. Key.

A Canticle of Psalme, to Dauid himselfe.

2 This Psalme was sung with instruments beginning the musike, and voices folowing.

The former MY HART is readie o God, my hart is readie: I wil 2
 chaunte, and wil sing in my glorie.

† Arise my glorie, arise psalter, and harpe: I wil arise early: 3

† I wil confesse to thee in peoples o Lord: and I wil sing to 4

thee in the Nations.

King Dauid subdued not only some part of Chanaan, not subiect to the
 Jewes before (1. Reg. 5. 1. Par. 11.) but also brought the Philistines, Moabites,
 Ammonites, Idumeans, Amalechites, the kinges of Soba, Syria, and Emath, to
 pay tribute, 1. Reg. 8. 1. Par. 18. 6. Yet al these victories and conquestes were
 but a figure of Christs powre and dominion in al nations. And therefore, the
 rest of this Psalme, by S. Augustin, and other fathers iudgment, was rather
 prophetically uttered by Dauid, in the person of Christ, and more perfectly per-
 formed by Christ in his Church, then historically uttered of Dauid himselfe.

† Because thy mercie is great aboue the heauens: and thy 5
 truth euen to the cloudes.

† Be exalted aboue the heauens o God, and thy glorie ouer al 6

the earth: † that thy beloued may be deliuered. 7

Saue with thy righthand; and heare me: † God spake in his 8

holic:

I wil



- I wil reioyce, and wil diuide Sichem; and I wil mesure the vale of tabernacles.
- 9 † Galaad is mine, and Manasses is mine: and Ephraim the protection of my head.
- 10 Iuda is my king: † Moab the pottle of my hope.
Vpon Idumea I wil extend my shoe: the strangers are made my freindes.
- 11 † Who wil conduct me into a fenced citie? who wil conduct me into Idumea?
- 12 † Wilt not thou o God, which hast repelled vs, and wilt not thou go forth o God in our hostes?
- 13 † Geue vs helpe out of tribulation: because mans saluation is vayne.
- 14 † In God we shal doe strength: and he wil bring our enemies to nothing.

PSALME CVIII.

Christ (by the mouth of David) requesteth of God to be iustly declared innocent, and his enemies punished, 6. particularly describing Iudas the traitors malice, 21. and his owne temporal afflictions, 26. prayeth, 30. and praiseth God for his deliuerie.

Christ persecuted & his enemies punished. the s. key.

1 † Vnto the end, a Psalme of Dauid.

2 **O** God conceale not my prayse: because the mouth of *a* the sinner, and the mouth of *b* the deceitful man is open *c* The wordes of Christ.
vpon me.

b The Pharisees and Herodians (Mat. 22.) with their mouth acknowledged Christ a true speaker, and a teacher of the way of God in truth, therby to draw him into danger, and to sheede his blood.

3 † They *c* haue spoken against me with deceitful tongue, and with wordes of hatred they haue compassed me: and they haue impugned me without cause.

c At other times they accused him of great crimes, lastly of treason against Caesar.

4 † For that they should loue me, they backbited me: but I prayed.

5 † And they set against me euil thinges for good: and hatred for my loue.

6 Appoint *d* a sinner ouer him: and *e* let the diuel stand on his righthand.

d A prediction that Iudas would not make recourse to anie good counsellor, but complaine of his miserable tormented conscience to the wicked, who gaue him no comfort at al, *e* and so despairing, the diuel perswaded him to hang himselfe.

B b

† When



f The office
of Apollie-
shippe.

g The poste-
rite, or suc-
cessors of
wicked perfe-
cutors prosper
not long in
this world.

h Arch heri-
tikes that
deuise newe
opinions, are
shortly forsa-
ken, their fol-
lowers stil coi-
ning new he-
relies of their
owne, differ-
ring from
their false
masters.

i Let them
obserue this,
that vse more
sweating and
blaspheming,
then praying
or meditating.

k Christs soule
was pensue
when he
prayed in the
garden, and
he did workes
of penance for
our sinnes al
his life.

† When he is iudged, let him come forth condemned : and 7
let his prayer be turned into sinne.

† Let his dayes be made fewe : and let an other take his 8
bishopricke.

† Let g his children be made orphans : and his wife a widow. 9

† Let his children be transported wandering, and let them 10
begge : and let them be cast out of their habitations.

† Let the vsurer search al his substance : and let strangers 11
spoil his labours.

† Let there be none to helpe him : neither let there be anie to 12
haue pittie on his pupilles.

† Let his children come to destruction : in h one generation 13
let his name be cleane put out.

† Let the iniquitie of his fathers returne to memorie in the 14
sight of our Lord : and let not the sinne of his mother be blot-
ted out.

† Let them be before our Lord alwayes, and let the memorie 15
of them perish out of the earth : † For that he remembered 16
not to doe mercie.

† And he persecuted the poore, and needie man, and the 17
compunct in hart to kil him.

† And he i loued cursing, and it shal come to him : and he 18
would not blessing, and it shal be far from him.

And he put on curling as a garment, and it entred as water
into his inner partes, and as oile in his bones.

† Be it to him as a garment, wherwith he is couered : and as a 19
girdle, wherwith he is alwayes girded.

† This is the worke of them, that detract from me before our 20
Lord : and that speake euils against my soule.

† And thou Lord, Lord, doe with me for thy names sake : 21
because thy mercie is swete.

Deliuier me † because I am needie, and poore : and k my hart 22
is trubled within me.

† As a shadow when it declineth, am I taken away : and I am 23
shaken as locustes.

† My knees are weakened with fasting : and my flesh is chan- 24
ged by reason of oile.

† And I am made a reproch to them : they saw me, and wagged 25
their heades.

Mat. 1.
7.16.

† Helpe



- 26 † Helpe me o Lord my God : *l* saue me according to thy mercie. *l* He prayed also for his resurrection, and glorification.
- 27 † And let them know that this is thy hand : and thou o Lord hast done it.
- 28 † They wil curse, and thou shalt blesse : let them that rise vp against me, be confounded : but thy seruant shal reioyce.
- 29 † Let them that detract from me, be clothed with shame: and let them be couered with their confusion, as with a *m* duple *m* vwith al possible confusion.
- 30 † I wil confesse to our Lord exceedingly with my mouth : and in the middes of manie I wil prayse him :
- 31 † Because he hath stood on the righthand of the poore, that he might saue my soule from the persecutors.

PSALME. CIX.

Christ rising and ascending into heauen sitteth on the right hand of God: Christ's exaltation.
2. beginning in Ierusalem reigneth in the Church of the whole earth. the key.
4. useth the Priesthood of Melchisedechs order to the end of the world.
6. and shal iudge the world.

Mat. 12.

I

† A psalme of David.

Mat. 2.

1. Cor. 15.

Heb. 1.

O 10.

O V R *a* Lord sayd *b* to my Lord : Sitte on my right hand: *a* God the Father.
c til I make thine enemies, thy footestool of thy feet. *b* To God the Sonne, the Lord of David, and of al mankind, yet the sonne of David, according to his humanitie.

2 † Our Lord wil send forth the rod of thy strength *d* from Sion : rule thou in the middes of thine enemies.

d The Church of Christ beginning in Ierusalem on whit Sunday, the fiftith day from his Resurrection, continueth ever more.

3 † With thee *e* the beginning in the day *f* of thy strength, in *g* the brightnes of holie thinges : from the wombe *h* before the day starre I begat thee.

e Thou shalt haue principalitie, *f* in the day of thy powerful conquest, and rising from death. *g* in excellencie of al holie spiritual mysteries and graces : *h* because, I God the Father of my substance begate thee, God the Sonne in eternitie. The same which Michas saith (c. 5. v. 2.) His coming forth from the beginning, from the dayes of eternitie.

Heb. 5.

7. 7.

4 † Our Lord *i* sware, and it shal not repent him : Thou art *k* a Priest *k* for euer according to *l* the order of Melchisedech.

i God most firmly, and vchangeably affirmed : that thou (Christ our Messias) art not only a King, but also a Priest : *k* not for a time, as Aaron was, but for euer, *l* neither of Aarons order, but according to the Order of Melchisedech.



† Our Lord on thy righthand, *m* hath broken kinges in the *s* day of his wrath.

m Kinges that sometime persecute Christians, are subdued with other people to Christ.

† He *n* shal iudge in nations, he *s* shal fil ruines, he *p* shal *6* crush the heads in the land of manie.

n He shal iudge and punish the incresulous people, *s* make great slaughters amongst those that resist: *p* and bring princes with their populous kingdoms to nothing.

† *q* Of the torrent in the way he shal drinke: *r* therefore shal *7* he exalt the head.

q He shal in the meane time (and also his best seruants) suffer much tribulation in this life: *r* and for the same be highly exalted in life everlasting.

ANNOTATIONS. CIX.

Christ's Priest-
hood not ever
both in fun-
ction and in
effect.

4. *A Priest for ever.*] In two respects Christ is a Priest for ever: in that from the first instant of his Incarnation he was, and remaineth a Priest, now also in heaven: and al other Priests are his ministerial vicars, not successors. So that al priestly functions, which they doe, he by them doth the same, as the principal Priest. VVherup in saith S. Paul (1. Cor 4.) So let a man thincke of vs, as of the ministers of Christ, and dispensers of the mysteries of God. Secondly Christ dayly offering Sacrifice by the handes of his Priests, doth continually pacifie Gods wrath, in behalf of those sinners, for whom it is duly applied, even to the end of the world. VVheras the Priesthood of Aaron, and of al others in the old Testament, ceased by their deatnes, both in the office, and in the effect.

The resem-
blance of
Christ's and
Melchisedecs
Priesthood.

4. *According to the order of Melchisedech.*] As Melchisedech, king of peace and iustice, without father, mother, or genealogie, expressed in holic Scriptures, or otherwise knowne to the world, was Priest of the Highest, offered bread and wine, an vnbloudie sacrifice; communicating with both Chananeites and Hebrewes, blessed Abraham, and tooke riches of him and his subiectes: so Christ the true King of peace & iustice, without father of his humanity, without mother of his Diuinitie, the Sonne of God, of ineffable genealogie, borne of a virgin in his humanity, the Priest of God, offereth Sacrifice (not only bloudie on the Crosse, but also) vnbloudie in the formes of bread and wine, continueth the same by the ministerie of other Priests, maketh al nations partakers therof, bleisseth them and receiveth of them al dutiful and religious service, as of his subiectes.

PSALME CX.

Graces geuen
to the Church.
the 6. key.

Praise of God for benefites, 4. especially for the *n*. Sacrament of the Eucharist, 6 with other graces imparted to the Catholique Church.

Alleluia.

This Psalm
in the Hebrew
is composed
with euery
verse and mil-
lie of verse,

I wil confesse to thee o Lord with al my hart: in *a* the coun-
sel of the iust, and *b* the congregation.
a I wil praise God both in secret for discharge of myn owne conscience;
b and in publique for edification of others.
beginning with a distinct letter, in order of the Alphabet.

† The



- 2 † The workes of our Lord are great : exquisite according
c to al his willes.
- c *Gods wil is the whole cause of al his workes.*
- 3 † d Confession and magnificence his worke : and his iustice
contineweth for euer and euer.
- d *Euerie worke of his is praise worthe, and magnifical.*
- 4 † He hath made e a memorie of his meruelous workes; a
5 merciful and pittiful Lord: † he hath geuen f meate to them
that feare him.
- e *God hath leift one most special and beneficial memorie of al other benefites, his owne
bodie and bloud, in memorie of his Passion, and our redemption, f the spiritual foode and
sustinance of al the soules that rightly feare him.*
- 6 He wil be mindful for euer g of his testament : † h the force
of his workes he wil shew forth to his people:
- g *Of his promise to conserue his Church perpetually. h the powrable operation of his
death, and of al his mysteries.*
- 7 † To geue them the inheritance of the gentiles : the workes
of his handes truth, and iudgement.
- 8 † At his commandmentes i are faithful: confirmed for euer i Gods com-
andmentes
do iustifie al
that kepe
them.
- 9 † He sent k redemption to his people : he commanded his
testament for euer.
- 10 Holie, and terrible is his name: † l the feare of our Lord is the
beginning of wisdom.
- l *He also of
his mercie
redemed man;
that he might
be able to
kepe his pre-
cepts.*
- 1 Beginning with feare of God, bringeth at last by other degrees to true wis-
dom, which two are the first and last of the seuen giftes of the Holie Ghost.
- 11 Vnderstanding is good to al that doe it : his prayse remaineth
for euer and euer.

PSALME CXI.

*True happines consisteth in fearing God, keping his commandments, 5. and
in doing workes of mercie. 10. The contrarie bringeth to miserie.*

The meanes
to be happie
the 7. key.

Alleluia, a Of the returne of Aggeus, and Zacharie.

a The Septuagint Interpreters added this mention of Aggeus and Zacharie, returning from
captiuitie, to signifie that this Psalme was very proper, & meete to be comended to the people
at that time, whereby they might lerne, that their sinnes were the cause of their captiuitie,
and of al their miseries: and if they desired temporal, or spiritual prosperitie, they must
obserue the meanes here prescribed to obtayne the same.

psal. 1. 1 **B**LESSED is the man that feareth our Lord: b he shal
haue great delight in his commandmentes.

b *He that sincerely feareth God, wil take great delight in keping
his commandments.*

This Psalme is
also composed
by the Alpha-
bet, as the
next before.

B b 3

† 4 His



c So doing he *† c* His seede shal be mightie in the earth : the generation of *2*
and his shal the righteous shal be blessed,
prosper. *†* Glorie, and riches in his house: and *d* his iustice abideth for *3*
 euer and euer.

d The iust shal not only prosper in this world but also in the next.

† e Light is risen vp in darkenes to the righteous : he is mer- *4*
 ciful, and pitiful, and iust.

e God wil also comfort the iust in tribulations.

† Acceptable is the man, that is merciful and lendeth, that *5*
f shal dispose his wordes in iudgement: *†* Because he shal *6*
 not be moued for euer.

f That shal geue discrete and wholesome counsel to the afflicted.

† The iust shal be in eternal memorie : he shal not feare at the *7*
 hearing of euil.

† His hart is readie to hope in our Lord, his hart is confirmed: *8*

† he shal not be moued til he looke ouer his enemies. *9*

g Workes of *†* He distributed, he gaue to the poore: *g* his iustice remaineth *10*
 mercie are for euer and euer *h* his horne shal be exalted in glorie.
 also called iu- *†* The sinner shal see, and wil be angrie, he shal gnash his *11*
 stice, because teeth and pine away: the desire of sinners shal perish.
 they concurre to mans iustification, *h* and to his saluation.

1. Cor. 3

PSALME CXII.

Gods prou-
 idence.
 the 3. key.

*God is to be praised, who being hiegh regardeth, and provideth for the
 needie in this world.*

Alleluia.

a Al Gods
 seruants.

PRAISE our Lord ye *a* children: praise ye the name of *1*
 our Lord.

† Be the name of our Lord blessed, from henceforth now *2*
 and for euer.

† From the rising of the sunne vnto the going downe, the *3*
 name of our Lord is laudable.

† Our Lord is high aboue al nations, and his glorie aboue the *4*
 heauens.

b In respect
 of God al
 creatures are
 low, though
 they be in
 heauen.

† Who is as the Lord our God, that dwelleth on high, *5*
† and beholdeth the low thinges *b* in heauen and in earth? *6*

† Raising vp the needie from the earth, and lifting vp the *7*
 poore out of the dung :

† To



- 8 † c To place him with princes, with the princes of his people. c See the ex-
ample of Jo-
seph so aduan-
ced d of Sara,
9 † Who maketh the d barren woman to dwell in a house, a
ioyful mother of children. Rebecca, Rachael, and other women made fruitful.

PSALME CXIII

For the meruelous passage of Israel out of Ægypt, 3. the red sea, the riuer of Iordan, 7. and the hilles geuing them place, 8. the rockes yelding them water, 9. God, not themselves, is to be praised. 12. Idoles and Idolaters are vaine, and shal be confounded: 17. the faithful trust in God, 20. are blessed, and for euer praise God. The merue-
lous passage
of Israel from
Ægypt.
the 4. key,

Alleluia.

- 1 **I**N the comming forth of Israel out of Ægypt, of the house of Iacob from a the barbarous people.

a People of false religion counted barbarous, especially such as also persecute the true Religion; for otherwise the Ægyptians were both ciuil in maners, and lerned in manie sciences.

- 2 † b Iewrie was made his sanctification, Israel his dominion.

b The people of Iewes were more notoriously renowned in the world from the time of their deliuerie out of Ægypt, for the peculiar people, whom God sanctified, and in whom, as in his elected enheritance or dominion, he dwelled and reigned.

Exo. 14.
Iosue. 3.

- 3 † The c sea saw, and d fled: Iordan e was turned backward. d VVhen the
Israelites
went forth of
Ægypt,
e when they
entred into
Chanaan,

c The Psalmist writing in verse doth often describe thinges in poetical maner, but more truly then prophane poetes: for that in very dede, al creatures other-
wise senseles, as the sea, do in a sorte feele the powre of their Creator, & obey
his wil,

- 4 † f The mountaines leaped as rammes: and the litle hilles as the lambes of sheepe.

f Either there was an earthquake, or some other moving of hilles not mentioned by Moyse, or els the Psalmist speaketh of the rockes of the torrentes which bowed, that the Israelites might rest in Ar, and lie in the borders of the Moabites, Num. 21, v, 15,

- 5 † g What ayleth thee o sea that thou didst flee: and thou o Iordan, that thou wast turned backward?

g By the figure Apostrophe he speaketh to the sea, riuer, and hilles: vsing also Prosopopeia: as if seales thinges, vnderstood, and should answer.

- 6 † Ye mountaines leaped as rammes, and ye litle hilles as the lambes of shepe.

- 7 † At the face of our Lord was the earth moued, at the face of the God of Iacob.

- 8 † Who turned h the rocke into pooles of waters, and stonie hil into fountaines of waters.

h An other miraculous benefite, that the rocke yelded them water in their necessaie.

† NOT



* Here some Hebrew Rabbin beginne an other Psalm, but by the coherence of the matter, S. Augustin proueth that it is but one Psalm, where is shewed that the true inuisible God is known by such workes as are here recited: and contrariwise, that the Gentils idoles are not goddes, because they are made of siluer, gold, or other matter, by mens handes, hauing resemblance of liuing thinges are altogether senseless.

* This is effectual world-ly politikes

* † NOT TO VS O LORD, NOT TO VS: but to thy 9
name geue the glorie.

† For thy mercie, and & thy truth: lest at any time / the 10
Gentiles say: Where is their God?

* Thou didst altho God, of mere mercie towards thy people: & for thy truths sake, seing thou didst promise to protect them: / that the Gentiles should not take occasion to blaspheme.

† But our God is in heauen: he hath done al thinges what 11
soeuer he would.

† " The idols of the gentiles are siluer, and gold, the workes of 12
mens handes.

† They haue mouth, and shal not speake: they haue eies, and 13
shal not see.

† They haue eares, and shal not heare: they haue nostrils 14
and shal not smel.

† They haue handes, and shal not handle: they haue feete, 15
and shal not walke: they shal not crie in their throte.

† m Let them that make them become like to them: and al 16
that haue confidence in them.

* This is a iust prayer of the zelous, conforming their desires to Gods wil But if God geue idolaters grace to amend, then al the iust wil also reioice in their conuersion.

† n The house of Israel hath hoped in our Lord: he is their 17
helper and their protector.

* Though manie Iewes fel to idolatrie, yet there alwayes remained so manie in Gods true seruice, that it might stl be truly saide: The house of Israel hath hoped in our Lord, as is here auerred.

† The house of Aaron hath hoped in our Lord: he is their 18
helper and their protector.

† They that feare our Lord, haue hoped in our Lord: he is 19
their helper and their protector.

† Our Lord hath beene mindful of vs: and hath blessed vs: 20
He hath blessed the house of Israel: he hath blessed the house
of Aaron.

† He hath blessed al, that feare our Lord, the litle with the 21
great.

† Our Lord adde vpon you: vpon you, & vpon your children. 22

† Blessed be you of our Lord, which made heauen, and earth. 23

† o The heauen of heauen is to our Lord: but p the earth 24
he hath geuen to the children of men.

* say in their hartes: as if were wanting their interest of heauen to God, p and contenting themselves with earthly possessions.

† q The



15 † 9 The dead shal not prayse thee o Lord : nor al they,
r that goe downe hel.

9 But when such prophane men are dead, they make no shew at al of praising God :
r for parting from the earth, they descend into hel, and there eternally blaspheme God.

16 But we / that liue, doe blesse our Lord, from this time, and
for euer.

/ Contrariwise the iust, aspiring to heauen, which is the proper kingdom of God, & sing this
world as they ought to do, for a meanes to ascend into heauen, shal blesse and praise God for
euermore.

ANNOTATIONS. PSALME. CXIII.

12. *The Idols of the Gentiles are silver and gold.*] Al Catholique Diuines agree in The defini-
this authentical definition, of Idolatrie, that it is diuine honour geuen to anie rion of ido-
creature, as to a god. Of the diuers sortes also of Idolatrie the ancient learned latrie
Doctors haue written much. Namely Iustinus Martyr in his Orations against Diuers sortes
the Gentiles, Tertullian in Apologetico, Arnobius Orat. ad Gentes. Lactantius, of Idolatrie.
li. 1. c. 17. Diuinar. Instit. and manie others. But most copiously and profoundly
S. Augustin, especially in his tenne first bookes de Ciuitate Dei. Into which er-
ror & crime the Platonistes fell, holding that spiritual inuisible created substan- Angels hono-
ces, to witte, Angels good and euil, vvhom they called Intelligentias separa- red as goddes.
tas, had diuine powre. & so gaue to them diuine honour. Others honour dead Men liuing or
men, and some before their death as goddes, for their notable actes archived dead.
in this life, as Saturne, Iuppiter, Hercules, and the like. Some yeld diuine ho- Corporal
nour to mere corporal creatures, liuing or without life, as to beastes and ser- creatures,
pentes, the lunn, the moone, fire, water, earth, the whole machin of the sensible and
world, as if it were animate, and that with diuine spirite or soule. Againe al without sense.
these haue bene worshipped as gods, not only in them selues but also in their Imagees of
imagees. But to omitte other diuersities, the most grosse sorte of al, is the Ido- false goddes.
latrie vvhich the Psalmist here describeth, vvhich Imagees made by mens handes Imagees them
are immediatly honored as goddes in themselues. For such goddes the Gen- selues reputed
tiles had, and of them the Prophet here speaketh. Comparing these visible goddes.
senseles imagined goddes, with the one eternal inuisible God, vvhich is made
notorious by his diuine conspicuous workes, whereas these idols, by how
much they are more visible, so much more they are contemptible: because be-
ing fashioned with mouth, eyes, eares, nose, handes, feete, throte, and other
members, they are altogether senseles, not able to speake vvhich their mouth,
and therein more bate in nature, then the men that made them; not able to see,
heare, smell, tast, feele, to walke, to moue, nor to crie, al which beastes can
doe. And therefore those that make them, or haue confidence in them (as the
Prophet here signifieth that some haue. v. 16.) are most absurde: becoming Idolaters are
like to the same idols, in their vaderstanding and internal cogitations, as these voide of rea-
idols are voide of external sense. And al Idolaters are most wicked, geuing, son.
diuine honour to anie creature, & are therein seruantes of diuels: VWhether they
immediatly honour diuels, as vvhich sorcerers and vvitiches, making pact with And seruants
the diuel, adore him, and he for the same doth some thing vvhich they demand: of diuels.
or that they honour some other creature, vvhich by the diuels false perisva-
sion, they thincke there is diuine powre. Both which vvhich diuels vsurpe Gods
honour and therefore the same Prophet saide in an other Psalm: Al the goddes
of Gentiles are diuels.



PSALME CXIIII.

A prayer,
with praise of
God.
the 7. key

*The prayer of a iust man in tribulation, with confidence and gratitude
towards God.*

Alleluia.

a I am inducd
to loue God,
b because he
alwayes
heareth my
prayers.
c So long as I
shal liue.

I a haue loued, because our Lord b wil heare the voice of 1
my prayer.

† Because he hath inclined his care to me: and c in my daies 2
I wil inuocate.

† The sorowes d of death haue compassed me: and e the 3
perils of hel haue found me.

d V When I erred like a straysheepe from thee, the paines of death, e and the
danger of hel-torments, both due for sinne, inuironed me, and I was not ware
therof.

f I haue found tribulation and sorow: † and I g inuocated 4
the name of our Lord.

f But by tribulation falling vpon me, I came to knowe my dangerous estate: g turned to thee,
and prayed as foloweth:

O Lord deliuer my soule: † our Lord is merciful, and iust, 5
and our God doth mercie.

h Afflicted
with tribula-
tions.

† Our Lord kepeth litle ones: h I was humbled, and he hath 6
deliuered me.

† Turne o my soule into thy rest: because our Lord hath done 7
good to thee.

† Because he hath deliuered my soule from death: mine eies 8
from teares, my feete from sliding.

i I wil ende- † I i wil please our Lord in the countrie of the liuing. 9
uore to please God, in the congregation of those that liue here in grace, and in heauen in
glorie.

PSALME CXV.

Thanks-
geuing for
our Redemer.
the 5. key.

*A iust man acknowledging that spiritual life beginneth by faith, and by
publique profession therof, 4. gratefully accepteth of Christs Redemption,
5. dedicateth his life, and al he bath to Gods seruice.*

Alleluia.

This in the
Hebrew is
ioyned to the
next Psalme
before.

I a beleued, b for which cause I spake: but I c was hum- 1
bled exceedingly.

a I beleued that God would helpe me: b. therefore I freely professed that I
trusted in him. For then in dede faith is perfect, when we confesse with mouth,
that which we beleue in hart: c I was vehemently afflicted in tribulations.

† I said



2 † I said *d* in mine excelle: Euerie man is a lyer.

d In the middes of my great affliction I professed, that al mans helpe is vaine, false, deceipful, and defective, and therefore our trust must be in God only.

3 † What *e* shal I render to our Lord, for al thinges that he
f hath rendred to me?

e. f Considering that God hath not only geuen, and bestowed manie great benefites vpon me, and al mankind, but also hath rendered good for euil, mercie for our sinnes, we hauing rendered euil for good: what now shal I render, sayth a true penitent, for al that he hath thus rendered to me, deseruing so euil?

4 † I *g* wil take the chalice of saluation: and *h* I wil inuocat
the name of our Lord.

g Seing I am not able to render anie thing worthie of Gods fauoure to me, yet I wil do that I can: I wil gratefully accept his great benefite. the cuppe of Christs passion, which he drunke for mankind, *h* and wil praile, and cal vpon his name.

5 † I wil *i* render my vowes to our Lord *k* before al his

6 people: † *l* precious in the sight of our Lord is the death of
his Sainctes.

i I wil pay voluntarie vowes, *k* for Gods glorie, and edification of others. *l* yea I wil offer my life, and suffer death, when Gods glorie shal require it, in whose sight, the death of Sainctes is precious, and most highly esteemed.

7 † O Lord because *m* I am thy seruant: I am thy seruant, and
n the sonne of thy handmaide.

m Alwayes vnderstood, that such as suffer persecution, be in good state of their soules, the true seruantes of God, *n* the children of the Church his handmaide.

8 Thou hast *o* broken my bondes: † I wil sacrifice to thee the *p* Delivered
hoast of praise, and I wil inuocate the name of our Lord. *q* me from cap-

9 † I wil render my vowes to our Lord in the sight of al his *r* tivity of.

10 people: † in the courtes of the house of our Lord, in the *s* sinne.
middes of *p* thee o Ierusalem. *t* In the Church of the faithfull.

PSALME CXVI.

*Gods mercie is largely extended to al Gentiles by Christ, and his promise
which is performed to the Iewes.*

The Church of
Christ in all na-
tions.
the 6. key.

Alleluia.

Rom. 15.
v. 11.

1 **P**RAISE our Lord *a* al ye Gentiles: prayse him *b* al ye
peoples.

a Not only some, but al nations of the Gentiles: *b* and al Iewes, (Christs Redemption being abundantly sufficient for al) are invited to praise God.

2 † Because *c* his mercie is confirmed vpon vs: and his *d* truth
remaineth for euer.

c Because he hath multiplied his mercie to vs Gentiles, to vyhom he made no promise: *d* and most truly performed his promise made to the Iewes,



PSALME CXVII.

Christ benefi- *Faithful people collected in the Church of Christ, exhort each other to*
cial Mysteries *render thanks to God, for their deliuerie from spiritual and temporal*
are celebrated *tribulations. 16. The Laitie demand participation of Christs Mysteries,*
by his Church. *promising to serue him duly: 25. Which the Pastors freely impart, and*
the 6. key. *together with the people, solemnely celebrate Gods praise.*

Alleluia.

CONFESSE ye to our Lord because he is a good : be- 1
cause b his mercie is for euer.

*Psal. 105.
106. 135.*

a Let vs praise God, for his goodnes, in making vs of nothing, geuing vs manie benefites, 106. 135.
b and remitting our sinnes.

† Let Israel c now say that he is good : that his mercie is for 2
euer.

c Let the Church of the new testament especially confesse his goodnes, which hath receiued
more mercie and grace.

† Let the house of Aaron d now say : that his mercie is for 3
euer.

d Let al the Clergie praise God now in the time of more grace, and of greater spiritual
functions.

† Let them now say e which feare our Lord : that his mercie 4
is for euer.

e Yea let the Whole bodie of the Church, al that feare, and serue God praise his mercie.

† From f tribulation I inuocated our Lord : and our Lord 5.

f As wel spi- heard me in largenes.

ritual as tem- † Our Lord is my helper : I wil not feare what man can doe 6
poral. to me.

† Our Lord is my helper : and I wil looke ouer mine e- 7
nemies.

† It is good to hope in our Lord, rather then to hope in 8
man.

† It is good to hope in our Lord, rather then to hope in 9
princes.

† g Al nations haue compassed me : and in the name of our 10
Lord am I h reuenged on them.

g Though innumerable oppose, and endeuour to hurt me (saith the Church, or anie iust
person) h yet by Gods powere, not by myn owne, I am defended, and they punished, and so
the iust hath the victorie, and triumpheth,

† Compassing they haue compassed me : and in the name of 11.
our Lord I was reuenged on them.

† They



12 † They compassed me as *i* bees, and were inflamed as *k* fyre in thornes: and in the name of our Lord I was reuenged on them.

i In great troopes, and furie, & vvith sharpe though shorte force, and vvith special noyse, to terrifie me, but in God I ouercame al.

13 † Being thrust / I was ouerturned to sal: and our Lord *m* receiued me.

m I vvvas sometimes by vehemencie of tentation, declining to sinne: *m* but Gods grace assisted and strengthened me.

14 † Our Lord is my strength, and my prayse: and he is made my saluation.

15 The voice of exultation, and of saluation in the tabernacles of the iust.

16 † The right hand of our Lord hath wrought strength: the right hand of our Lord hath exalted me, *n* the right hand of our Lord hath wrought strength.

n The same vvord [right hand] thrise mentioned, signifieth the B. Trinitie. Also [Our Lord] signifying Christ in his humanitie the chief instrument of God, is here often repeted, to signifie the singular efficacie therof.

17 † I shal not die, but shal liue: and I wil tel the workes of our Lord.

18 † Our Lord *o* chastising hath chastised me: and *p* to death he hath not deliuered me.

o God chastiseth his children, *p* because he vvould not that they should dye eternally. So he punisheth as a father, not as an enemie.

19 † *q* Open ye the gates of iustice to me, being entred into them

20 I wil confesse to our Lord: † this is the gate of our Lord, the iust shal enter into it.

q The Prophet nowv speaketh in the person of iust soules, requiring spiritual doctrine, and foode, *r* and promising to serue God.

21 † I wil confesse to thee because thou hast heard me: and art become my saluation.

22 † *f* The stone, which the builders reiected: the same is made into the head of the corner.

f An euident prophecie of Christ vttered by the Royal Psalmist, and nowv confessed by euerie Christian, that our Sauour reiected by the Iewes, is neuertheles the builder of his Church, by ioyning the two peoples of Iewes and Gentiles, as two vvalles into one house.

23 † This was done by our Lord: and it is meruelous id our eies.

24 † This *r* is the day, which our Lord made: let vs reioice, and be glad therein.

r God ordayed this acceptable time of grace.

25 † *v* O Lord saue me, *o* Lord geue good successe: Blessed be he that cometh in the name of our Lord.

Mat. 23.

Luc. 10.

Act. 4.

Rom. 9.

1. Pet. 2.

v The tongue of the Hebrew children, vvhen Christ entered Ierusalem vvith palmes of triumph, and acclamations.

Cc 3

† We haue



† We haue blessed you of the house of our Lord: † our 16
Lord is God, and he hath geuen light to vs. 17

¶ The voice of Christ, and his Apostles and other Clergie blessing the people as they desire.
Appoint a solemne day with x thicke bowes, euen to y the
horne of the altar.

x This was fulfilled when Christ was brought with bowes of palme, and other signes of
triumph, from Bethania, y through the whole citie, euen into the Temple and vnto the Altar:
Mat. 21.

† Thou art my God, and I wil confesse to thee: thou art my 18
God, and I wil exalt thee.

I wil confesse to thee because thou hast heard me: and art be-
come my saluation.

z Our first,
chise, and
final dutie is
to praise God.
v. 1. & vlc.

† c Confesse ye to our Lord because he is good: because his 19
mercies are for euer.

PSALME CXVIII.

Perfect iustice
is in keeping
Gods law.
the 7. key.

*A perpetual recommendation of the singular excellencie, absolute necessitie,
and eternal heauenlie profite of Gods law: with frequent aspirations to
perfection, hatred of sinne, loue of vertue, and feruent desire to rest in
God.*

GENERAL ANNOTATIONS Vpon this CXVIII. PSALME.

The obscuri-
tie of this
profound
Psalm appea-
reth not to the
vulgar rea-
der.

S. Augustin
deferred the
explication of
this Psalm.
Omitted to
discusse one
difficultie.

At last made
31. sermons
in explication
therof.

As this Psalm is the longest in the whole Psalter, so it seemeth to the ancient
Fathers most profound in sense. And so much the harder to be vnderstood,
because also the very hardnes therof lieth hidden, which in diuers other
Psalmes, and partes of holie Scripture, easily appeareth to the reader. But here
the wordes being clere, and the sense also plaine and easie in some pointes of
doctrine, yet the more diligence is imployed, the more difficultie is found in
searching the whole sense and meaning of euery word and sentence, with the
maner obserued in composing it, and the frequent repetition of the same or
like wordes, At which manerely considered caused that great Clerke, and light
of the Church S. Augustin, to omitte this Psalm, when he explicated al the
rest. And when at last he added also this, he wittingly omitted one special
difficultie, which he doubted not, to be coneyned in the maner of composing
it, not only by order of the Hebrew Alphabet, as diuers more Psalmes, and
some other partes of holie Scripture, but more artificially then anie other, the
first eight verses at beginning with the first letter Aleph, the next eight, with
the second letter Beth: and so to the last of the two and twentie letters. Of
which omission he yeldeth this only reason, because he found nothing (as he
humbly affirmeth) that might properly pertaine therunto. Confessing also
expressly that whensoever he applied his cogitations to expound the text it self,
it alwayes exceeded his habilitie. But finally to satisfie the often and earnest
request of his bretheren and freindes, trusting (as alwayes) in Gods special
helpe, he largely expoundeth it, in thirtie two distinct Sermons.

S. Ambrose



S. Ambrose also moued with like pietie, made two and twentie Sermons in exposition of this Psalme. Affirming in his Prologue, that amongst other Psalmes, especially this sheweth how great a master king David was of moral good life. For al moral doctrine, being of his owne nature swete, yet most delighteth the eares, and gently toucheth the minde, being vitered, as here it is, with pleasantnes of verse, and sweetenes of tongue. Againe whereas this Royal Prophet in manie places of this booke, powreth out sentences of moral psalmes or tongues, as bright starres, that shine and glister to al the world, here most excellently he produceth a more singular mirrhor, as the sunne, of full light, burning with meridian heate. And for the profite of al, the better to draw our attentions, to lerne that we may, though we can not attaine to al that we wrould, he disposed this Psalme through al the Alphabet: that as children beginning with the first letters, make entrance to further knowlege; so by the same beginniges we should lay the first foundation, and therupon procede in our spiritual building, towards perfection in good life, the true seruice of God. VVhich is yet further insinuated (as the same Doctor teacheth) by the eight verses continually beginning with the same letter, and so other eight in order through the vvhole Alphabet, to signifie that after seven dayes trauel in this temporal life, we may come to that vnitie, vvhich we expect in the eight day of resurrection, vvhich we hope to rise reuiued in our Lord Iesus, in newnes of eternal life.

Lickervise S. Basil in the Argument of this Psalme admonisheth, that vvhetheras holie David, according to diuers states, vvhich he passed, vvvrote diuers Psalmes: as vvhhen he fled from his enemies, vvhhen he lamented his distresses, mourned in pensiuenes, enioyed peace and comfote, ranne a right course of vertue, fel from God by sinne, & againe returning obserued Gods lawes; in this one Psalme he comprehendeth al his prayers made to God at sundrie times, & here proposeth the same, as a certaine profitable moral doctrine, to al sortes and states of men. Neither doth he pretermite doctrinal pointes of faith, but interposeth them also with moral documents, in such sorte, that this one Psalme may suffice to teach the vvell disposed, how to attaine to perfection in vertue, to sturre vp the slouthful vnto diligent care of their soules, to recreate the desolate with spiritual consolations, & briefly it administereth al kinde of medicine, to the diuers passions of mortal men:

For the like iudgements of other Fathers we remitte the lerned reader, to S. Hilarie, Theodoret, Prosper, Ambrosius, Cassiodorus, Beda, Enthyimius and others, but can not wel omitte a brief instruction of S. Ierom. VVho in his Epistle to Paula Vrbica: not only sheweth the interpretation of the two and twentie letters, but also explicateth their sense in this place, by connecting them into certaine shorte sentences, in this maner.

Aleph	Beth	Gimel	Daleth;	S. Ieroms interpretation, and ex- plication of the Hebrew Alphabet.
Doctrina	Domus	Plenitudo	Tabularum;	
Doctrine.	Of the house	Fulnesse	Of tables;	
VVhich is the first connexion, signifying that the doctrine of the house, that is, the Church of God, is found in the fulnes of diuine bookes.				
The second connexion is:				
He	Vau	Zain	Heth.	
Ista	Et	Hec	Vita.	
This thing	And	This.	Life.	

The



The third connexion is:

Teth	Iod.
Bonum	Principium,
Good	Beginning,

Idem
Proam.
laments.

Albeit we now could know al thinges which are written, yet we know but in part, and in part we prophetic: for we see now by a glasse, in a darke sort, but when we shal be worthe to be with Christ, and shal be like to Angels, then doctrine of bookes shal cease, and then we shal see face to face: the * Good Beginning, euen as he is.

1. Cor. 13.

* God in himself.

The fourth connexion is:

Caph	Lamed
Manus	Disciplinæ, siue cordis.
The hande	Of discipline, or of hart.

The handes are vnderstood in worke, hart and discipline are vnderstood in sense or meaning, because we can not rightly doe anie thing, vntill we first know what thinges are to be donne.

The fift connexion is:

Mem	Nun	Samech:
Ex iphis,	Sempiternum	Ad uotum:
Of them	Everlasting	Helpe:

This needeth not explication, for it is manifest as the light, that from Scriptures are eternal helpes.

The sixt connexion is:

Ain,	Phe	Sade.
Fons, siue Oculus,	Oris	Iustitiæ.
Fountaine, or Eye	Of the mouth	Of iustice,

According to that which we haue expounded in the fourth connexion: that dedes and intention must concur.

The seuenth connexion which is last, in which number of seven is also mystical vnderstanding:

Coph	Res	Shin,	Tau.
Vocatio,	Capitis,	Dentium	Signa.
Vocation	Of the head,	Of teeth	Signes.

Distinct voice is produced by the teeth, & in these signes we come to the Head of al, which is Christ, by whom we haue access to the euerglasting kingdom.

Or thus (not transposing the wordes) By vocation of Christ the Head, through distinct voice of signes (for wordes are signes the using the mind) we are conducted to the eternal kingdom, the happines which al men desire.

What I pray thee (saith this hol e Doctor) is more sacred then this mystrie, what more pleasant then this delight? What meate, & what honey are sweeter, then to know Gods wisdom, to enter into his secreete closet: to beholde the sense of our Creator, and to teach the wordes of thy Lord God, full of spiritual wisdom, which are derided by the wise of this world.

Gods law especially commended in this Psalme. 14 Synonyma signifying the law of God.

We must also aduertise the reader, of the like discourses of ancient Fathers (ouer long to be here recited) concerning the manifold high praises of Gods Law coneyned in this Psalme, with frequent repetitiõ of certaine Synonyma wordes signifying the same thing, in al sortene, to witte: The Law of God, his Vayes, Testimonies, Commandments, Precepts, Statutes, Iustificatiõs, Iudgements, Iustice, Equitie, Veritie, & Wordes Speeches, & Sermons: of which there is commonly one in euery verse, and sometimes two or three in the same verse. But our English tongue hardly sufficing rightly to distinguish the three last,



last, which in latin are Verba, Eloquia, Sermones, we translate VVORDS only, adding in the margen, Eloquia, and Sermones, when they occurre.

Leauing therefore larger commentaries to others, we shal prosecute our wonted maner of brieft glosses. Only here premonishing the diligent readers, especially Clergimen (our selues and our brethren) who euerie day sing or read this whole Psalme in the Canonical houres, to obserue two particular pointes of Christian doctrine, euidently proved by manie places of this Psalme. The one against the Pelagians heresie, denying the necessitie of Gods special grace in meritorious workes. For the Psalmist often here inculcaterh mans insufficiencie, that of himselfe, and by natural forces, he can not kepe the commandments of God, but needeth alwayes the particular grace of God, as vvel to beleue in him, to repent for sinnes, and to beginne good workes; as to procede, and perseuere in good state to the end. The other against the heresie of our time, denying merite by grace & freewil. For here it is also manifest, that Gods grace maketh man able, to kepe his commandments, and by keeping them to become iust in this life, and so to merite eternal glorie. Sundrie other principal Articles of Christian Catholique Religion are likewise comprised in this one Psalme: but especially Moral doctrine.

Alleluja.

This title was added by the Septuagint, to admonish vs that this Psalme con- teyneth that singular ma- ner of praising God, signified by the two He- brevv vvordes Alleluja, as be fore. Psal 104.

Aleph.

Doctrine.

1 **B**LESSED *a* are *b* the immaculate in the way: which *c* walke in the law of our Lord.

a VVhereas *a*, without exception, desire to be happie and blessed; *b*. they are in dede happie (according to the perfectest happines of this life) that are immaculate: *c* and they are immaculate, that walke in the law of God. VVhere the holie Psalmist presupposeth, that some can and do kepe the law of God, and so are immaculate, and blessed in the vvay of this life.

2 † Blessed are they, *d* that search his testimonies: that *e* seeke after him with al their hart.

d Those that are immaculate, are againe blessed, by searching Gods testimonies, that is, his law testifying that the good shal be rewarded, and the vvicked punished, but searching these testimonies, vvholes one is contaminate vvith sinnes against Gods law, maketh not blessed: *e* neither doth euerie superficial careles search bring this blessing, but searching vvith true affection of the hart.

3 † For *f* they that worke iniquitie, haue not walked in his *g* waies.

f Contrariwise they that vvorke iniquitie are not blessed; *g* because they haue not vvalked in the vvayes of God, to vvite, not kept his commandments and law, vvich are the vvay to happines.

4 † Thou hast *h* very much commanded thy commandmentes to be kept.

h For mans ovne good, that he may come to true happines, God hath most seriously commanded vs to kepe his commandments, that is, to obserue his Law commanded by most sufferaine diuine authoritie.

l . l j

Dd

† Would



† Would God my waies i might be directed, to keepe thy 5
k iustifications.

i Therefore the faithful seruant of God, knowing his ovne insufficiencie, desireth that God by his grace vvil direct and strengthen him, & to keepe his law, called iustifications, because therby man is made iust.

† Then shal I / not be confounded, when I shal looke 6
thoroughly in al thy commandmentes.

i They shal be safe from eternal confusion, when they shal keepe not only part, but al thy commandmentes. because breach of: nie bringeth confusion.

† m I wil confesse to thee n in direction of hart: in that I haue ~7
lerned the o iudgements of thy iustice.

m So shal I praise thee, and render thanks, n with sincere not fayned affection, o for this great benefite, that I haue lerned, that thy law is according to most iust iudgement.

† p I wil keepe thy iustifications: q forsake me not wholly. 8

p I haue therefore a firme purpose, & do faithfully promise to keepe thy law, which maketh the keeper thereof iust. q Albeit thou suffer me sometimes to be in tribulation, or in rentation, yet li. 20.
forsake me not wholly. The Psalmist knew wel (saith S. Gregorie) that he might be profi 21. M.
tably leift a while, who prayed, that he should not be wholly forsaken.

Beth. House.

† Wherein a doth a yongman correct his way? b in keeping 9
thy * wordes.

a In this second Octonarie, as also in al the rest, the Holie Ghost by the prophets penne tea- * seem
cheth the meanes how to come to perfection & happines. Here by way of interrogation, as it nes.
were demanding how a yongman, that is euerie man prone to worldlie pleasure, & slow in Gods service, shal beginne to correct his course? b VVhen to the same Holie Ghost answereth, that he must keepe Gods law, called here his wordes. For al the wordes which God uttereth, are lawes to his seruants.

† c With my whole hart I haue sought after thee: d repel me 10
not from thy commandmentes.

c The Psalmist now speaketh in the person of perfect iust men, or of the whole Church in general. VVhose common spirite seeketh God intyrelly. d And considering that this perfect good wil is the gift of God, prayeth that he wil conserue the same, and not suffer it to be altered, or to erre from his commandmentes.

† e In my hart I haue hid thy * wordes: that I may not sinne 11 * clea
to thee.

e An other sincere profession of a resolute good purpose not to sinne.

† f Blessed art thou o Lord: g teach me thy iustifications. 12

f A grateful aspiration praising God. g. Againe the iust prayeth to be more and more instructed in iustifications: that which S. Iohn exhorteth vnto: He that is iust, let him yet be iustified. Apoc. 21.

† In my lippes, I haue pronounced al the h iudgementes of 13
thy mouth.

h Gods law is also called his Iudgementes, because sitting in iudgement he geueth sentence according to his Law.

† I am



14 † I am *i* delighted in the way of thy testimonies, as in al
riches.

15 † I *k* wil be exercised in thy commandmentes : and I wil
consider thy waies.

16 † I *l* wil meditate in thy iustifications: I wil not forget thy
wordes.

* sermo-
nel.

Gimel. Fulnes.

17 † Render *a* to thy seruant, *b* quicken me : *c* and I shal keepe
thy wordes.

* sermo-
nel.

a O Lord liberally geue me that which I here craue, *b* quicken me with spiritual life, thy
grace. *c* so I shal keepe thy law, which otherwise I can not.

18 † *d* Reuele mine eies: *e* and I shal consider the meruelous
thinges of thy law.

d Illuminate myn vnderstanding, by thy grace, *e* that I may be able to see the meruelous
great and iust reasons of thy law, instructing al, threatening the peruerse, encoureging the wel
disposed, punishing the wicked, rewarding the good, doing right to al.

19 † *f* I am a sejourner in the land, *g* hide not thy command-
mentes from me.

f I that haue but a smal time in this world, *g* desire to be instructed in thy law, what is therein
commanded.

20 † My soule hath coueted to desire thy iustifications, at al
time.

21 † Thou hast *b* rebuked the prowde: *i* cursed are they that
decline from thy commandmentes.

b I consider that thou *b* God, dost sharply reprove the proud contemners of thy command-
mentes: *i* laying curses vpon them for declining from thyn obedience.

22 † Take from me reproch, and contempt: because I haue
sought after thy testimonies.

23 † For *k* princes sate, and they spake against me: but *l* thy ser-
uant was exercised in thy iustifications.

k Though persecutors were very potent, *l* yet the faithful seruant of God persevered
in his seruice.

24 † For both *m* thy testimonies are my meditation: and *n* thy
iustifications my counsel.

m In time of persecution and temptation we must thincke and meditate, that Gods law iustifi-
eth eternal reward, or punishment, *n* and in our deliberation or consultation, we must con-
sider that keeping Gods law maketh iust: and consequently meriteth reward.

Daleth. Of Tables.

25 † My soule *a* hath cleaued to the pauement: *b* quicken me
according to thy word.

a This also is vnto the person of the iust, who is often brought to great distresse: as it
were, euen nere to death, *b* in which case he confidently prayeth to be relieved, according to
Gods word, law, and promise.



† I haue vttered my wayes, and thou hast heard me: teach me 26
thy iustifications.

† Instruct me the way of thy iustifications: and I shal be exer- 7
cised in thy meruelous workes.

† My soule e hath slumbered for tediousnes: d confirme me 28
in thy wordes.

e Being in so great anxietie that my minde is almost distracted, or overcome, d I cal to thee o
God, that thou wilt conserue me, that I shal kepe thy law, vttered by thy vvordes.

† e Remoue from me the way of iniquitie: and according to 29
thy law, f haue mercie on me.

e Protect me that I fall not to iniquitie. f And of thy mercie conserue me in state of grace.

† I haue chosen the way of truth: I haue not forgotten thy 30
iudgements.

† I haue cleaued to thy testimonies o Lord: g do not con- 31
found me.

g Suffer me not to be confounded.

† h I ranne the way of thy commandments: i when thou 32
didst dilate my hart.

h Man is able, and doth runne in the right vvay of Gods commandments, i yet not of himselfe,
but vvhen God repleaseth his hart vvith grace.

He.

This thing.

a Set me a law o Lord the way of thy iustifications: and I wil 33
seeke after it alwayes.

a Impresse o God thy law in myn affection, make me to loue it, and to desire to be iustified,
b so that I hartely and alwayes seeke it.

† c Geue me vnderstanding, d and I wil search thy law: and 34
I wil keepe it vvith my whole hart.

c After thou hast geuen me a desire to kepe thy law, geue me also vnderstanding. d then shal
I fruitfully search it. For this is the right order (as before in the first and second verses) first
to loue Gods law, to be iustified, and to become immaculate; and then to search to know
the law, and so it is more easily lerned.

† e Conduct me into the path of thy commandments: f be- 35
cause I would it.

e Gods grace first draweth and leadeth, f then sincerely inflamed vvith desire effectually
concurreth.

† g Incline my hart into thy testimonies: and h not into 36
auarice.

g Till the Prophet inculcate the necessitie of Gods grace, as vvell to make vs desire that is
good, h as to see from euill.

† i Turne away mine eies that they see not vanitie: k in thy 37
way quicken me.

i It is necessarie also to pray that God vvil take avvay occasions, vvich might moue to sinne:
(and still to grant his helping grace in progresse of vertue.

† l Establish



** eloquiū* 38 † I Establish thy * word to thy seruant, in thy feare.

1 *Againe the iust prayeth for confirmation in grace, to be established in the feare of God.*

39 † m Take away my reproch, which I haue feared: n because thy iudgements are pleasant.

m To be deliuered also from al the effectes of former finnes, n for sinne is therefore reprochful and odious, because it is contrarie to Gods law, and true iudgements, which are most pleasant.

40 † Behold I haue coueted thy commandments: in thine equitie o quicken me.

o Being thus affected with desire to kepe the commandments, the soule prayeth to be still quickned, more and more with good spirit, and so to perseuere to the end.

Vau. And.

41 † And a let thy mercie come vpon me o Lord: b thy saluation according to thy * word.

** eloquiū*

a Againe considering that without Gods grace preuenting, man can not do anie good thing, the prophet reneweth his prayer, requesting Gods mercie, b and his helpe freely promised to, al that aske it.

42 † And c I shal answer a word to them that vpbrayde me:

** sermonibus.*

d because I haue hoped in thy * wordes.

c VVherewith being assisted and strenghtned, he that before was weake wil boldly answer al calumniators, that reprochfully say: God wil not helpe him: d that in dede he hath not in vaine trusted in Gods promised helpe.

43 † And e take not away out of my mouth the word of truth utterly: f because I haue much hoped in thy iudgements.

e He also prayeth, though he be sometimes fearful, that God wil not suffer him wholly to omitte manifest profession of faith and true religion, f being by thy former grace I haue already reposed my trust in thy promises, made to them that are resolu'd to kepe thy law.

44 † And g I wil keepe thy law alwayes: for euer, and for euer and euer.

g For I do firmly purpose euer and alwayes to kepe thy law.

45 † And h I walked in largenesse: i because I haue sought after thy commandments.

h In this I haue had great ioy and comfote of mind: i because I did in dede seeke after thy commandments, which is specially vntied (as also the three next verses) in the person of those, that are in trial of persecution for their faith:

46 † And k I spake of thy testimonies in the sight of kinges: and was not confounded.

k VVho boldly in time of persecution, euen before persecuting Kinges and Emperors, professe Christs true Religion. Verified in innumerable glorious Martyrs, yea also of the fraile sexe, in S. Catharin, S. Cecillie, S. Lucie, S. Margarete, S. VVenefrede, S. Virgula, and her felowes, and manie more, most constantly answering al wordes of reproch objected, as if it were a base or contemtable thing to be Christians, to be Catholiques, to be Papistes. No, al these and the like, are honorable and glorious titles, importing the true seruice of Christ; in vntie of the Catholique Church, and spiritual participation with the visible head therof, Christs Vicar in earth.

D d 3

† And



† And I meditated in thy commandments, which I loved. 47
I Such confessors as yet mortal, reioyce in that they have meditated in Gods commandments, which they have feruently loved.

† And *m* I haue lifted vp my handes to thy commandments, which I loved: and *n* I was exercised in thy justifications. 48

m Also shewed the same in external worke, not dissembling by silence, by word, nor fact. *n* euery way exercising Gods law, which maketh the obseruers iust.

Zain. This.

† Be *a* mindeful of thy word to thy seruant, wherein thou 49
 hast geuen me hope.

a That which God hath decreed, and promised, being in it selfe most certaine and assured, yet includeth the meanes, vtherby it shal be put in execution: and therefore the iust, his elect, do pray for the performance of his will.

† This hath comforted me in my humiliation: because *b* thy 50
 word hath quickened me.

b Expectation of thy promise hath geuen me corege. • eleg.

† The *c* crowd did vniustly exceedingly: *d* but I declined not 51
 from thy law.

c Provyde contemners of Gods law, haue euery way molested me, by detracting, deriding, calumniating, and violently persecuting me. *d* Al which I haue borne patiently, and not declined from thy law.

† I *e* haue bene mindful of thy iudgements from *f* euerlasting 52
 O Lord: *g* and was comforted.

e I remembred and considered thy iust punishments inflicted vpon the impious, *f* euen from the beginning of the world (both vpon the diuels, and wicked men) and that thou wilt exercise the like hereafter, *g* which consideration of thy iustice comforted me.

† *h* Faynting possessed me, because of sinners forsaking thy 53
 law.

h Otherwise if I had not sene thy iustice, my zeale against contemners of thy law, would haue killed me.

† *i* Thy justifications were songue by me, in the place of my 54
 peregrination.

i In this place of my peregrination from heauen, I am comforted by rememb'ing, celebrating, and singing thy iust commandments and lawes, which make thy seruant iust.

† I haue bene mindful in *k* the night of thy name O Lord: and 55
 haue kept thy law.

k In perscution, and in al tribulation, I kept thy law because I would not dishonour thy name:

† This was done to me: *l* because I sought after thy iustifications. 56

l And my tribulation especially fel vpon me, because I sought to be iustified by keeping thy law.

Heth.



Heth. Life.

57 † My *a* portion *o* Lord, I sayd to keepe thy law.

a The Prophet proceedeth speaking in the person of the iust tending to perfection, and saying: This is my happie choise, that I desire no other inheri- tance, nor possession, but to keepe Gods Law.

**eloquiū* 58 † *b* I besought thy face, with al my hart: haue mercie on me according to thy ** word*.

b And seeing this exceedeth my proper strength, I prayed God of his mercie to make me able to kepe it.

59 † I *c* thought vpon my wayes: and conuerted my feete vnto thy testimonies.

c Pondering my former actions, I turned my pathes to obserue more perfectly the Law, which God hath testified to be the right way.

60 † I *d* am prepared, and am not troubled: to keepe thy commandments.

d With promptnes of mind, and without hesitation I resolved to keepe the commandments.

61 † The *e* cordes of sinners haue wrapped me round about: and *f* I haue not forgotten thy law.

e The wicked laide cordes, nettes, or snares to intrappe, and hinder me, & but I kept thy law fresh in memorie.

62 † At *g* midnight I rose to confesse to thee; for the iudgements of thy iustification.

g That this is not vnderstood only mystically in time of affliction, but also literally and prophetically, that some special seruantes of God, should obserue a godlie profession of praying at midnight, the vvord [I rose] maketh it probable. S: Paul & Silas, either of a holie custome, or at least vpon special occasion (and such occasions vvere to them, and others frequent) prayed, and praised God at midnight. And now in the Church of Christ some religious men pray, and praise God continually at midnight, besides other houres, mentioned more distinctly v. 164.

63 † *h* I am partaker of al that feare thee: and that keepe thy commandments.

h A great benefite, and a singular consolation, that al true liuing members of Christ, are partakers of al the prayers, good workes, and merites, of the whole Church militant and triumphant. Vvhich in our Crede is called, The Communion of saines.

64 † The *i* earth *o* Lord is ful of thy mercie: & teach me thy iustifications.

i So great is the mercie of God, extended, communicated, and multiplied in the whole earth: & Instruct me, and direct me therefore *o* God, that I may lerne and obserue thy law, and so be iustified, and made participant of so great mercie.

Teth. Good.

65 † Thou hast *a* done bountie with thy seruant *o* Lord: *b* according to thy word.

a Deale very bountifully
b as thou didst promise.

† *c* Teach

= †



† e Teach me goodnesse, d and discipline, and e knowledge: 66
f because I haue beleued thy commandments.

e He that hath bountifully receiued grace at Gods hand, prayeth for more grace, that he may be beneficial to others in releuing the needie; d in instructing the ignorant, e in perswading to kepe the law of God: f because he hath lerned and beleueth the commandments, by which he is bound to loue, and haue care of his neighbour.

† Before I g was humbled I offended: h therfore haue I kept 67
thy *word.

*eloquiū.

g Before I was afflicted, I often fel into sinne: h but vexation gaue me understanding, therfore now I kepe thy law.

† Thou art good: and in thy goodnesse teach me thy insti- 68
fications.

† The iniquitie of i the proud is multiplied vpon me: k but 69
I in al my hart wil search thy commandments.

i Contemners of thy law haue endeouored to intangle me, k but I persist in keeping thy commandments. As before. v. 51. 61.

† Their hart is l crudded together as milke: m but I haue 70
meditated thy law.

l Though the wicked combine themselues together against me, m yet I consider, that it is necessarie to perseuer in thy law.

n A cleere comparison, that it is better to kepe Gods law, which bringeth life euertlasting, then to haue al the riches & kingdome of this world. † It is good for me that thou hast humbled me: that I may 71
learne thy iustifications.

† The law of thy mouth is n good vnto me, aboue thousands 72
of gold, and siluer.

Iod.

Beginning.

† Thy handes haue made me, and formed me: a geue me vn- 73
derstanding, and I wil learne thy commandmentes.

a God being our Creator, we may with confidence pray him to illuminate our mindes, that we may lerne what is his pleasure, and so endenour to fulfil it.

† They that feare thee b shal see me, & shal reioyce: because 74
I haue much hoped in thy wordes.

b Others that loue God wil be gladd to see me also serue him.

† c I know o Lord that thy iudgements are equitie: and in 75
thy truth thou hast humbled me. d.

c The iust being afflicted, and not seeing the particular cause thereof, yet knoweth and confesseth, that God doth it for most iust cause. d And therfore with patience prayeth for comfort, as foloweth:

† Let thy mercie be done to comfort me, according to thy 76
*word vnto thy seruant.

e who am almost dead in tribulation.

† Let thy commiserations come to me, and I e shal liue: be- 77
cause thy law is my meditation.

*eloquiū.

† Let



78 † Let the proude *f* be confounded, because they haue done vniustly toward me: but I wil be exercised in thy commandments.

f The iust also prayeth that the wicked may be ashamed, and conuerted, for so the hebreiv word here signifieth, though it is also lawful to desire the iust punishment of obstinate sinners.

79 † Let them *g* be conuerted to me that feare thee: and that know thy testimonies.

g He prayeth againe for conuersion of the wicked, and to haue peace with them.

80 † Let my hart be made immaculate in thy iustifications, that I be not confounded.

Caph. Hand, or Palme of the hand.

81 † My soule hath fainted for *a* thy saluation: and I haue much hoped in thy word.

a Manie iust of the old testament most seruently desired the coming of Christ our Sauour, as our Lord himselte testifieth, Mat. 13. v. 17. And now the iust desire his coming in glorie, 2. Tim. 4. v. 8.

eloquiu 82 † Myne eies haue fayled for thy ** word*, saying: *b* When wilt *b* Delayed thou comfort me? *b* hope afflicteth.

83 † Because I am made *c* as a bottel in the hoare frost: I haue not forgotten thy iustifications.

c As a leather bottel made of a beasts skinne, congeled with the frost, and after parched in smoke, so is the bodie of the iust mortified by diuers sortes of afflictions, made a new bottel fitte to receiue new wine, that is, perfect doctrine of Christian life, as of fasting, and other austeritie, wherof our Sauour speaketh, Mat. 9. v. 17.

84 † How manie are *d* the daies of thy seruant: when wilt thou doe iudgement on them that persecute me?

d Such is mans infirmitie, yea of the iust, that he apprehendeth tribulations to be very long, and therefore desireth consummation; and that without sinne, so he stil submitte his wil to Gods wil.

85 † The vniust haue told me *e* fables: but not as thy law.

e Frivolous idle tales, which are not according to Gods law.

86 † Al thy commandmentes are truth: they haue vniustly persecuted me, helpe me.

87 † They haue welnere *f* made an end of me in the earth: but I haue not forsaken thy commandments.

f I was in great danger, but am not

88 † According to *g* thy mercie quicken me: and I shal keepe the testimonies of thy mouth.

overthrowne. *g* And by thy merciful grace shal persist.

Lamed.

Discipline.

89 † For euer Lord *a* thy word is permanent in heauen.

a The praise of Gods workes; which are firme and parmanent in the order, wherin he set them.

90 † Thy truth in generation and generation: thou hast founded the earth, and it is permanent.

E

† By the



b Althinger, *†* By thy ordinance the day continueth: because *b* al thinges 91
of this world, serue thee.
† c But that thy law is my meditation: I had then *d* perhaps 92
do Gods wil. *†* perished in my humiliation.

c Man, except he meditate Gods law, and thereby be holden vp, is in danger, *d* perhaps in
exertiation to perish eternally. For he can neuer rise out of mortal sinne, by his owne
powre, and althould perill. *f* Gods mercie did not spare some, and geue them new effectual
grace to repent.

† I wil not forget thy iustifications for euer: because in them 93
thou hast quickned me.

† I am thine, saue me: because *e* I haue sought out thy iusti- 94
fications.

c *Alwayes vnderstood, that Gods grace preuented, els no man can seeke to obserue the
commandments.*

† Sinners haue expected me to destroy me: I vnderstood thy 95
testimonies.

† f Of al consummation I haue sene the end: *g* thy com- 96
mandment is exceeding large.

f Al worldlie thinges haue their consummation and end: *g* Gods commandment continueth
euer. For we are perpetually bound, to loue and serue God: to loue our neighbours, yea and
enimies. The reward also for keeping Gods commandments, & punishment for breaking them,
are eternal without end.

Mem.

Of them.

† a How haue I loued thy law O Lord! al the day it is my me- 97
ditation.

a It is meruel to a perfect iust man, that he hath so much loued, and obserued Gods law.
By acknowledging wherof, he yeldeth praise and thanks to God, whose gift it is.

† b About mine enemies thou hast made me wise by thy com- 98
mandment: because it is to me for euer.

b The fruites of obseruing Gods law are manie and great. Amongst others, it maketh
the obseruer, wiser then his enemies.

† About *c* al that taught me haue I vnderstood: because thy 99
testimonies are my meditation.

c It maketh the obseruer wiser, then his temporal maisters, that taught him, to wit, then those
that teach well, and do not performe the same.

d Yarger in *†* About *d* ancientes haue I vnderstood: because I haue sought 100
yeares hat thy commandments.

† I haue staied my feete from al euil way: that I may keepe thy 101
commandments, pre wordes.

† I haue not declined from thy iudgements: because thou hast 102
wiler then set me a law.
the more an-
cient that keepe them not.

† e How



* *elegia* 103 † *a* How sweete are thy * wordes to my iawes, more then
honie to my mouth!

c *Another fruit is the sweetness, which the iust feeleth in his owne soule.*

By thy commandments I haue vnderstood: therefore haue
I *f* hated al the way of iniquitie. *f* It brideth
also iust ha-
red to sinne.

Nun.

Euerlasting.

105 † *a* Thy word is a lampe to my feete, and a light to my pathes.

a *The word or law of God declared by Prophets, Pastors, or other Preachers is the ordi-
nary means for others to learne, how to direct their wayes, and actions.*

106 † I *b* sware, and haue determined to keepe the iudgements
of thy iustice.

b *Such profession Gods people made in the old law, in Circumcision, or at other times:
Christians make it in Baptisme.*

207 † I am *c* humbled exceedingly o Lord: quicken me according
to thy word.

c *All that wil liue godly in Christ Iesus, shal suffer persecution. 2. Tim. 3. v. 12.*

108 † The *d* voluntaries of my mouth make acceptable o Lord:
and teach me thy iudgementes.

d *Besides the commandments, the iust also offer voluntarie workes of supererogation,
acceptable to God.*

109 † My *e* soule is in my handes alwaies: and I haue not forgot-
ten thy law.

e *By this Hebrew prouerb is signified, that a iust mans temporal life is in continual danger,
as the thing that is in ones hand, is ready to be laid by, put out of his hand, or to be by and
by disposed of, or may forthwith fall from his hand.*

110 † Sinners laid a snare for me: and I haue not erred from thy
commandments.

111 † For inheritance I haue purchased thy testimonies for euer:
because they are the ioy of my hart.

112 † I haue inclined my hart to doe thy iustifications for euer,
f for reward.

f *A most euident place, that the keeping of Gods commandments merite reward, and are
rightly obserued in respect of reward.*

Samech.

Helpe.

113 † I haue *a* hated the vniust: and I haue *b* loued thy law.

a *Not onie mortal man is to be hated, in his person, but his iniquitie, by which he is an eni-
mie to Gods law, b which euerie iust man loveth.*

114 † Thou art my helper, and protectour: and vpon thy word
I haue much hoped.

Ec 2

† *c* Depart

† *c* Depart from me ye malignant: and I wil search the commandmentes of my God.

c Whosoever wil seriously and securely search the law of God, must auoide the conuersation of euil men.

† *d* Receiue me according to thy word, *e* and I shal liue: 116 **eloquiū*
and *f* confound me not of myn expectation.

d A general and very hite prayer, vhen we addre ourselues by a firme resolution to serue God, beseeching him to receiue vs into his protection: *e* vtherby spiritual life is conserued: *f* which we pray vwith great confidence, because he hath promised to heare those that seeke, aske, and knocke at the dore of his grace.

† *g* I helpe me, and I shal be saued: and I wil meditate in thy iustifications alwayes.

g VVe must pray also that he suffer vs not to be confounded, or made frustrate of the reppard which we expect; for hope confoundeth not, if charitie be poured in our hattes, by the Holie Ghost, which is geuen vs. Rom. 5. 5.

† Thou hast *b* despised al that reuolt from thy iudgementes: 118
i because their cogitation is vniust.

b God reiecteth sinners: so long as they thincke perversly: that is, until by his grace, some returne to a better mind, which of themselves they can neuer do.

† Al the sinners of the earth I *k* haue reputed preuaricatours: 119
therfore haue I loued thy testimonies.

k As God accounteth of sinners, so the iust also esteemeth them, conforming his iudgement to Gods.

† I Pearse my flesh with thy scare: for I am afraid of thy iudgementes. 120

I Seruile feare is profitable as this place maketh euident: though perfect charitie afterwards succeeding, expelleth that feare, and moueth to do vvel for the loue of God, not for feare of punishment. 1. Ioan. 4.

Ain. A fountaine, or an eye.

† I *a* haue done iudgement and iustice: *b* deliuer me not to them that calumniat me. 121

a The iust againe in seruent zeale, not arrogantly, but confidently professing his innocencie, *b* prayeth to be defended from calumniators.

† Receiue thy seruant *c* vnto good: let not the prowde calumniat me. 122

c Grant therfore o God the good, and lawfull request which I demand.

† Mine eies haue fayled. *d* after thy saluation: and for the word of thy iustice. 123 **eloquiū*

d By long expelling to be deliuered, and saued from tribulation.

† Doe with thy seruant according to thy mercie: and teachet me thy iustifications. 124

† I am thy seruant: geue me vnder standing, that I may know thy testimonies. 125

† *e* It



126 † e It is time to doe o Lord : f they haue dissipated thy law.

e It is time, and high time, saith seruent zele of the iust man, that God deliuer the innocent: f when the vicked haue not only persecuted the good, but haue also contemptuously made hooke of Gods law, and true religion.

127 † g Therefore haue I loued thy commandementes, aboue gold and topazius :

g For this zele of Gods law so despised, and disputed, the iust more and more loueth, that which the vicked so deadly hate.

128 b † Therefore was I directed to al thy commandements : i al wicked way I haue hated.

b Euen by the mortal hate of the vicked I saw, that Gods law is most excellent, and therefore add.cted my selfe so much the more to loue it, and to hate al vicked vrays.

Phe. Mouth.

129 † Thy a testimonies are meruelous : b therefore hath my soule searched them.

a Gods meruelous powre and wisdom, testified by his vvorkes and commandments, b vvorthely inuite iust soules, to meditate and contemplate the same.

* Sermon. 130 † The c declaration of thy * wordes doth illuminate : and geueth vnderstanding to litle ones.

c First entrance into knowlege of holie Scripture, illuminateth the vnderstanding of the humble, wherby they procede to know more.

131 † I d opened my mouth, and drew breath : because I desired thy commandments.

d By this Metaphor, of gaping, or vvide opening the mouth, and drawing breath, the Prophet describeth the great desire of the iust, to know and kepe Gods commandments.

132 † Looke vpon me, and haue mercie on me, according to e the iudgement of them that loue thy name.

e According to thy accustomed equitie, in shewing mercie to them that loue thy name.

* Requie. 133 † Direct my steppes according to thy * Word : and let not anie iniustice haue domination ouer me.

134 † Redeme me from the calumnies of men : that I may kepe thy commandementes.

135 † Illuminate f thy face vpon thy seruant : and teach me thy iustifications.

f Let thy diuine Maieestic looke vpon me with fauorable countenance.

136 † g Mine eyes haue gushed forth issues of waters : because they haue not kept thy law.

g True repentance consisteth not only in purpose to auoide sinne hereafter, which in dede is first required, but also in sorow and lamentation for sinnes past.

Sade.

Iustice.

137 † Thou art iust o Lord : and a thy iudgement is right.

a God being essentially iust of himselfe, maketh men iust according to right iudgement, by geuing them grace of mercie, wherewith they cooperating, are iust by iustice in dede inherent in their

Ec 3



in their soules. not by imputation only: for it were not right iudgement to impute, or account man iust, vvhich is not so in dede.

† Thou hast commanded *b* iustice thy testimonies: and thy *138*
veritie exceedingly.

b The same is more confirmed, by these three synonima, Iustice, Testimonies, Veritie, signifying the law of God, most earnestly commanded.

† My Zele hath made me to pine away: because mine enemies *139*
haue forgotten thy wordes.

e Gods law
is as pure as
anie thing
purged by
fire.

† Thy * word is *c* fired exceedingly: and thy seruant hath *140* * eloquia
loued it.

† I am *d* a yongman, and contemned: I *e* haue not forgot- *141*
ten thy iustifications.

d A iust man is often iudged ignorant, immature, vnexperienced, by the vworldlie wise; *e* but in dede is wise, in that he forgetteth not to kepe the law, vvhich maketh him iust.

† Thy iustice, is iustice for euer: and thy law is veritie. *142*

† Tribulation, and distresse haue found me: thy command- *143*
ments are my meditation.

† Thy testimonies are equitie for euer *f* geue me vnderstan- *144*
ding, and I shal liue.

f Having professed the necessitie of perfect iustice, he concludeth this Oetionarie, praying to be illuminated in his vnderstanding, that so he may attaine iustice, and liue therby.

Coph.

Vocation.

e Most seri-
ous and ser-
uent inunca-
tion of God
for his grace,
is necessarie,
to the fulfil-
ling of his
law.

† I *e* haue cried in my whole hart, heare me o Lord: I wil *145*
seeke after thy iustifications.

† I haue cried to thee, saue me: that I may keepe thy com- *146*
mandmentes.

† I haue preuented in *b* maturitie, and *c* haue cried: because *147*
I hoped much in thy wordes.

b I haue preuented the mature, and ordinarie tize of the night, and haue
prayed *c* very attentiuely.

† Mine cies *d* haue preuented early vnto thee: that I might *148*
meditate thy * wordes.

d Again in the morning I haue preuented the accustomed time of prayer.

† Heare my voice according to thy mercie o Lord: and accor- *149*
ding to *e* thy iudgement quicken me.

e According
to thy accu-
stomed maner
of shewing
mercie, shew
it me, that
therby I may
liue.

† They that persecute me haue approached to iniquitie: but *150*
from thy law they are made far of.

† Thou art *f* nigh o Lord: and al thy wayes are truth. *151*

f God is alwayes readie to heare al that sincerely innocate him.

† *g* From the beginning I knewe of thy testimonies: that *152*
thou hast sounded them for euer.

g Gods law is the same in substance from the beginning of the world, and wil be for euer.

Res.



Res. Head.

153 † See *a* my humiliation, and deliuer me: because I haue not forgotten thy law. *a* Another prayer of the iust in affliction.

**elegia* 154 † Iudge my iudgement, & redeme me: for thy ** word* *b* quicken thou me. *b* Conserue me in thy grace.

155 † Saluation is far from sinners: because they haue not sought after thy iustifications.

156 † Thy mercies are manie *o* Lord: *c* according to thy iudgement quicken me. *c* As before v. 149.

157 † There are manie that persecute me, and afflict me: I haue not declined from thy testimonies.

158 † I saw the preuaricatours, and I pyned away: because they kept not thy ** wordes*.

**elegia* 159 † *d* See that I haue loued thy commandmentes *o* Lord: in thy mercie quicken me. *d* Sincere profession of innocencie is no arrogancy.

160 The *e* beginning of thy wordes is truth: *f* al the iudgementes of thy iustice are for euer.

a Gods essential veritie is the beginning from whence, as from the fountaine al other trutthes are deriued: *f* And al commandments proceeding from this first truth, are for euer immutable.

Sin. Tooth.

161 † Princes haue persecuted me *a* without cause: and my *b* hart hath bene afrayd of thy wordes.

a Potent wicked men persecute the godlie without cause, that is, without anie iust reason mouing them; & without the effect intended by them, which is to drawe Gods seruants from truth, and equitie: *b* whose hart being possessed with the true feare of God, they persist in keeping Gods commandments.

**elegia* 162 † I *e* wil reioyce at thy ** wordes*: as he that findeth manie spoyles.

e Yea they also reioyce in keeping the commandments, with such difficultie, as those doe, that gaining the victorie ouer their enemies, carie away great and rich spoyles.

163 † I haue hated iniquitie, and abhorred it: but thy law I haue loued.

164 † *d* Seuentimes in the day I haue sayd prayse to thee, for the iudgements of thy iustice.

d Euerie day the iust praise God often, signified by the number of seuen.

From hence also the Chutch of Christ tooke example to institute the seuen Canonical Houres, which is the ordinatie Ecclesiastical Office; consisting, as S. Isidorus, and manie other Fathers testifie, of Hymnes, Psalmes, Canticles, Antiphones, Lessoes, Responsories, & other Prayers & Praises, distributed into distinct times, beginning in the night, vtherof that part is called the Nocturne (one or three according to the diuersitie of the Office) and pertaineth to one or more of the foure Vigiles, into which souldiars diuide the vvhole night. VVhereto also the Laudes are added. Then Prime, in the morning. Afterward, the Third houre, Sixt, Ninth; and in the evening, Euen-songue, and Compline.

Against which most ancient and religious Constitution, especially against the

Institution of Canonical Houres by the Church.



This religious
institution
reprehended
by Drowſie
Heretikes.
Vigilantians.
VVicliſſits.
Lutherans.

Approved.
by S Beda.
S. Gregorie.
S. Auguſtin.

S. Ierom.

S. Baſil.

S. Cyprian.

S. Clement.

VVhy publike
prayer is con-
ſtituted at
theſe houres.

Not lawfull
to goe to
Church, nor
to pray with
Infidels.

Not with
Heretikes.

the part called Vigiles, or Nocturnes, certaine Heretikes repined, and cal-
luminated the Churches custome, as superfluous and vnfuctful to spiritual
worke, violating of Gods ordinance, who made the night for rest, and the day
for labour. For which cause they were called Nyctazontes, Somnicolosi,
Drowſy heretikes. As the same S. Iſidorus testifieth li. 1. c. 22. de Offic. Eccles.
S. Ierom Epist ad Riparium, noteth the same heresie in Vigilantius, calling him
Domitaneus, because he reprehended holie Vigiles, as if it were better to
ſleepe, then wake in time of Diuine ſeruiſe. VVielſe alſo raiſed vp the ſame
heresie, as witneſſeth Thomas VValdenſis. To 3. Tit. 3. c. 22. Laſtly Luther and
al his broode. But the holie obſeruation of Canonical Houres is proued, by
manie ancient Fathers to be altogether agreeable to the holie Scriptures, both of
the old and new Teſtament. So S. Beda. in 18. Luc. & li. 4. c. 7. Hiſt. Angl. S.
Gregorie the Great li. 3. Dialogi c. 14. S. Auguſtin (Ser. 55. de temp.) exhor-
ting the people to riſe early to the Vigiles (or Nocturnes) and in aniewiſe to
come to the Third houre, Sixt, and Ninth. Let none (ſaith he) withdraw
himſelfe from the holie vvorke, but vvhom either ſickneſs, or publique vilitie,
or perhaps ſome great neceſſitie holdeth backe. S. Ierom. Epist. 22. ad Euſtoch.
& in Epitaph. Paule. c. 10. maketh expreſſe menſion of the Third houre. Sixt,
Ninth, Morning, and Euening; alſo of Midnight, adding that no Religious is
ignorant that ſometimes they muſt riſe to Diuine ſeruiſe, twiſe, yea thrice in
the night. S. Baſil, in Regulis ſuſius diſput. ad Interrog. 37. & de Inſtit. Mona-
chorum. firſt ſheweth this ordinance to be agreeable to the holie Scriptures, and
namely to this place of the Pſalmiſt. S. Cyprian in ſine expoſit. Orat. Domini. af-
firmeth that beſides the three houres in vvhiſh Daniel and his ſelovves prayed,
the Church of Chriſt hath added more. And (as manie ſuppoſe) S. Clement li. 8.
Conſtitut. Apoſtol. c. 40. ſheweth the ſette Houres of prayers, and the reaſons
therof: Make your prayers Early in the morning, at the Third houre; Sixt,
Ninth; Euening, and at the Time of cocke crowing. Early geuing thanks be-
cauſe our Lord hath illuminated vs, the night being paſſed, & the day coming in;
the Third, becauſe that houre our Lord receiued Pilats ſentence; the Sixt houre,
becauſe then he was Crucified; the Ninth, becauſe al thinges were moued, when
our Lord was crucified, abhorring the audacitie of the wicked, & not bearing the
ignominie of our Lord; at Euening, geuing thanks, for that God hath geuen
vs the night for reſt of dayes labours: at the Cocke crowing, becauſe at that
time the coming of the day is denounced, to exerciſe the vvorkes of light, thus
S. Clement. Touching the diſtinct and ſette times of publique prayer, the con-
tinual praſtiſe by tradition teacheth, that Mattines vvith Laudes vvere ſaid in
the night, about the firſt Cocke crowing. Prime early in the morning. The other
partes in the day time: At euening Euenſongue, and laſt of al Compline. And
touching the place: If for the infidels (ſaith the ſame holie Father). there be
not acceſſe to the Church, the Biſhop muſt geather the Aſſembly at home,
that the godlie may not enter into the Church of the vvicked: for the place
doth not ſanctifie man, but man the place. VVherefore if the vvicked occupie
the place, that place is to be ſhunned, becauſe it is prophaned by them: for
as Priettes ſanctifie holie thinges, ſo the vvicked do contuminate them. If
neither at home, nor in the Church Aſſemblies can be celebrated, let euerie
one by himſelfe ſing, read, pray, or two or three be geathered together. For
vvhere two or three are geathered in my name (ſaith Chriſt) there am I, in
the middeſ of them. Let not the godlie pray with an heretike, no not at home.
For vvhat ſocietie is there of light vvith darkneſs?

Mat. 18
2. Cor. 6

† There



165 † There is e much peace to them, that loue thy law: & f there is no scandal to them.

e Amongst other benefites, it is a special commoditie, that those which perfectly loue Gods law, haue alwayes peace in their owne conscience: f and are neuer scandalized, that is, do not fall nor committe sinne, by any occasion whatsoever geuen them by others. For it is a general assured doctrine, that the perfect are not scandalized, because they are constant in verue, and not moued by any example, perswasion, prouocation, or other meanes to offend God: but only the weake and vnperfect are moued, and drawne to sinne by occasions geuen them, who otherwise would not haue sinned. Neither is he excused that falleth by such occasions, because he ought to be constant.

166 † I expected thy saluation o Lord: and haue loued thy commandmentes.

167 † My soule hath kept thy testimonies: and g hath loued them g *Not of seruile feare,*
exceedingly.

168 † I haue kept thy commandmentes, and thy testimonies: be- *but of true*
cause al my waies are in thy sight. *charitie &*

h *Because whatsoever I do is in thy sight, whom i wil in no case offend.* *filial loue.*

Tau: Signe.

169 † Let my petition approach in thy sight o Lord: according to thy word giue me b vnderstanding.

a In this last Oratione, and conclusion of this Psalme, the faithful seruant of God prayeth, b not for humane knowlege, or other temporal thinges, but to vnderstand Gods law.

170 † Let my request enter in thy sight: e according to thy word d deliuer me.

e Thou that hast promised to heare al that inuocate thee, d voutsaue to deliuer me in time of tribulations and tentations.

171 † My lippes shal vtter an hymne, when thou shalt teach me thy iustifications.

*eloquiū 172 † My tongue shal pronounce thy * word: e because al thy commandmentes are equitie.

e God geuing grace, it becometh his seruants thankfully to serue, and praise him.

173 † f Let thy hand be to saue me: because I haue chosen thy commandmentes.

f Though man be indued with grace, yet he needeth more grace, that by Gods hand and powre, not by his owne, he may resist tentations.

174 † I haue coneted thy saluation o Lord: and thy law is my meditation.

178 † g My soule shal liue, and shal prayse thee: and thy iudgementes shal helpe me

g By this assistance of grace, the soule continueth in spiritual life, and praiseth God.

176 † h I haue strayed, as a sheepe, that is lost: i seeke thy seru-
uant, k because I haue not forgotten thy commandmentes.

h Al mankind, and vniuersally euerie one hath bene as a lost sheepe, i and Christ came into this world to seeke and saue al: k but effectually findeth and saueth those only, that forgete not to kepe his commandments.

F f

A brieve



A BRIEFE NOTE CONCERNING the Gradual Psalmes.

VWhy the 15. Psalmes following are called Gradual Canticles. The Hebrew word Mahaloth signifieth Steppes, or Ascensions. The reason whereof Aadias, and some other Rabbins yeld, for that they were songe with highest elevated notes, that can be in Musike. The Talmud saith they are so called, because they were songe in the siferene Steppes going vp into the Temple. But S. Augustin, S. Basil, and other Christian Fathers expound them according to the hystorie, and immediate propheticall sense, of the deliuerie of the Iewes from captiuitie of Babylon, ascending into Ierusalem: which is so situated on mountaines, that the way from alpartes was by ascending vnto it. According to the Myttical sense, of ascending spirituallly by vertues to perfection, and to eternal felicitie. For the way tending to vertue (saith S. Basil) is like to certaine steppes (or degrees) by litle and litle bringing the man that loveth wisdom into heaven. These Canticles therefore are prayers, mixed with consolations, for the ioyful deliuerie of Gods people, from that great captiuitie in Babylon, which the Psalmist King Dauid saw in propheticall spirite, and which his posteritie felt, and sometime indured. VWhich againe is a figure signifieth the returne and ascending of mankind from sinne to grace, and from the miserable state of this world into heaven. VWhereupon S. Augustin interprete h this prophete of the ascension, or eleuation of the hart, from the vaile of teares. In the meane time, whils we are in this world, these Psalmes are consolatorie prayers, and propheticall assurance, that Gods people, Catholique Christians shal be deliuered from thralldom, and persecution of Paganes, Turkes, and Heretikes. As partly we see by the deliuerie from the Romane persecuting Emperours, from the Vandals, Gothes, and Hunnes: & therefore with assured confidence we hope and expect the like deliuerie from Turkes, and al Heretikes of Luthers broode:

PSALME. CXIX:

Payer in tribulation. the 7. key. *The Iewes in captiuitie of Babylon, Christians in persecution, or other great tribulation, pray with confidence to be deliuered from danger, and slander of wicked tongues, s. lamenting their long indurance.*

A gradual Canticle.

VHEN I was in tribulation I cried to our Lord: and he heard me.

a Former experience of Gods mercie in hearing the prayers of those that inuocated him, geueth hope that he wil heare in like case.

† O Lord deliuer my soule from **b** vniust lippes; and from **a** 2 deceitful tongue.

b Nothing is more dangerous then vniust and deceitful tongues, nothing more damage then to diminish, and detract from the good fame of the iust: and therefore this is a most necessarie prayer, that God wil deliuer vs, from the wicked tongues of. Turkes, Heretikes, and other wicked men.

c What punishment is to a deceitful tongue? † **c** What may be geuen thee, or what may be added vnto thee. 3. great ynough for wicked tongues?

† The



† *d* The sharpe arrowes of the mightie, with coales of desolation.

d Surely the malice of wicked tongues deserueth sharpest punishments to be afflicted by strong handes.

5 † *e* Woe is to me, that my seiourning is prolonged: I haue
6 dwelte with the inhabitants of Cedar: † My soule hath bene long a seiourner.

e Iewes lamented their long absence from the holie land, especially from Ierusalem, and the Temple. Christians mourne for their restraint from Gods Service, and long perigrination from heauen. *f* Of Cedar the sonne of Ismael, came Mahomet, the Turkes false prophet, whole tyrannie is great and long. The name Cedar is interpreted, blackenes, and obscurine, which signifieth darkenes of error, and sinne.

7 † With them, that hated peace, I was peaceable: when I spake to them, they impugned me *g* without cause.

g The wicked afflict those that geue no cause of offence.

PSALME. CXX.

The iust reioyce that their prayer is heard, and that God continually protecteth them.

Gods protection.
the 3. key.

1 A gradual Canticle.

I HAVE lifted vp mine eies vnto *a* the mountaines, *b* from whence helpe shal come to me.

a Towards Ierusalem, and towards heauen. *b* Al helpe cometh from heauen, that is, from God, who of his diuine ordinance especially heareth prayers made in holie places. 3. Reg. 7.

2 † My helpe is from our Lord, who made heauen and earth.

3 † Geue he not *c* thy foote to be moued: neither doe he slumber that keepeth thee.

c The iust speaketh and wisheth wel to his owne soule. Especially the vhole Church reioyces in Gods assured protection.

4 † Lo he shal not slumber nor sleepe, that kepeth *d* Israel. *d* The militant

5 † Our lord kepeth thee, our Lord is thy protection, vpon thy Church. right hand.

6 † By day *e* the sunne shal not burne thee: nor *f* the moone by night.

7 † Our Lord doth kepe thee from al euil: our Lord kepe *g* thy soule.

8 † Our Lord kepe thy coming in, and thy going out: from hence forth now, and for euer.

e Prosperitie,
f nor aduersitie can overthrow the Church.
g spiritual life.

PSALME CXXI.

Under the figure of returne to Ierusalem, vehemently desired by the Iewes in captiuitie, the Psalmist describeth the desire, and hope of the iust to possesse heauen.

Ioyes of heauen promised to the iust the 10. key.

Ff 2

A gradual



A gradual Canticle.

I REIOYCED in these thinges, which *a* were sayd to me: We
shal goe into the house of our Lord.

a Divers Prophetes toll the Iewes in captiuitie, that they should returne to Ierusalem. All Prophetes, Christ also, and his Apostles, and Priestes preach the entrance, and ioyes of heauen to the iust. Al which the Psalmist saye in propheticall spirite, and reioyced.

† *b* Our feete were standing, in thy courtes o Ierusalem 2

b The Iewes consider that sometimes they were ioyful in the Temple of Ierusalem: Christians reioyce in the comforte they haue in the militant Church.

† Ierusalem, which is built as a citie: whose *c* participation 3
is together in it self.

c Communitie and participation of spiritual graces, is a great ioy to Catholiques, vtherof the same Prophet speaketh, Psal 135. v. 6, and often els where.

† For *d* thither did the tribes ascend, *e* the tribes of our 4
Lord: the testimonie of Israel to confesse vnto the name of
our Lord.

d All the twelue Tribes frequented Ierusalem, *e* and all nations of the world do come to the Catholique Church.

† Because seates *f* sate there in iudgement, *g* seates vpon the 5
house *h* of David.

f Seates of Iudgement were placed in Ierusalem, *g* and seates of Iudgement in the Catholique Church *h* of Christ.

† *i* Aske ye the thinges that are for the peace of Ierusalem: 6
and *k* abundance to them that loue thee.

i Christ exhorte h to aske, *k* and promiseth to geue that is rightly asked, Christians also inuite each other to pray for the Church. Mat. 21.
7. 12.

† Peace be made in thy strength: and abundance in thy 7
towers.

† I For my bretheren, and my neighbours sakes, *m* I spake 8
peace of thee:

l Christ prayeth for his Church, *m* and gaue his peace to the Apostles, and in them to their successors.

† For the house of our Lord God, I haue sought *n* good 9
thinges to thee.

n For in heauenlie Ierusalem, all good thinges are prepared, & are geuen to Sainctes reigning there for euer.

PSALME. CXXII.

A prayer in
affliction.
the 7. keq.

*A seruent and attentive prayer, to be deliuered from captiuitie, or any
other affliction.*

A gradual Canticle.

TO thee haue I lifted vp mine eyes, which dwellest in the
heauens.

† Behold.



2 † Behold as the eies *a* of seruantes, are on the handes of their masters,

a Seruantes expecting necessities at their masters handes, are commonly very attentive to receiue that vvhich they hope for: so must the faithful praying God, be very attentive, and not distracted in their prayers.

As the eies *b* of the handmaide on the handes of her mistresse:
so are our eies to our Lord God vntil he haue mercie on vs.

b *An other example of handmaidens, who generally are more diligent then men.*

3 † Haue mercie on vs *o* Lord, haue mercie on vs: because we are *c* much replenished with contempt.

c Though God suffer his seruantes to sustaine some affliction and reproch, yet he heareth and deliuereth them before they be oppressed.

4 Because our soule is *d* much replenished: reproch to them that abund, and contempt to the prowde.

d Seing persecution stil increase, or continuēt long, the faithful are then specially to conclud hope of speedie reliefe.

PSALME. CXXIII.

The whole Church, and euerie iust person, gratefully confesseth, that by Gods protection they are secure, without which none could escape ruine.

Gods protection.
the 3. key:

1 A gradual Canticle.

2 **B**UT that our Lord *a* was in vs, let Israel now say: † but that our Lord was in vs,

a If God had not sent his helpe, and defence to vs,

3 *b* When men rose vp against vs, † *c* perhaps they had swallowed vs *d* aliue:

b we could not haue escaped the force of our enemies. *c* The vvord [perhaps] doth not here import a doubt, or vncertainty, but in modest maner of asseueration, leaueth the iudgement of the euent that should hapen (if God did not protect his seruantes) to their ovvne consideration: vvhich is an vsual phrase in most languages. *d* So sudainly should the vveake, vvithout Gods protection, be destroyed, as men are deuoured & swallowed vp by rauening vvild beasts, euen before they be thoroughly dead. So vvvas Ionas swallowed into the vvholes bellie.

4 When their furie was angrie against vs, † perhaps *e* water had swallowed vs.

e Furious persecution.

5 † Our soule hath passed through *f* a torrent: perhaps our soule had passed through an intolerable water.

f Suddaine great troubles.

6 † Blessed be our Lord vvvhich hath not geuen vs, for a pray to their teeth.

g Mans subtiltie often deceiue

7 † Our soule as a sparow is deliuered from the snare of the fowlers:

ceiue an other man,

The snare is *g* broken, and we are deliuered.

but there is no counselable

8 † Our helpe is in the name of our Lord, who made heauen and earth.

to circumuent God,

ff 3.

PSALME.



PSALME CXXIII.

Gods pro-
tection.
the 7. key.

*The Church, and holie members thereof, are alwayes protected by God:
5. The wicked being suffered for a while, are at last punished.*

A gradual Canticle.

THEY *a* that trust in our Lord, as mount Sion: he shal
not be moued for euer, *b* that dwelleth † in Ierusalem. 2

a Those that confidently trust in God, are in such securitie as is mount Sion, vvhich is a hil, defended also vvith other hilles round about. *b* An other thing required to this securitie, is to dwell vvithin Ierusalem, not the terrestrial citie, for (as S. Augustin obserueth) the lewes that dwelt therein are destroyed or made captiues, and hitherto reiecte of God, but in the Catholique Church.

Mountaines round about it: and our Lord round about his people, from hence forth now and for euer.

c God wil not *†* Because our Lord *c* wil not leaue the rod of sinners vpon 3
alwayes, nor the lote of the iust: that the iust reach not their handes to ini-
quitye.

† d Doe wel *o* Lord to the good, and right of hart. 4

d This prayer is also an asseueration, for it is certaine that God wil defend, and reward the good, and right of hart:

† But *e* those that decline into obligations, our Lord wil 5
bring vvith them that worke iniquitie: *f* peace vpon Israel.

e And no lesse assuredly God wil punish not only the notorious wicked, and principal authors of wickednes, but also al those that for feare or for commoditie, or for anie other cause, decline into obligations, bondes, couenants, or anie vvay consent, in external shew vvith the wicked against God: as in outward profession of Heresie, or Schisme, though such temporizers do not thinke in their hart, that the pretended religion is true, wherto they are drawne to yeld external conformitie. For, as the Psalmist here teacheth, our Lord wil bring al such occultatie offenders, to the same iudgement and punishment, vvith the principal vvorkers of iniquitie. *f* Al vvich being punished, then Ierusalem, the Catholique Church, shal haue peace.

PSALME CXXV.

The delineted
from capti-
uitie reioyce.
the 7. key.

*Israelites released from captiuitie of Babylon, much more the blessed both of
the old and new testament delineted by Christ from captiuitie of sinne,
do reioyce: 5. Who neuertheles must passe through tribulation to eternal
felicitie.*

A gradual Canticle.

VVHEN our Lord turned the captiuitie of Sion: we
were made as *a* men comforted.

a The lewes released from captiuitie, were exceedingly, and almost incredibly comforted, as men for great, and vnexpected soudaine ioy thinke it rather a dreame, then a truth that they are deliuered from miserie. So S. Peter vvhen he was deliuered out of prison by an Angel. *Act. 12*
thought



thought it rather a vision, then a true deliuerie. Such spiritual ioy deuoute soules haue when they are deliuered from sinne.

2 † Then was our mouth replenished with ioy: and our tongue with exultation.

Then *b* shal they say among the Gentiles: Our Lord hath done magnifically with them.

b VVheras in the two former verses (and very commonly) the Prophet speaketh in the preter tense, for the assurance of that he foreshevveth, as if it vv ere already donne, yet here he vttereth his prophecie in the future tense, that the Gentiles wil confesse that God dealeth magnifically vvith his people.

3 † *c* Our Lord hath done magnifically with vs: we are made ioyful. *c* The people also themselues grafsully confesse that God dealeth magnifically vvith them.

4 † *d* Turne our captiuitie o Lord, *e* as a torrent in the South.

d The Prophet foreseeing al this in spirit, prayeth for the performance hereof. *e* And that it may speedely be done, as a torrent that runneth in the south part of the vvorld. is commonly very great, much desired, but scarce expected.

5 † *f* They that sow in teares, *g* shal reape in ioyfulnesse.

f This is the ordinarie disposition of God, that his seruants shal make their seeding, vv which is, doe good vvorkes (saith S. Augustin) vvith teares, in tribulation vpon earth: *g* and reape a plentiful harvest, the revvard of their suffering and vvell vvorking, in the next life. In assured hope vvherof the Psalmist, and the vvhole Church ioyfully conclude this Psalme vvith the two verses folovving.

6 † Going they went and wept, casting their seedes.

7 † But coming they shal come with exultation, carying their sheaves..

PSALME . CXXVI.

*Neither house nor citie can be built, or kept without Gods special prouidence and helpe, 3. those that trust in him shal prosper in their ende-
hours.* Gods helpe in al good vvorkes, the y. key.

1 A gradual Canticle *a* of Salomon:

a God not permitting Dauid to build the Temple, promised that his sonne should build it, and therefore besides other good admonitions, geuen to his sonne Salomon, he directeth this Psalme to him, to be songue vvith others in the dedication of the Temple. 3. Reg. 8. 2. Par. 5.

VNLESSE *b* our Lord build the house, they haue laboured in vayne that build it. *b* VVould God be the principal Agent, no vvorke can prosper.

VNLESSE our Lord kepe the citie, he vvatcheth in vayne that kepeth it.

2 † It is vaine for you to rise *c* before light: *d* rise ye after ye haue sitten, vv which eate *e* the bread of sorrow.

c It is vaine to attempt anie thing vvithout Gods grace assisting: *d* they that so doing, & thincking they haue done something, rest *e* after their painful trauel, must rise againe & beginne anew, because that vv which they seme to haue done vvell, is nothing vvorth, nor shal haue revvard.

† *f* When



† *f* When he shal giue *g* sleepe to his beloued : behold *h* the 3
inheritance of our Lord *i* are children : & the reward, the
fruite of the wombe.

f Contrariwise where God geuing grace, those that truly loue him, do good vorkes, *g* with
great ease, and delight, as they take their sleepe, *h* they merite inheriſance in heauen, *i* for
their good vorkes. & the reward is promised to the true children of God, borne to him in
the wombe of the Catholique Church.

† As *l* arrowes in the hand of the mightie : so are the *m* chil- 4
dren of them that are shaken.

l Moreover as a strong archer striketh deepe with his arrowes; so they that patiently suffer
much in this vworld, *m* do multiplie good vorkes.

n Such shal be † *n* Blessed is the man that hath filled his desire of them : he 5
very happie, shal *o* not be confounded when he shal speake to his enemies
o & very easily *p* in the gate.
anſwer al that

can be objected against them *p* in the day of Iudgement.

PSALME CXXVII.

Feare of God *Happines both of this life and of the next, is obtayned by fearing, and sin-*
the vway to *cerely ſeruing God.*
happines.
the 7. key.

A gradual Canticle.

BLESSED are al that feare our Lord, that walke in his 1
wayes.

† Because thou shalt eate the labours of thy handes blessed art 2
thou, and it shal be wel with thee.

† Thy *a* wife as a fruitful vine, in *b* the sides of thy house. 3

a If such seruants of God be married, they shal ordinarily haue issue, and ſucceſſion in their fa-
milie; but eſpecially the ſoules of ſuch ſhal bring forth manie meritorious vorkes, *b* in the
boſome of the Catholique Church. which was ſounded in Chriſts ſide.

c Children *c* Thy children as young plantes of oliuetrees, round about
also ſignifie thy table.
good vorkes.

† Behold ſo ſhal the man be bleſſed, that feareth our Lord. 4

† Our Lord out of Sion bleſſe thee: and that thou mayſt ſee the 5
good thinges of Ieruſalem al the dayes of thy life.

d Reward in *d* And that thou mayſt ſee thy *d* childrens children, peace vpon
heauen for *d* Israel.
good vorkes in earth.

PSALME CXXVIII.

The Church *The Church often (3. and much) impugned, is not overtome. 4. Her per-*
ſil firme in *ſecuters are deſtroyed, 6. contemned, 8. and curſed.*
perſecution.
the 6. key.

A gradual Canticle.

Often



OFTEN haue they impugned me *b* from my youth, let
Israel now say:

a Israel vvhich is the Church of God, reioycing saith: that enimies haue often, *b* euen from the beginning of the world, persecuted me, as when Cain persecuted Abel, other wicked persecuted Seth, Enoch, Noe: the Chalders persecuted Abraham: the Ægyptians persecuted the Israelites: and so in other generations.

2 † Often haue they impugned me from my youth: *c* but they
haue not preuailed against me.

c But they haue neuer overcome me. So the Psalmist testifieth for al times past, & prophesieth the same for times to come.

3 † Sinners *d* haue builded vpon my backe: they haue *e* prolonged their iniquitie.

d Persecuters not being able to ouerthrow, or suppress the Church, haue laide great weightie burdens of tribulations vpon her backe, which she hath patiently and strongly borne, *e* they haue stil persisted, one sorte after an other, but with longanimitie the Church hath stood fast, and constantly passed through al distresses. In moral sense sinners build iniquitie vpon the back of the Church, yea and vpon Gods back, when they presume to sinne, trusting in the end to be absolved by vertue of holie Sacraments leift in the Church. Likewise when they excuse their sinnes, impuring the cause to other creatures of God, vvhetherby they are allured, vvhich is in effect (saith S. Augustin) to accuse God, and to build iniquities on Gods back, vvhom made those creatures.

4 † Our iust Lord wil cut the neckes of sinners: † let them

5 *al g* be confounded and *b* turned backward, that hate Sion.

f God therefore who is iust, vvil at last cast such presumptuous sinners from his back, and breake their stiffe neckes: *g* then shal they be confounded, *b* separated eternally from God, become like fruitles, and vvithered grasse, cast avvay, despised, yea cursed of al, and blessed by none, as the Prophet denounceth in the next verses.

6 † Let them be made as grasse in the toppes of houses: which
is vvithered before it be plucked vp.

7 † Wherof the reaper hath not filled his hand, and he that gathereth the sheaues his bosome.

8 † And they sayd not that passed by: The blessing of our Lord
be vpon you: we haue blessed you in the name of our Lord.

PSALME CXXIX.

The Iewes, or other people in tribulation for sinne, or temporal captiuitie, The sixth penitential Psalme. the 7. key.
crie to God to be deliuered: 4. trusting, and encoureging ech other in Gods accustomed mercie, assuredly hoping that he wil redeme & deliuer them.

1 A gradual Canticle.

2 **F**ROM *a* the depthes I haue cried to thee o Lord: † Lord
heare my voice:

a This prayer agreeth to al true penitents, crying to God for helpe, being either in depth of sorow for sinne, and so it is one of the Penitential Psalmes. or the depth of seruent desire to ascend towards perfection in vertue, and from this vaille of miserie into heaven. and so it is a Gradual Psalme. or in the depth of temporal paines, and so it is a special prayer for soules in Purgatorie, offered by the Church in their behalfe.

G g

Let



Let thine eares be intent, to the voice of my petition.

b None is able to abide the rigour of Gods iustice. *†* If thou shalt obserue iniquities *o* Lord: Lord *b* who shal 3
susteyne it:

† Because with thee there is *e* propiciation: and for *d* thy law 4
I haue expected thee *o* Lord.

d For thy promises made in the law, that thou wilt remitte sinnes to the peni-
tent, geue more grace to them that seeke it, and mitigate also the paines due
for sinnes.

My soule hath expected in his word: *†* my soule hath hoped in 5
our Lord.

† From *e* the morning watch euen vntil night: let Israel hope 6
in our Lord.

e The hope of penitents is like to the watches of the day time, from morning vntil night,
vvhich are more comfortable, then vvatches of the night:

† Because with our Lord there is mercie: and with him 7
f plenteous redemption.

f The greatest comforth is in Christ our Redemer, vvwhose pleatiful Redemption bringeth
more abundance of grace.

† And he shal redeme *g* Israel, from al his iniquities. 8

g Christs Redemption being sufficient for al the vvorld, is effectual only to true lining
members of the Catholique Church.

PSALME CXXX.

Confidence of *Anie* iust soule in humble confidence offereth his innocencie, as a spiritual
innocencie. *and* grateful sacrifice to God, 3. exhorting al Gods seruants euer to hope
the 7. key. *in him.*

A gradual Canticle of *a* David.

a David by Gods special grace hauing a sincere minde towards al men, euen towards his
enemies, and an humble hart, nor desiring anie thing ambitiously, but al to the honour of God,
proposeth his ovyne example, for others to imitate: that they may vvith him offer the sacri-
fice of humilitie, and innocencie vnto God, from vvhom al good thinges procede.

b Al this vvith *L* ORD my hart is not exalted: *b* neither are mine eies loftie.
a thankful *L* Neither haue I walked in great matters: nor in meruelous
mind to God things about me.
who gaue
this grace. *†* If I was not humbly mynded: but exalted my soule: 2

As *e* the weaned childe is toward his mother, *d* so retribution
in my soule.

e As ch'ldren after they are vvweaned come stil vvillingly to their mother, so doth the childe
of God relie vpon Gods helpe, though he alvvayes seele not the same svvetnes: *d* & according
to his demaneur herein, he expecteth revvard.

† e Let Israel hope in our Lord, from henceforth now and 3
for euer.

e King David, or anie other being for his vertue aduanced, and revvarded by God, is a good
example to moue others to do the like, so shal they receiue like revvard.

PSALME



PSALME CXXXI.

*The Psalmist earnestly prayeth God to geue him leane, & to shew him where, Christs coming to re-
to build a Temple. But more especially prayeth for, and prophesieth the co- store man.
ming of Christ, the promised Sonne of David, 14. signifying Gods pro- the 5. key.
mise therof, and of establishing his Church.*

1 A gradual Canticle.

R E M E M B E R *a* David o Lord, and al his meekenes:
2 *a* It is an vsual thing that David, Moyſes, & other Prophetes ſpeake of themſelues
in the third perſon.

† *a* Ashe ſware to our Lord, *b* vowed a vowe to the God of
Jacob.

b King David deſiring, and ſo farre as lay in him, promiſing to build a Temple to God, with
great inſtance prayed that he might perſorme the ſame. But God diſpoſing otherwiſe, that
nothe, but his ſonne ſhould build it, he neuertheles prepared the matter, workemen, and
money, ſheved the forme, and diſpoſed the Levites how to ſerue therein.

3 † *c* If I ſhal enter into the tabernacle of my houſe, if I ſhal
aſcend into the bed of my couch.

c Moreouer by vovv deprived himſelf of entering into his ovne houſe, or taking his ordi-
narie reſt, til he might (if it ſo pleaſed God) knowv the place vvhere it ſhould be built.

4 † If I ſhal geue ſleepe to mine eies, and ſlumbering to mine
eie liddes:

5 † And reſt to my temples: vntil I finde a place for our Lord, a
tabernacle for the God of Jacob.

6 † Behold we haue heard of it *d* in Ephrata: we haue found it
in *e* the hildes of the wood.

d It vvvas reveled to David, that the Temple ſhould be built, in that part of Ieruſalem, vvwhich
looketh towards Bethleem (otherwiſe called Ephrata) vvwhere our Sauour vvvas borne.

e Vvithin Ieruſalem, vvwhich is compaſſed vvith vvwoodes. In this viſion alſo the vvwhole forme
of the Temple vvvas reveled vnto him, as he teſtiſieth. 1. Par. 28. v. 19. Al thinges, quoth he,
came vvritten vvith the hand of our Lord vnto me: that I might vnderſtand al the vvworkes of
the patern.

7 † *f* We vvwil enter into his tabernacle: we vvwil *g* adore in the
place vvwhere his ſecte ſtood.

f Holie David moued vvwith exceeding deuotion, repared to the place, vvwhere Gods Temple
ſhould be built: *g* & adored God, vvwhere the Propitiatorie, as a footſtoole representing Gods
preſence, ſhould ſtand. Vvhat meruel then if deuotion moue Chriſtians, to viſite the holie
places, vvwhere our Sauour, God and Man vvvas Incarnate, vvvas borne, ſuffered death, vvvas
buried, aſcended into heauen, or anie other place vvwhere his ſecte ſtood.

8 † *b* Arife Lord into thy reſt, thou and *i* the arke of thy ſancti-
fication.

b O God, leauing Silo, Gabaon, and the like places, come into thy holie Temple. *i* Vvith the
Arke of covenant, vvwhere thou ſanctiſieſt thy people. And here againe the Prophet illuminated
vvwith a higher Myſterie, and inflamed vvwith more deuotion, prayeth for Chriſtes coming into
the vvworld, and that after his Paſſion he vvvil riſe, not only in glorie of ſoule, but alſo of bodie,
prefigured by the Arke of teſtimonie, vvwhich vvvas in the tabernacle, and after in the Temple.

G g 2

† Lec



† Let thy Priestes be clothed with & iustice: & let thy / saines 9
reioyce.

& Grant therefore that thy Priestes, which must offer sacrifice in this sacred place, be indued with vertues, and good life worthy of their degree: / and the Leuites vho are ordained to serue there, be likewise made fitte for their diuine functions, both in the old and new Testament.

† m For Dauid thy seruants sake, n turne not away the face to
of thy Christ.

m And seeing thou hast geuen such meeknes, deuotion, zele, sinceritie, and other vertues making him a man according to thyne owne hart, and therupon promised to establish his seate, n differ not to send thy promised Messias, Christ our Redemer.

† Our Lord o hath sworne truth to Dauid, and p he wil not 11
disappoint it: q Of the fruite of thy wombe I wil set vpon thy
seate.

• Henceforth to the end of this Psalm, the Prophet relateth Gods reuelation to him: That he hath truly promised with an oath, p and vvil performe, q to sette one of Dauids sonnes vpon his Throne: which vvas not only fulfilled in Salomon, vwho reigned in great peace, and builded the Temple, but especially in Christ the Sonne of Dauid, to vvhom our Lord God gaue the seate of Dauid his father, & he shal reigne in the house of Iacob for euer, and of his kingdom there shal be no end. Luc. i. v. 32. 33. By this promise S. Peter also proueth Christs Resurrection. Act. 13. v. 30.

† r If thy children shal keepe my testament, and these my 12
testimonies which I wil teach them:

r Concerning the children of Christ, members of his kingdom the Church, the promise is conditional, if they obserue Gods commandments, they shal sit vpon his seate: be coheires of his kingdom. Rom. 8. v. 17.

Their children also euen for euer, shal sit vpon thy seate.

† Because our Lord hath chosen Sion: he hath chosen it for an 13
habitation to himself.

† This is my / rest for euer and euer: here wil I dwel because I 14
haue chosen it.

Sion, the Catholique Church, is a perpetual place where God dwelleth.

† Blessing I wil blesse her & widow: her o poore I wil fil 15
with breades.

• The Church wanting Christs visible presence, is replenished with manie blessings, v and al her humble children are releued with holie Sacraments.

† Her w Priestes I wil clothe with saluation: and her 16
x saines shal reioyce with ioyfulness.

• The Church hath alwayes some holie Priestes, x and some holie people.

† y Thither wil I bring forth a horne to Dauid, I haue prepared 17
z a lampe to my Christ.

y Of this Church, elected by God, Christ is the Protector, and strong defence. z and the same Church shal be a perpetual lampe, vvhetherby others may come to him.

† His enemies I wil clothe with confusion: but vpon him shal 18
my sanctification flourish.

PSALME



PSALME CXXXII.

Fraternal concord is commended to al in the Church, as necessarie and delectable in it self, and blessed of God. Fraternal concord. the 7. key.

1 A gradual Canticle. & of David.

David being a most peaccable man, euen toward his enemies, is added by Eldras in this title, as an example for others to imitate.

BEHOLD *b* how good, and how pleasant a thing it is,
for brethren to, dwell in one.

b That concord is both good and pleasant, nedeth no other prooffe, but only to consider, & to behold the fruit thereof in euerie communitee, and especially in the Church of God.

2 † *e* As oyntement on *d* the head, which ranne downe vpon
the beard, & the beard of Aaron, which ranne downe vnto the
hemme of his garment:

e The ointment, vherewith Aaron, and other High Priestes were consecrated, was precious, and most odoriferous, signifying grace bought by Christs blood, and producing vertues, which make sweete sauoure: *d* was poured vpon the High Priestes head, who being head of the Church, & vnitie and concord descended from him to other Priestes, *f* and so to the people, euen to the lowest, and meanest in Gods Church.

3 † *g* As the dew of Hermon, which runneth downe vpon
mount Sion.

g An other similitude to declare the excellencie of concord: As the dew of mount Hermon, which is perpetually couered with snow, that falleth from the heauen, thence descending refresheth & fructifieth the hill of Sion: so mutual concord, and fraternal charitie amongst the faithful, nourisheth each other, making them fruitful in al good workes.

Because *b* there hath our Lord commanded blessing, and life
euen for euer.

b Where there is vnitie God geueth abundance of grace, as where the Apostles with other faithful were gathered, and continued in prayer, the Holie Ghost came vpon them al. And the multitude of beleuers [then increasing] had one hart and one soule. Act. 2. & 4. v. 32.

PSALME CXXXIII.

Al, and especially clergie men that serue the Church, are inuited to prayse God by day and by night, so shal they be blessed of God. God continually to be praised. the 1. key.

1 A gradual Canticle.

LORD & now blese our Lord, al ye the seruantes of our
Lord:

Which stand in the house of our Lord, in the courtes of the
house of our God.

2 † In the nightes lift vp your handes vnto the holie places, and
blese ye our Lord.

3 Our Lord out of Sion blese thee, who *b* made heauen and
earth.

This last Gradual Psalm, as a conclusion exhorteth also to praise God: *b* for to this end he made al creatures in heauen & in earth



Gods perfec-
tion and
goodnes.
the i. lxx.

God who only is omnipotent, and fountaine of al goodnes, is of al to be prai-
sed, 3. He is the special protector of his elected people. 15. Contrariwise false
goddess are impotent, vaine, and can not helpe those that serue them. 19.
Only the Church doth rightly praise him.

Alleluia.

a Gods ser-
uantes.

b Clergie that
serue in the
Temple, c and
ye Laue that
attend to his
seruice, must
praise him for
these causes.
d his goodnes.
e his benigni-
tie.

f he hath ad-
opted vs his
children.
g he is omni-
potent, as
appeareth by
his workes,
here and else-
where, re-
cited: and
manie wayes
knowne to
the world.

PRAISE ye the name of our Lord, a ye seruantes prayse
our Lord.

† Ye b that stand in the house of our Lord, in c the courtes of 2
the house of our God.

† Prayse ye our Lord, because our Lord is d good: sing ye to 3
his name, because it is e sweete.

† Because our Lord f hath chosen Iacob to himself, Israel for 4
his owne possession.

† Because I haue knowne that our Lord is g great, and our 5
God aboue al goddesses.

† Al thinges whatsoeuer our Lord would he hath done, in hea- 6
uen, in earth, in the sea, and in al the depthes.

† Bringing forth clowdes from the vtermost of the earth: 7
lightenings he hath turned into rayne.

Who bringeth forth the windes out of his treasures: † who 8
stroke the first begotten of Ægypt from man euen to beast.

† He sent forth signes, and wonders, in the middes of thee o 9
Ægypt: vpon Pharaon, and vpon al his seruantes.

† Who stroke manie nations: and slew strong kinges: 10

† Schon the king of the Amorrhaites, & Og the king of Basan, 11
and al the kingdomes of Chanaan.

† And he gaue their land for inheritance, for an inheritance to 12
Israel his people.

† Lord thy name is for euer: Lord thy memorial is vnto gene- 13
ration and generation.

† Because our Lord shal iudge his people: and wil be intreated 14
toward his seruantes.

† The idoles of the Gentiles are silver, and gold, the workes 15
of mens handes.

† They haue mouth, and shal not speake: they haue eies, and 16
shal not see.

† They haue eares, and shal not heare: for neither is there 17
breath in their mouth.

† Let

Exo. 11

Ios. 12

Num. 2

Ios. 13

psal. 11



- 18 † Let them that make them become like to them: and al that haue confidence in them.
- 19 † Ye house of Israel blesse our Lord: ye house of Aaron blesse our Lord.
- 20 † Ye house of Leui blesse our Lord: you that feare our Lord; blesse ye our Lord.
- 21 † Blessed be our Lord out of Sion, who dwelleth in Ierusalem.

P S A L M E. CXXXV.

God being meruelous in himself, & hath shewed his powere and goodnes in his workes, as wel in general to al the world, so. as in particular towards his elected people.

*Gods merue-
lous workes.
the 2. key.*

1 Alleluia.

CONFESSE ye to our Lord *a* because he is good: *b* because his mercie is for euer.

a VVhose goodnes is incomparable *b* This second part of euerie verse, first pronounced by the Priestes, confessing & praising Gods mercie about al his workes, was stil repeted by musicians, or other assistants, in maner as now in Litanies [O Lord deliuer vs] and [VVe besech thee to heare vs] And as Gloria Patri &c. is added in the end of Psalmes, and our Lords prayer, and the Angelical salutation are often repeted in diuers Offices, and in the Rosarie.

2 Confesse ye to *c* the God of goddes: because his mercie is for euer.

3 † *d* Confesse ye to *e* the Lord of lordes: because his mercie is for euer.

d By this invitation to praise our Lord God, thrise repeted, we professe the Blessed Trinitie, who is one God in substance, and three Diuine Persons.

4 † Who *f* onlie doth great meruels: because his mercie is for euer.

5 † Who made the heauen *g* in vnderstanding: because his mercie is for euer.

Gen. 1.

6 † Who established *h* the earth ouer the waters: because his mercie is for euer.

7 † Who made the great lightes: because his mercie is for euer.

8 † The sunne to rule the day: because his mercie is for euer.

9 † The moone, and starres to rule the night: because his mercie is for euer.

10 † Who stroke Ægypt with their firstbegotten: because his mercie is for euer.

Exo. 11.

† Who



† Who brought forth Israel out of the middes of them: because 11
his mercie is for euer.

Exo. 13.

† In a mightie hand, and loftie arme: because his mercie is for 12
euer.

† Who diuided the Red sea into diuisions: because his mer- 13
cie is for euer

† And brought forth Israel through the middes therof: be- 14
cause his mercie is for euer.

† And he ouerthrew Pharo, and his host in the Red sea: 15
because his mercie is for euer.

Exo. 14.

† Who led his people through the desert: because his mercie 16
is for euer.

Num. 11

† Who stroke great kinges: because his mercie is for euer. 17

† And slewe strong kinges: because his mercie is for euer. 18

† Schon the king of the Amortheites: because his mercie is 19
for euer.

† And Og the king of Basan: because his mercie is for euer. 2

† And he gaue their land for an inheritance: because his m er- o
cie is for euer.

† For an inheritance to Israel his seruant: because his mercie is 22
for euer.

† For in our humiliation he was mindful of vs: because his 23
mercie is for euer.

† And he redeemed vs from our enemies: because his mercie is 24
for euer.

† Who geueth foode to i al fleshe: because his mercie is for 25
euer.

† Confesse ye to the God of heauen: because his mercie is for 26
euer.

† Confesse ye to the Lord of lordes: because his mercie is for
euer.

and al others proceed:th from his mercie.

PSALME CXXXVI.

The lewes la- *The Prophet describeth how lamentably the people in captiuitie of Baby-*
meration in *lon, wil bewaile the want of meanes to serue God, and of their native soyle*
captiuitie. *7. with inst desire of their enemies punishment.*
the 4. key

A Psalm of Dauid a for Ieremie.

By adding to this title [for Ieremie] the Septuagint Interpreters signifie that this Psalm
treateth of the same captiuitie, in which Ieremias writte his Lamentations.

Vpon



1 **V**PON the riuers *b* of Babylon, there we *e* fate and wept:
whiles we *d* remembred Sion.

b Nere the riuers in Chaldea; wherof Babylon was the head citie, & the Iewes remained mourning, & remembring the holie rites and seruice of God, which had bene in Sion, wherof they were deprived in the captiuitie.

2 † On the willowes in the middes therof, we hanged vp *e* our
instrumentes.

e At their musical instruments, as hauing no vse of them.

3 † Because: theré they that led vs i captiue, *f* demanded of vs
wordes of songes.

f Either in earnest; or in scorne the Chaldees willed them to sing, as they were accustomed in their countrie.

And they that led vs away: Sing ye an hymne to vs of the
songes of Sion.

4 † *g* I low shal we sing the song of our Lord in a strange land?

g They excused themselves, and refused to sing sacred Psalmes before prophane people, neither had they mind to sing in that mourning state of captiuitie.

5 † *h* If I shal forget thee o Ierusalem, let my right hand be
forgotten.

h The people shew not only their feruent present desire to serue God in Ierusalem, but also their firme purpose stil to desire the same, wishing that if they forget it, or lose this affection, their right handes, or what soeuer is most deare, or necessarie for them, may be forgotten, not conserued, but suffered to perish,

6 † *i* Let my tongue cleaue to my iawes, if I doe not remember
thee: If I lose this affection, let

If I shal not set Ierusalem in the beginning of my ioy. me also lose

7 † Be mindful o Lord of *k* the children of Edom, in *l* the day
of Ierusalem: the vse of my

k The Idomeans incensed the Chaldees to be cruel against the Iewes, wherof they pray for iust reuenge, and withal the Psalmist prophecieth that it wil be reuenged, which Iſaias also prophecieth, c. 11. v. 11. I. for their reioycing in Ieruselems miserie.

m That say: Rase it, rase it, euen vnto the foundation therof.

m The voice of the Idumeans, inciting the Babylonians utterly to destroy Ierusalem.

8 † *n* Daugther of Babylon miserable: blessed is he, that shal
repay thee thy payment, which thou hast payed vs.

n A prophetic that the people of Babylon should also be punished, for their crueltie against the Iewes, wherof Iſaias likewise prophecieth c. 13.

9 † Blessed is he, *o* that shal hold, and *p* shal dash thy litle ones
against the rocke.

o God wil blesse, or reward them that shal seuerly afflict the Babylonians, *p* not sparing their children. Morally he is blessed, that mortifieth his owne passions, cutteth off first il motions, or punisheth venial sinnes, that they grow not strong vwithin his soule, and so draw it to committe mortal sinne. S. Aug. hic. & S. Greg. in fine expof. Psal. 4. p. xii.



PSALME. CXXXVII.

Thanks to
God for be-
nef. es.
the 7. key.

The whole Church, or anie iust person, rendreth thanks to God for his bene-
fites 4. praying that al kinges and kingdomes may do the same, 4. because
God being high respelleth, and aduanceib the humble.

To a David him self.

a This Psalmie is a fitte forme of thanks for David, or anie other seruant of God.

b I wil render
thanks and
praise.

I wil b confesse to thee o Lord in my whole hart: c because
thou hast heard the wordes of my mouth.

c God ever heareth the prayer that is rightly made, for vvhich the supplicante
is therfore to geue thanks.

In d the sight of Angels I wil sing to thee: † I wil adore 2

e toward thy holie temple, and wil confesse to thy name.

d Angels are present vvhether the faithful pray, obserue our prayers, and offer them to God, if they be sincere, as the prayers of Tobias, and Cornelius. e VVhen there was not access to the Temple, yet the Iewes praying in captiuitie, turned themselves towards the Temple.

For thy mercie, and thy truth: because thou hast magnified
about euerie thing f thy holie name.

f The Name and Maiestie of God, The VVORD (which is the Sonne of God) also, the
name of Iesvs, is magnified about al names, or temporal thinges:

† In what day soeuer I shal inuocate thee, heare me thou wilt 3
multiplie strength in my soule.

† Let g al the kinges of the earth o Lord confesse to thee: 4
because they haue heard al the wordes of thy mouth:

g Sorvner or later Kinges and Princes of al kingdomes and nations, haue bene or shal be con-
uerted to Christ.

† And let them sing in the wayes of our Lord: because great is 5
the glorie of our Lord.

† Because our Lord is high, and he beholdeth low thinges: and 6
high thinges he knoweth b far of.

b God knoweth proud men, not as his freindes or seruants, but farre of, as strangeis
and enimies.

† If I shal walke in the middes of tribulation, thou wilt quic- 7
ken me: and vpon the wrath of mine enimies thou hast exten-
ded thy hand, and thy right hand hath saued me.

† Our Lord wil repay for me: o Lord thy mercie is for euer: 8
despise not the workes of thy handes.

PSALME CXXXVIII.

Gods special
providence of
his seruantes.
the 3 key.

Gods knowlege, 7. and presence (10. without the helpe, or binderance.
anie thing) extendeth to al thinges, times, and places. 17. he geueth ex-
ceeding great honour to his saintes, 20. the wicked, as enimies to God are
instly bated, 23. the iust pray for Gods perpetual direction.



1 Vnto the end, a Psalm of David

a By this part of the title [to the end] is signified (as is noted Psal. 4.) that the matter contained in the Psalm, pertaineth to the new Testament.

2 **L**ORD thou *b* hast proued me, and hast known me:
† thou hast known my sitting downe, and my rising vp.

b God who knoweth all things most absolutely and perfectly, without discourse or searching, yet, as it were, maketh experimental trial of his seruants, to make them in some sorte to know him, and to know themselves. And so here, holie David or other faithful man, acknowledgeth Gods Omnisience, that is, perfect knowledge of all things, without exception, past, present, & to come: all workes, wordes, thoughtes, and what soeuer can be, though it neuer was nor shal be, in general and in particular.

3: † Thou hast vnderstood my cogitations far of: my path, and *c* my corde thou hast searched out. *c* The uttermost measure and reach of myne intention.

4 † And thou hast foreseene all my wayes: because there is not a word in my *d* tongue.

d The word holden in by the tongue, and not vitered by mouth, is not hidden from Gods

5 † Behold o Lord thou hast known all the last things, & them of old: thou hast formed me, and hast put thy hand vpon me. *e* By experience we see that

6 † Thy knowledge is *e* become meruelous of me: it is made great, and I can not reach to it. *e* Gods knowledge exceedeth our reach.

7 † *f* Whither shal I goe from thy spirit? and whither shal I flee from thy face?

f As Gods knowledge comprehendeth all things, so his presence extendeth it selfe to all places, neither is contained in place, but exceedeth all place, in his diuine immensitie.

8 † If I shal ascend into heauen, thou art there: if I descend into hel, thou art present.

9 † If I shal take my winges early, and dwell in the extreme partes of the sea:

10 † Certes thither also shal thy hand conduct me: and thy right hand shal hold me.

11 † *g* And I sayd: Perhaps darknes shal treade ouer me: and the night is mine illumination in my delightes.

g The Prophet also in the person of anie curious imaginative man, examineth and findeth that no darknes, nor couer can hide anie thing from God.

12 † For darkenes shal not be darkened from thee, and the night shal be lightened as the day: as the darkenes therof, so also the light therof.

13 † Because thou hast possessed *h* my reynes: thou hast receiued me from *i* my mothers wombe. *h* Nothing semeth more hidden, then a mans entrails.

14 † I wil confesse to thee, because thou art terribly magnified: thy workes are meruelous, & my soule knoweth exceedingly. *i* or a child in the mothers wombe.

H h

† My



¶ Or bones
in the flesh.
¶ Or mans
bodilie imper-
fection before
his birth, as

¶ Never trans-
lators peruert
this place,
translating
[thoughts] for
[frendes] con-
trarie to the
Hebrew,
Greke, and
Latin, and al
ancient Fa-
thers, only
pretending
that the same
word in the
Chaldee ton-
gue also signi-
feth thoughts.

† My & bone is not hid from thee, which thou madest in
secrete: and my substance in the lower pattes of the earth.

† / Mine * imperfection thine eies haue sene, & in thy booke * 16
al shal be written: as daies shal be formed, & no man in them.

† n But to me thy :: frendes o God are become honorable 17
exceedingly: their principalitie is exceedingly strengthened.

n Above al considerations it most exceedeth, that God so high and infinite,
honoreth his humble poble servants so exceedingly, that it seemeth to them:
selues, farre more then can be due For he rewardeth even ouer & above meri-
tes; which merites also are founded in Gods mercie geuen without merite.

† o I wil number them, and they shal be multiplied about 18
the sand: p I rose vp and I am yet with thee.

o The number also of Saintes vvhom God hath chosen, called, iustified and vvil
glorifie, exceede mans conceipt. Apoc 7. p Incensed vwith this excellent glorie,
and desiring to be of this innumerable multitude, by thy grace I haue risen
from sinne, and in confidence of thy perpetual helpe, I stand and hope so
perseuere in thy seruice.

† q If thou shalt kil sinners o God: r ye men of blood depart 19
from me.

q And if it be so, yea seiog it is so, that as thou o God doest exalt thy Saints, to
exceeding and inspeakable honour: so thou hast also decreed to punish obsti-
nate sinners, vwith eternal death and damnation: r I renounce al vicked
association, gette ye away from me al cruel bloudie men, that vwould draw
me into everlasting torments.

† / Because you say in thought: they r shal receiue thy cities 20
in vayne.

f Away from me, you that thinke, r the glorious mansions in heauen, prepared and promi-
sed to the iust, are vaine hopes, and in vaine expected.

† v Did not I hate them, that hate thee o Lord: and w pyned 21
away because of thine enemies?

v This hate of such sinners the iust shal confidently plead, and happie are they that shal be
able truly to alleage for themselves in the day of iudgement, that they hated al, vvhom God
hateth, vv yea hated them vwith feruent zeale, that are Gods enimies.

† x With perfect hatred did I hate them: they are become 22
y enemies to me.

x Still the Prophet inculcateth this necessarie perfect hatred, y and enmitie towards Gods
enimies.

† z Proue me o God, and know my hart: examine me, and 23
know my partes.

z For that none in this life (without special and extraordinary reuelation) knoweth certainly
their owne state, whether they be worthe of Gods loue or hatred (Eccle 9.) the iust submitte
themselues to Gods examination of their hart and actions:

And a see, if the way of iniquitie be in me: b and conduct 24
me in the euerlasting way.

a humbly praiing God, that if they be in the way of iniquitie, b he wil voutsafe to reduce
and guid them into the right way of euerlasting life.

PSALME

* Galem;
Embry-
onem.
* of
Inery
lege.



The iust diuersly afflicted by the wicked, pray to be defended, 7. repose their confidence in God, 10. who wil iudge the reprobate to eternal punishment, 13. and reward the good with the fruition of himself, 16.

Unto the end, a Psalm of David.

DELIVER me O Lord from the evil man: from the unjust man rescue me.

3 † Which have deuised iniquitie in their hart: ^{at the day} ^a Vnquiet euil
they did appoint battels. ^{disposed men}

4 They haue whet their tongues as that of a serpent: & the ve-^{all deuile}
nome of aspes is vnder their lippes. ^{wicked plottes}

† Kepe me o Lord from the hand of the sinner: and from vnjust men deliuer me.

6 † Who haue deuised to supplant my steppes : † the proude debauchers
haue hid a snare for me :

And they haue stretched out ropes for a snare: they haue layd:

7. † I sayd to our Lord: Thou art my God: heare O Lord the
voice of my petition.

S. † O Lord, Lord of the strength of my salvation: & thou hast overshadowed my head in the day of battel.

19. †. Yeld me not, O Lord from y my desire, to the shaner: they, able to resist, haue deuised against me; forsake me not; y lest they perhaps, be proude, some to rebuoke me, and say, thou art vainly, God, by his grace.

f Suffer me not to fal from that which I now desire (which is to be constant in as by his grace, as by a helmet, & verue) not to consent to sinners perswasions. g VVho then would triumph defend him self ouer me. *Answer.* I will I hope, & I will be ready to stand by him, & defend him from selling

10 † The head of their compass: & the labour of their lippes, consent.
& shal couer them.

b The summe of their mischeuous devises, / consisting in their suttle persuasions with sweete wordes, & shal ouerwhelme, and bring themselves to perdition!

11 † Coales shal fal vpon them, m thou shalt cast them downe: Hel fire shal
into fyre: in miseries m they shal not stand vpon. be they vpon;

12 † A man ful of tongue shal not be directed in the earth: euils they shal tal,
shal take the vnjust man into destruction.

12 † I haue knowne that our Lord wil do the iudgement of the iniquitie
needie : and the reuenge of the poore.

• I have learned by good instructions, and by experience; that in the end thou O God wilt comfort the just, who are now afflicted; and punish the unjust, that live in temporal delights, as it happened to Lazarus, and the glutton.



† But as for the iust, they shal confesse to thy name: and the
 righteous shal dwell with p thy countenance.

p Eternal glo-
 rie consisteth
 in seeing God.

PSALME CXL.

The Church
 prayeth and
 preuaileth.
 the 6. key.

The Church prayeth that her children may auoide sinful wordes, 4. not
 make excuses of sinnes committed, not communicate with others in sinne,
 nor to hearken to flatterers: 6. but to pray that they may amend (the
 Psalmist by the way prophesieth that manie shal be conuered) 8. though
 sometimes persecution be great, the Church faileth not.

A Psalm of David

Lord I haue cried to thee, heare me: attend to my
 voice, when I shal crie to thee.

In these
 wordes the
 Church pray-
 eth, offering
 incense in her
 solemn
 Offices.

† Let my prayer be directed as a incense in thy sight: the
 elevation of my handes as b euening sacrifice.
 As the fume of incense is swete and ascendeth vpwards: so the Church
 prayeth that her petitions may be grateful, and ascend to God. b In the old
 testament morning sacrifice was rather more solempne, and more frequent, but
 the Prophet seemeth to allude vnto Christs Sacrifice, which he was to offer
 towards euening on the Crosse: and the same also in vnbloodie manner, the
 euening before his Passion, in the Eucharist.

† Set o Lord e a watch to my mouth: and d a doore round
 about to my lippes.

A iust care and consideration what to speake, before the mouth be opened. d lippes must not
 be alwayes stoppt for it is a sinne sometimes not to speake, but as a doore that is to be opened, and
 shut at due seasons, for example, opened to confesse our sinnes, and Gods truth:

† Decline not my hart e into wordes of malice, to make
 excuses in sinnes.
 lippes, and from excusing sinnes committed.

With men that worke iniquitie: and I wil not communicate
 with the chiefe of them.

† The iust shal rebuke me in mercie, and f shal reprehend
 me: but let not the oyle of a sinner g fatte my head.

f Admonition of the iust, is a profitable reprehension, g but the fawning of flatterers is
 pernicious.

Because, h yet also my prayer is in their i good pleasures: 6
 & their iudges are swallowed vp ioyned to the rocke.

h The Church ceaseth not to pray for sinners, i though as yet they take pleasure in their
 finnes, & but the very chiefe of them, which seeme most potent, if they remaine obstinate
 to their death, shal then perish, as men throwne against rockes.

† They shal heare my wordes m because they haue preuailed: 7
 as the gress of the earth is broken out vpon the earth.

† They shal then heare and vnderstand, that the prayers of the Church m are effectual, ob-
 taining grace of constancie to her children, not to feare anie persecution, nor anie kind of
 death.



death, obtaining also iustification of their cause, vvhhen the persecuters shal see that the wordes, and doctrine of the Church are true, and preuaile in true iudgement, as true, modest, peaceable, not sedicious, turbulent, nor against the commonwealth.

As much earth sticking together is made fruitful, by breaking it into smal mould, so the children of the Church by persecution, bring forth more fruit then before. S. Aug.

8 Our bones are dissipated p nere to hel: † q for to thee o

Lord, Lord are mine eies; in thee haue I hoped, take not away my * soule.

Some persecuters are so cruel as to rage against the bones, and other reliques of Martyrs, casting them into the vilest places they can, willing if they could, to throw them into hel, but the Church and al her members repose confidence in God.

9 † Keepe me from r the snare, which they haue set for me: and from f the scandals of them that worke iniquitie.

Therefore she prayeth that her children be not entrapped by guilful deceiptes, nor overthrowne by anie stumbling blocke cast in their way.

10 † r Sinners shal fal in his net: v I am alone vntil I passe.

In the end, al persecuters and other wicked shal be caught in their owne nette of perdition, the Church is singularly protected euen to the end.

PSALME CXLI.

Holie Dauid being fled into a caue, and besieged round about by Sauls armie, explicating his distresse, 6. prayeth to be deliuered: Dauids prayer in extreme distresse. the 8. key.

1 OF a vnderstanding to Dauid, when he was in the caue, a prayer. 1. Reg. 24.

This Psalm in forme of a prayer, sheweth vvhhat cogitations Dauid had in extreme danger.

2 **V**VITH my voice I. b haue cried to our Lord: with my voice I haue prayed to our Lord:

b Not with exterior voice, for so he should haue detected himselfe, but with sermons of spirit.

3 † I powre out my prayer in his sight, and I pronounce my tribulation before him.

4 † c When my spirit faileth of myself, and d thou hast knowne my pathes.

c VVhen by reason of extremitie, I was not able to thinke how to helpe my selfe, d thou o God knowing my actions and demerit, didst deliuer me.

In this way, which I walked, they hid a snare for me.

5 † I looked toward e the right hand, and f saw: and g there was none that would know me.

e I looked for helpe, f and diligently looked about me, g but none would seme to know me, vvhhen I required their helpe.

b Flight hath failed me: and there is none to require my soule.

b Endeouoring to saue my self by flight, I found no secure place, for being in a caue or hole of a mountaine, the vvhole armie besieged me; al seeke to take away my life, none to saue it.

† i I haue



† I haue cried to thee O Lord, I haue sayd: Thou art k my 6
hope, / my portion m in the land of the liuing.

i Thys leife desolate of al mans helpe, and destitute of al vvorldly e stist, I cried to thee O Lord,
k my only, hopefull refuge, I neither do I desire to liue for any vvorldly respect, but hauing
chosen thee O God for my portion, and inheritance, m I desire to be out of this desert place,
and to be in the land, vvhere is right vie of religious diuine seruice.

▪ afflicted. † Attend to my petition: because I am n humbled exceedingly. 7
Deliver me from them that persecute me: because they are
made strong ouer me.

† Bring forth my soule out of prison, o so confesse vnto thy 8
name, p the iust, expect me; q til thou reward me.

▪ Davids desire of libertie, was especially to this end, that he might haue conuenient place,
and other meanes to serue and praise God: p the good, and vveldisposed people of Israel, can
not now serue thee as they desire, but expect me, q whom thou O Lord, vvilt aduance to the
kingdom, that then vve may serue thee, more freely and more commodiously.

Al this happened in figure of Christ; of vvhom prophetically S. Augustin
S. Hilarie, Cassidius, Cassiodorus; and others expound the vvhole Psalme.
Amongst others S. Bedabriefly in these vvordes. VVheras in the title, Vnder-
standing is premised to Prayer, therby is signified, that David in his distresses,
and in the denne vvither he fled, vnderstood vvhat our Lord should suffer of
the Iewes, and how he vvould pray to his Father. In the first part our Lord
crieth to his Father, complaining of the detestable dectipres of Iudas the per-
secutor. In the second he prayeth to be deliuered from the prison of hel (Lim-
bus, vvhere he vvvas free), because the faith of al the Sainctes depended on his
Resurrection.

PSALME CXLII.

The seuenth penitential Psalme. the 7. key. King David (or anie other) in spiritual or temporal tribulation, not trust-
ing in his owne iustice, layeth open his calamitie, 3. considering Gods
benignitie, 6. prayeth to be speedely deliuered; 11. and confidently assu-
reth himselfe therof.

▪ God hauing so promised is bound by his truth, b and his iu-
stice, to heare penitents pray-
ing for re-
mission of
sinnes. A Psalme of David, when Absalom his sonne persecuted him: 1
O'r b¹ heare my prayer: With thine eares receiue my peti-
tion in a thy truth: heare me in b thy iustice.
† And c enter not into iudgement with thy seruant: d be-
cause no man liuing shal be iustified in thy sight.
e Deale not vvith me in rigour of iustice, d for no mortal man is able of him-
selfe to be iustified; abstracting from Gods mercie.
† Because the enemye f hath persecuted my soule: he f hath
humbled my life in the earth.

▪ sought my life, f and brought it into great danger. Spiritually, the deucl as a roaring lion stil
seeking vvhom he may deuour, hath tempted me vehemently.

g He hath set me in obscure places as the dead of the world:
† and my spirit is in anguish vpon me, within me my hart is 4
troubled.

g I am pressed with great calamities, temporal or spiritual.

† b I was



35 † *h* I was mindful of old dayes, I haue meditated in al thy workes: in the factes of thy handes did I meditate.

h In this case I consider, how God hath hertofore shewed his goodnes towards me, and others.

6 † I haue *i* stretched forth my handes to thee: my soule is
 & as earth without water vnto thee.

i Stretching forth handes a ceremonie in prayer, whereby the supplicant is made more attentive, and also endureth some paine for part of satisfaction. & mans mind without Gods illumination is drie and barren.

7 † Heare me *l* quickly *o* Lord: my spirite hath faynted.

l In great tentations Gods grace and helpe is more presently nedeful to prevent our weaknes, lest we yeld consent.

Turne not away thy face from me: *m* and I shal be like to
 them that descend into *n* the lake.

m If God leaue man without special and continual grace, he will fall, *n* into sinne, as into a deepe lake, from whence without helpe he can not rise vp againe.

8 † Make me heare thy mercie *o* in the morning: because I
 haue hoped in thee.

Make the way knowen to me, wherein I may walke:
p because I haue lifted vp my soule to thee.

9 † Deliuer me from mine enemies *o* Lord, to thee I haue fled:

10 † teach me to doe thy wil, because thou art my God:

11 Thy *q* good spirite wil conduct me into the right way: † for
 thy name sake *o* Lord thou wilt quicken me, in thine equitie.

12 Thou wilt bring forth my soule out of tribulation: † and in
 thy mercie thou wilt destroy mine enemies.

And thou wilt destroy al, that afflict my soule: because I am
 thy seruant.

q The penitent thus humbling himselfe, and praying may assuredly trust that God doth remitte his sinnes by the holie Sacraments, and iustificth him, protecteth him, and wil bring him out of al dangers of spiritual or temporal enemies.

PSALME CXLIII.

The royal Prophet thanketh God, for al his victories, and possession of the King David
 kingdom. 3. Admiring Gods benignitie towards man, 5. prayeth to be still
 defended from al enemies, 9. promisseth a new songue of prayse, 11. descri-
 be the vanitie of worldlie men, 15. concluding that true felicitie is in
 seruing God.

1 A Psalme of David, *a* against Goliath.

a Because this was Davids first, and a very notable victorie, the Septuagint Interpreters make mention of Goliath in this title.

BLESSED be our Lord my God, who *b* teacheth my
 handes to battel; and my fingers to warre.

b God made David a warier, and victor against Goliath, without any former training in armes.

11

† My



e Made him afterwards king of a great people. **†** My mercie, and my refuge: my defender, and my deliverer. **2**
My protectour, and I haue hoped in him, who *e* subdeweth my people vnder me.

† Lord *d* what is man, that thou art *e* made knowne to him? **3**
or the sonne of man; *f* that thou esteemest him?

d Al mankind was vnrworthy before Christ, *e* that God should be reueled vnto them, *f* especially that he should haue care of the progenie of men, after their sinne.

† *g* Man is made like to vanitie: his dayes passe as a shadow. **4**
g In dede man in himself, in his owne nature and frailtie, is but a vaine and transitorie creature, passing from life to death, as a shadow that cannot consist of it selfe, neither can man without God.

† *h* Lord incline thy heauens, and descend: touch the mountaynes, and they wil smoke. **5**

h By a poetical description he prayeth for Gods helpe, as if God should make the heauens to bow, and so descend; or make the mountaines smoke, as when Moyses receiued the law; or declare himself by Meteors, as foloweth:

† Lighten lightening, and thou shalt disperse them; shoote out thine arrowes, and thou shalt destroy them. **6**

i Tribulations or tentations. **†** Send forth thy hand from on high, take me out, and deliver me from manie *i* waters: from the hand *k* of children *l* strangers. **7**

k Children of the Church, I but of euill life. **†** Whose mouth hath spoken *m* vanitie: and their right hand **8**
is the right hand of iniquitie.

m They speake in vanitie that promise to keepe Gods law, and performe it not.

n In that principal instrument, apt for a new songue, and for extraordinary benefites. **†** O God I wil sing to thee a new song: in *n* the psalter of ten **9**
stringes, I wil sing to thee.

† Who gapest saluation to kinges: who hast redeemed David thy seruant from the malignant sword: **†** deliver me. **10**

And rescue me out of the hand of *o* children strangers, whose mouth hath spoken vanitie: and their right hand, is the right hand of iniquitie. **11**

o Both Ierres & Christians that liue not well, are as strangers that frame to themselves such a false felicity, as is here described: making riches or worldlie pleasures their God.

† Whose sonnes, are as new plantes in their youth. **12**

Their daughters comly trimmed: decked about after the similitude of a temple.

† Their storehouses full, flowing out of this into that. **13**

p True happines consisteth not in worldlie things. **†** Their ewes full of yong, abounding in their going forth: **†** their oxen are fatte. **14**

There is no ruine of wal, nor *q* passage, nor crie in their *transmigration* streets.

q But in preferring God before al. **†** They haue said, that it is a happie people, which hath these things: *p* blessed is the people, whose *q* God is our Lord. **15**

PSALME



PSALME. CXLIIII.

God is, and for euer ought to be praised, 3. for his immensur, infinite, God: Maiestie
glorious Maiestie; meruelous workes; merciful benefites; for his powre, excelleth al
wisdom, iustice, 19. who wil reward the good, and destroy the wicked. : thinges.
the key.

1 a Praying, to Dauid himselfe.

a By this title, Eldras signifieth that the Holie Ghost, vvhich indited al the Psalmes to Gods
praise, more specially in these seuen last suggested to Dauid, and by him to al Gods seruants,
that al their other seruice must tend, and be directed to the praise of God: and that therin vve
must continue, and finally rest, as in the sabbath of the seuenth day, signified (as S. Beda suppo-
seth) by these seuen last Psalmes of praise, eternally praising our Lord God. For vvhich pri-
cipal end both Angels and Men, yea and al other creatures vvere made.

I Wil exalt thee my God b the king: and I wil blesse thy
name c for euer, and d for euer and euer.

b King, is the proper epitheton of Christ, the Sonne of God, to whom, in his humanitie, God
the Father promised the Church of al nations for his kingdom. Psal. 2. in whom also the vvhole
Blessed Trinitie is praised. c At the time of this vvhorld they praise God, d & after in eternitie.

2 † Euerie day wil I blesse thee: and wil praise thy name, for
euer, and for euer and euer.

3 † Great is our Lord and exceding laudable, and of his great-
nes there is no end.

4 † Generation and generation shal praise thy workes: and they
shal pronounce thy powre.

5 † They shal speake the magnificence of the glorie of thy
holines: and shal tel thy meruelous workes.

6 † And they shal tel the force of thy e terrible thinges: and e Of vvhonder-
shal declare thy greatnes: ful and mira-
culous thin-
ges, vvhich
strike terrore
into mens
mindes.

7 † They shal vtter the memorie of the abundance of thy
sweetnes: and in thy iustice they shal reioyce.

8 † Our Lord is pitiful and merciful: patient and very merciful.

9 † Our Lord is sweete to al: and his f commiserations are ouer
al his workes.

10 † Let al thy workes b Lord confesse to thee: and let thy
g saines blesse thee.

11 † Therefore the sanctified haue special cause to praise God.

12 † They shal tel the glorie of thy kingdom: and shal speake
thy might.

13 † That they may make thy might knowne to the children of
men: and the glorie of the magnificence of thy kingdom.

14 † Thy kingdom is a kingdom b of al worldes: and thy domi-
nion in al generation and generation.

b Christs kingdom the militant Church is magnifical, but much more the triumphant
vvhich is eternal.



† Our Lord is faithful in al his wordes : and holie in al his 14
workes.

God is readie. † Our Lord is lifeth vp al that fal : and setteth vp al that are 14
of his part to bruised.
lift vp al.

† The eies of al hope in thee o Lord : and thou geuest their 16
meate in time conuenient.

He geueth 1. He geueth † Thou openest thy hand : and fillest & euerie living creature 17
necessarie with blessing.

things to al † Our Lord is iust in al his wayes : and holie in al his workes. 18
living creatu- res, euen to

brute beastes. † Our Lord is neere to al that inuocate him : to al that inuo- 19
cate him in truth.

† He wil doe the wil of them that feare him, and wil heare 20
their prayer ; and saue them.

† Our Lord keepeth al that loue him ; and he wil destroy al 21
sinners.

† My mouth shal speake the prayse of our Lord : and let al 22
flesh blesse his holie name for euer, and for euer and euer.

ANNOTATIONS PSALME CXLIII.

The seven last Psalms per- *I will exalt thee*] As this Psalm is the first of the seven, which con-
teyne more teyne more tayne more particular instruction of perpetually praising God : so it is the seventh of
specally to those, which are composed in order of the Alphabet, to witte, the 14. 33. 16.
prayer. 110. 111. 118. and this 144. Of which the three former want some letters : signi-
fying (as Cassiodorus interpreteth) such in Gods Church, as sing his praises,
This Psalm and other six but with some imperfections : the other four have the perfect Alphabet, sig-
are composed nifying those, that sing Gods praises with perfect deuotion. Which only four
in order of the S. Ierom calleth Alphabetical Psalmes. *Epist. ad Paulam Urbicam, & Proem. in*
Alphabet. *Lament. Ierem.*

It is probable *1. Our Lord is faithful*] This verse is not now in the ordinat Hebreu text,
that the He- and therefore either the same is defective, or els this Psalm should seme not to
breu text be composed with a perfect Alphabet in the fountain tongue. For here it
now wanteth the letter Nun. But seeing S. Ierom counteth this one of the four
Alphabetical Psalmes, omitting the other three, which consist of vnperfect
a verse in this Alphabets, it is very probable that this verse was once in the Hebreu text,
Psalm. as it is both in Greke & Latin. VVherby amongst other places, appeareth, that
And therefore there is no certaintie, to correct the Greke, or Latin Bible by the Hebreu,
is not more which is now extant, but rather by them that may be supplied, which the
certaine then Hebreu wanteth.

the Greke of
Latin.

PSALME CXLV.

Al are exor- *The Psalmist exciteth himself, and al others to praise God for his singular*
ted to praise regard, and providence of al that trust in him: 3. shewing that neither
God and trust princes, nor other men are able to helpe, 5. but God can and doth con-
in his assured tinually releue al sortes of necessities.
providence.
the key.

Alleluia,



1 Alleluia, *a* of Aggeus, and Zacharie.

a The Septuagint added the names of these two Prophetes, for the like reason as they added Ieremie, Psal. 136. because Aggeus and Zacharias prophecying in the reduction of the people from captiuitie, exhorted them, as here the Psalmist doth, to trust in Gods prouidence, and preferre his seruice before worldly cares.

2 **M**Y soule prayse thou our Lord, I wil praise our Lord
in my life: I wil sing to my God as long as I shal be.

3 Put not confidence in princes: † in *b* the sonnes of men, in
whom there is no saluation.

b In one Sonne of Man [Christ] is saluation (saith S. Augustin) and in him, not because he is the sonne of man, but because he is the Sonne of God.

4 † His spirit shal go forth, and he shal returne into *c* his earth: *c* He saith not,
in that day al their cogitations shal perish. that the spirit
or soule shal

5 † Blessed is he, whose helper is the God of Iacob, his hope in
our Lord his God: † who made heauen and earth, the sea, *c* turne into the
earth, but the
soule shal de-

7 † Which keepeth truth for euer, doth iudgement for them *c* part from the
bodie, and so
that suffer wrong: geueth foode to the hungrie. euerie one (in
whom world-

8 Our Lord looseth the fettered: † our Lord illuminateth the *c* whom world-
lie men put
their trust) shal

9 † Our Lord keepeth strangers, the pupil, and widow he wil *c* according to
the bodie, re-
reccine: and the wayes of sinners he wil destroy. turne into his

10 † Our Lord wil reigne for euer thy God o Sion, in generation *c* earth.
and generation.

PSALME CXLVI.

God is also to be praised by his peculiar people, for particular benefites. 4. & for his omnipotent poure, wisdom, goodnes, in creating, and governing this whole world, 11. and most special benignitie towards those that trust in him. *Gods excellencie in creating and governing the world.*

1 Alleluia. *the 2. key.*

PRAYSE ye our Lord because Psalme *a* is good: to our *a* It is good to
God let there be pleasant, and comelic praise. sing Psalmes of
praise to God.

2 † Our Lord building vp Ierusalem: *b* wil gather together *c*
the dispersiōs of Israel.

b A prophcie of the restoration of Ierusalem after the captiuitie.

3 † Who *c* healeth the contrite of hart: and bindeth vp their *c* Remitteth
sores. sinnes to the
penitent.

4 † Who *d* numbereth the multitude of starres: and *c* geueth
names to them al.

d Besides experience of euerie one, that shal behold the firmament in a cleere night, the holie Scripture (Gen. 15. v. 5.) sheweth, that the starres are innumerable to man. For albeit Ptolomey



other Astronomers numbereth certaine more notorious starres, which serue especially for some knowlege in the science of Astronomie, numbering 349. such in the Zodiach; 316. in the South part thereof; and 360. on the North part, which are in all 1025. Yet al acknowledge that no man can come nere to anie probable coniecture of the whole number, nor is able to attaine anie perfect knowlege of their natural influences, and special proprieties. And therefore the Psalmist proposeth here the admirable, and vnsearchable knowlege of God: who both most exactly knoweth the number, & and so perfectly their nature, that his diuine Omniscience geueth to euery starre a proper name, according to their singular differences and proprieties.

f Things
subiect to
Gods know-
lege and
wisdom are
innumerable.
¶ Al these and
the like bene-
fices do shew
Gods incom-
parable great-
nes, wisdom,
and goodnes.

† Great is our Lord, and great is his strength: and of his wisdom there is no f number. 5

† Our Lord receiuing the meeke: & humbling sinners euen to the ground. 6

† Sing ye to our Lord in confession: sing ye to our God on harpe. 7

† Who g couereth the heauen with cloudes: and prepareth rayne for the earth. 8

Who bringeth forth grasse in the mountaines: and herbe for the seruice of men.

† Who geueth to beastes their foode: and to h the young rauens that cal vpon him. 9

h Both sacred and prophane auctors testifie, that rauens seing their yong ones, either vvithout fethers, or to haue vvhitish, vnlike to theirs, as suspecting that they are not their ovne birdes, but of some other kinde, leaue them destitute of meate; therefore God the auctor of nature, and conseruer of al kindes of creatures, by his special prouidence, feedeth them: either by a certaine dew hanging nere them in the ayre, as Isidorus supposeth; or by litle beastes, or fies, sent by Gods prouidence, vvhich they catching into their mouthes, are nourished and brought vp, as S. Chrysostom teacheth, ser. in Heliam; or by vvhat other meanes soeuer, al agree that yong rauens are neglected by their parents, and are fedde meruelously by Gods ordinance; by vvhich example the Psalmist sherveth, that much more God hath care of men: especially of such men (saith S. Chrysostom.) as honour him vvith hymnes and praises, vvhom also he hath called to be his peculiar people, and his ovne portion or inheritance.

Ho. in
hunc
Psalm.

† He shal not haue pleasure in the strength of an horse: nor in the legges of a man shal he be wel pleased. 10

† Our Lord is wel pleased toward them that feare him: and in them, that hope vpon his mercie. 11

PSALME CXLVII.

Gods prouidence especially towards the Church.
the 6. key.

Againe God is to be praised for his goodnes towards his peculiar people, 4. yea towards al the world: 7. but most abundantly towards his Church.

Alleluia.

The Hebrews ioyne this Psalm with the precedent.

○ Jerusalem praise our Lord: praise thy God o Sion. 1

Jerusalem in the latter part of Dauides time, al the time of Salomon, and part of other kings reignes til the captiuitie, had peace & prospered.

Againe



Againe after the captiuitie, the Citie was repaired, the Temple reedified, and the whole land receiued and enioyed manie blessinges. But al this was no more then a figure of the excellent benefites here prophecied, and more evidently verified in Christs Catholique Church: partly here militant in the whole world, and especially in the glorious Ierusalem, and Sion, the perfect vision of peace, and contemplation of God, in eternal life.

2 † Because he *b* hath strengthened the lockes of thy gates: he
c hath blessed thy children in thee.

b In comparison of other cities, and peoples of the world, the gates of Ierusalem were strongly fenced, & the citizens blessed: much more the Church of Christ is built vpon a sure rock, her faithful children indyed with al spiritual graces; and most of al, heauen it selfe is free from al danger of calamitie, and the Saints are most secure & most happie, enioying eternal fruition of God.

3 † Who *d* hath set thy borders peace: and filleth thee with
e the fatte of corne.

d Hath geuen peace in thy borders, & and the very best corne, and al other fruites: wine, oyle, milke, honey, and the rest. Allegorically in the Church, reconciliation with God, by remission of sinnes, and peace of conscience, in the Sacraments of Baptisme & Penance; with the most spiritual food of Christs Bodie and Bloud in the Eucharist, and graces of other Sacraments. In heauen most assured peace and ioy without end.

4 † Who sendeth forth *f* his speech to the earth: his word
g runneth swiftly.

f This pertaineth most specially to Euangelical doctrine, preached *g* and quickly receiued in al the world. Rom. 10. v. 18.

5 † Who geueth *b* snow as wool: scattereth *i* mist as ashes.

b Snow nourisheth the earth, making it warme by Antipetistasis, as is euident in natural Philosophie, *i* and noysome ayre is changed into cleere weathere. In the Church by penance & austere life men are purged from sinnes and vices, euil spiritites are also driuen away. If your sinnes shal be as scarlet, they shal be made white as snow, and if they be redde as vermillion, they shal be white as wool. Isaie. 1. v. 18.

6 † He casteth *k* his crystal as morseles: before the face of his
cold *l* who shal endure?

k Yea some that are hardened in sinne, as yse, or chrystal, shal be melted, broken, or made fitte to be ingrafted in Gods Church. So S. Peter was admonished by a vision (Act. 10. v. 13.) to kil and eat. Othervvise without Gods grace geuing remorse and sorow, no man can overcome his ovne vices.

7 † He *m* shal send forth his word, and shal melt them: *n* his
spirit shal blowe, and *o* waters shal flowe.

m But Gods word preached, *n* and his grace touching mens hartes, *o* innumerable are converted.

8 † Who declareth his word to *p* Iacob: his iustices, and iudge-
ments to Israel.

9 † He hath *q* not done in like maner to anie nation: and his
iudgements he hath not made manifest to them. Alleluia.

q Considering that al mankind was in the masse of sinne, and that God letteth manie iustly petish, thoe to whom he geueth his grace to iustification, are specially bound to praise him. And therefore the Prophet concludeth this Psalme, and the rest folowing, with Alleluia.



Our Creator
to be praised
by al creatures
the 1. key.

Al creatures spiritual and corporal, are invited to praise God, their Creator and Conseruer, 13. as incomparably excellent.

Alleluia.

a Al ye hea-
uentic spirites
praise God for
the excellen-
cie of your
nature.

b And for your
innumerable
multitude.

c Al creatures,
wanting sense
or reason,
shew forth the
Maiestie and
excellencie of
their Creator.

PRAISE ye our Lord a from the heauens: praise ye him in
the high places.

† Prayse ye him al his Angels: prayse ye him b al his hostes: 1

† Prayse ye him c sunne and moone: prayse him al ye starres, 3
and light.

† Prayse him ye heauens of heauens: and the waters that are 4
about the heauens, † let them praise the name of our Lord. 5

Because he sayd, and they were made: he commanded, and
they were created.

† He established them for euer, and for euer and euer: he put 6
a precept, and it shal not passe.

† Prayse our Lord from the earth: ye dragons, and al depthes. 7

† Fyre, haile, snow, yse, spirit, of stormes: which doe his 8
worde:

† Mounraines, and al litle hilles: trees that beare fruite, and 9
al ceders.

† Beastes, and al cattel: serpentes, and fethered fowles: 10

† d Kinges of the earth, and al peoples: princes, and al iudges 11
of the earth.

† Yöngmen, and virgins: old with yong let them prayse the 12
name of our Lord: † because the name of him e alone is 13
exalted.

† The confession of him about heauen, and earth: and he 14
hath exalted f the horne of his people.

f *More especially for that God hath so fortified his Church.*

An hymne to al his g sainctes: to the children of Israel, a
people h approaching vnto him. i Alleluia.

g Sanctified children, h that by grace and free wil, which he geneth them,
approch vnto him i Altho considered the Psalmist concluding with Alleluia,
inuiteth al to praise our Lord.

PSALME CXLIX.

The Church
must enter
praise God.
the 6. key.

a God our
Lord whom
al creatures

*The Church is most singularly bond to praise God, 4. for the grace, sanctitie,
victorie, glorie, 7. and iudicial powre, which he geneth to his Sainctes.*

Alleluia.

SING ye to our Lord a new song: let his prayse be in a the
Church of sainctes.

† Let



- 2 † Let Israel be ioyful in him, that made him : and let the children of Sion reioyce in their king. are bond to praise, only accepteth those mens praises, that liue in his holie Church.
- 3 † Let them praise his name in quite : on tymbrel, and psalter let them sing to him : eternal rest.
- 4 † Because our Lord is wel pleased in his people : and he wil exalt the meeke vnto saluation.
- 5 † The saines shal reioyce in glorie : they shal be ioyful in *b* their beddes.
- 6 † The *c* exaltations of God in their throte : and *d* two edged swordes in their handes.

c Highest praises of God shal be continually vttered by Sainctes in glorie : for stil as praises passe by their tongues and mouthes, more like praises shal succede from their throte, and hartie affection, so out of the abundance of the hart their mouth shal stil speake Gods praise.

d Glorified Sainctes shal also haue iudiciarie powre. First, al in general shal like and approue Gods iustice in punishing the vicked. Secondly the vicked shal be iustly condemned in comparison of the blessed, vwho passed through, and overcame the like, yea and greater tribulations and tentations then those, by vvhich the damned were overcome. Thirdly, certaine more excellent Sainctes, namely the Apostles, and al those that forsaking proprietic of temporal goodes, geue that they haue to the poore, as some religious Orders doe; or into a Communitie as the Apostles, and manie primitive Christians did { Mat. 4. v. 20. cap. 19. v. 27. Act. 4. v. 34. 1. Cor. 6. v. 3. } shal sitte in iudgement seates, assessorie iudges with Christ, and iudge those that render account, of wel or euil spending the temporal landes or goodes, which they possessed in this vworld. So teach S. Augustin S. Ierom. S. Beda, and others.

In Psal.
22. v. 5.
i. 3. 10
Mat. 19.
20. in
cat. 5.
amed.

7 † To doe reuenge in the nations : chastisements among the peoples.

8 † To binde their kinges in fetters : and their nobles in yron manicles.

9 † That they may doe in them the iudgement that is *e* written : *f* this glorie is to al his saines. Alleluia.

e Decreed by God.
f This iudicial powre is part of Sainctes glorie.

PSALME. CL.

God absolutely most excellent is to be praised, 3. With al sortes of instruments, and by al other meanes.

God most excellent and most laudable. the first key.

1 Alleluia.

PRAISE ye our Lord *a* in his holies : prayse ye him in *b* the firmament of his strength.

a Al ye Angels and men that are in the holie and highest heauen praise our Lord.

b Al ye creatures that are in, and vnder the first moueable firmament praise our Lord.

2 † Prayse ye him in *c* his powers : prayse ye him *d* according to the multitude of his greatnes.

c And you especially (Gods peculiar people) amongst whom, and for whom, diuine miracles haue bene wrought praise our Lord, *d* with al your possible endeouore, for though his infinite Excellencie exceedeth the powre of al creatures to praise him sufficiently, yet it resteth that you may infinitely extend your wil and desire to praise our Lord, according to the multitude of his greatnes.

K k

† *e* Prayse

† *e* Prayse ye him *f* in the sound of trumpet: prayse ye him on 3
psalter, and harpe.

e Out of this your great and infinite desire, let your tongues sound and sing diuine praises, as wel vwith voice, as musical instruments. *f* VVherof six most vsual in the Tabernacle and Temple were these: Trumpet, Psalter, Harpe, Timbrel, Organ and Cymbal.

† Prayse ye him on timbrel and *g* quire: prayse ye him on 4
h stringes, and organ.

g By the vway the Psalmist interposeth agane two especial thinges, vvhich make perfect harmonie, vwithout vvhich no instrument is grateful to God: Vnitie amongst his seruants, signified by the Quire of consonant voices: *h* and mortification of passions, signified by Stringes, vvhich are made of dead beastes bowels.

† Prayse ye him on wel sounding cymbals: prayse ye him on 5
cymbales of iubilation: † let euerie *i* spirite prayse our Lord. 6
Alleluia.

i Man created of corruptible bodie and immortal soule, is finally admonished to praise our Lord, ouer and above the praises of al other corporal creatures, vvhich also is more especially bound thereto then Angels, because God hath voutsaffed to make h mselfe Man, to redeme man that was lost by sinne, and to endue him vwith new grace, and so bring him to euerglasting glorie, vwhere vwith holie Angels, men also for euer & euer shal praise our Lord, vwith hart, voice, and iubilation of spirite, singing as the Psalmist concludeth, Alleluia.

ANNOTATIONS. PSALME CL.

The number of Psalmes signifieth the agreement of the old and new Testament. S. Augustin in the conclusion of his Enarrations, or Sermons vpon the Psalmes, explicateth a myserie in the number of an hundred and fiftie, signifying the concord of the two Testaments. For in the old testament they kept the Sabbath, which is the seventh day: in the new we kepe our Lords day, after the Sabbath, that is, the eight: which seuen and eight (making fiftene) multiplied by tenne, signifying the Law of tenne commandments, rise vnto 150.

Three fifties make 150. Neither seemed it without cause to this great Doctor, that the first fiftie end with a Psalm of Penance, craving mercie & remission of sinnes: the second with Mercie and Iustice, which God ioyneth in the Redemption, Iustification, and Saluation of men: the last with Diuine Praises, signifying, that by vwith iustice, condemning sinnes in our selues, through Gods mercie we may be iustified, and so beginne in this life, which is to be perfected in the next, to praise our Lord, as S. Paul admoniseth with Psalmes, Hymnes, and Spiritual songes. Concluding with the two verses, appointed by S. Damasus Pope, to be added in the end of al Psalmes, and is obserued euer since his time by tradition in the whole Church: 380.

Gloria Patri: added by tradition-

Glorie to the Father, and to the Sonne, and to the Holie Ghost: As it was in the beginning, and now, and euer, into worldes of worldes [in eternitie vwithout end] Amen.



THE THIRD PART OF THE OLD TESTAMENT, CONTAINING SAPIENTIAL BOOKES.

The argument of Sapiential Bookes.

Hitherto the Law, and Historie of Gods peculiar people are set forth in the former partes of the holie Bible: after which folowed the Booke of Psalmes, which in maner of stile, being al in verse, is a distinct part, but in substance of matter, is an Epitome or brieft Summe of al holie Scripture: most conueniently therefore placed in the middes of the rest, as the Sunne amongst other Planetes, a shining great light in a large house. Now ensueth the third part, containing Diuine Instructions, or Rules of good life. A doctrine most agreable to Gods hiegh wisdom, and most fitly commended to Man, his reasonable creature in earth. But besides this principal subiect, as before is noted (that each part participateth with others in their proper contents) so here be manie precepts of the Law renewed; sundrie examples of men, and thinges past repered, and diuers prophecies vttered of thinges to come: though in this part more specially is shewed the ground, and as it were, the very life or soule of the Law, which is Reason, the true Rule or Directorie wherein al good lawes are grounded.

The coherence of this part with the rest.

The contents of Sapiential bookes.

Preface.
before
issue.

For it both sheweth what ought to be done, or auoided, & directeth mans iudgement to embrace that is good, and to flee from al euil, not only illuminating the vnderstanding to see that is right and iust, but also disposing the internal affection to desire, loue, choose, and preferre the right path of Gods Law, before whatsoever otherwise semeth pleasant or profitable: & so, notwithstanding al dangers, difficulties, distresses, worldlie calamities, and death itself, effectually perswading to perseuere to the end in holie conuersation. Al which by a general name is called Wisdom: comprising in one word, al good desires, holie vertues, supernal gistes, godlie endeoures, and the whole meanes wherby God is rightly knowen, & duly serued; Wherof these siue Bookes, teaching this most excellent and most necessarie maner of life, are called Sapiential. Neuertheles soure of them haue also other particular names, as appareth in their titles. Only the fourth is called the Booke of Wisdom, by appropriation of the general name.

Why they are so called.

Kk 2

Al fine



They are al
Canonical
Scripture.
Salomon is
au^r of the
three first.

Other bookes
of Salomon
not extant.

A brief summe
of these three:
a Prouerbs,
b Ecclesiastes,
c Canticles.

Al hie are Canonical and assured holic Scripture: as is shewed before: *Proem. Annot. Prefac. Tobia.*
and may be further proued of the two later, which Protestants denie. It is also evident that King Salomon was Au^r of the three former: as *S. Ierom, S. Augustin,* and other Fathers proue by the holic text it selfe. As it is likewise certaine that he either writte, or at least by diuine inspiration uttered, much more then is now extant. For the holic Scripture *S. Iero. in proem S. Aug. li 17. c. 20. ciuit.* (3. Reg. 4.) testifieth, that he spake three thousand Parables: and his Songes were a thousand and hie. He disputed of the trees from the cedar that is in Libanus, vnto the hyssop which cometh out of the wal: and he discoursed of beastes, and foules, and creeping wormes, and fishes. Iosephus (li. 3. c. 2. *Antiq.*) folowing some other Edition, saith his songes were sine thousand, and parables (as the ordinarie text hath) three thousand. For he deduced a parable (saith Iosephus) throughout euerie kinde of trees, from the hyssop to the cedar. In the same maner he treated of beastes, and other lining creatures of the earth, water, and ayre. For he was not ignorant of anie natural thing, neither omitted to treat thereof, but clerly explicated al their natural proprieties. Most briefly S. Ierom declareth both the Au^r, and matter of these three bookes, saying: Salomon the Peaceable, and amiable of our Lord a correcteth manners: b teacheth the nature (of creatures) c ioyneth the Church and Christ; and singeth the swete bridal song of the holic Mariage. *Prologo galeato.*

THE ARGVMENT OF THE PROVERBES

VVhy this
booke is cal-
led Prouerbes
and Parables.

The contents.

Diuided into
four parts.

THE first booke called Prouerbes, that is, common & vsual pithie sentences, shorte in wordes, ample in sense; and Parables, signifying likenes or similitudes, whereby more important thinges are understood then expressed; instructeth and exhorteth new beginners, to lerne, and practise al sortes of vertues, the only right way to true Wisdome and eternal happines. It may be diuided into foure partes. In the first nine chapters the au^r interposing certaine general preceptes, produceth wisdom her selfe inuising al men to seeke her, for the spiritual profite, they shal thereby enioy. From ibence to the 25. chap. he giveth sundrie more particular preceptes, as wel for embracing vertues, as shunning of vices. In the next sine chapters, more like preceptes of the same au^r, are added by the care of King Ezechias. In the two last chapters, either an other Au^r, or rather the same vnder an other title, commendeth to al men certaine most excellent preceptes, receined of his mother: Wherto he adioyneth the praise of a right wise woman: prophetically the Catholique Church.

THE



THE BOOKE OF PROVERBS, WHICH THE HEBREWES CAL MISLE.

CHAP. I.

Parables are profitable to those that loue and wil lerne wisdom. 10. All are admonished not to follow the allurements of sinners: 20. but to embrace wisdom; 24. and ruine is threatened to the contempters.

The first part
An exhortation
to seeke wis-
dom: with
some general
precepts.

- 1 **T**HE Parables of Salomon, the sonne of David,
2 king of Israel. † *a* To know wisdom, and disci-
3 pline: † to vnderstand the wordes of prudence:
4 and to receiue instruction of doctrine, iustice, and
5 iudgement, and equitie: † that *b* subtiltie may be geuen to
6 litle ones, knowledge and vnderstanding to the youngman.
7 † The *c* wise man hearing shal be wiser: and he that vnder-
8 standeth, *d* shal possesse gouernementes. † He shal vnderstand
9 a parable, and interpretation, the wordes of the wise, and their
10 darke sayings. † *e* The feare of our Lord is the beginning of
11 wisdom. Fooles despise wisdom and doctrine. † My sonne,
12 *f* heare the discipline of thy father, and leaue not the lawe of
13 thy mother: † that grace may be added to thy head, and a
14 cheyne of gold to thy necke. † My sonne, *g* if sinners shal
15 entise thee, condescend not to them. † If they shal say: Come
16 with vs, let vs lye in waite for bloud, let vs hide snares against
17 the innocent without cause: † let vs swallow him aliue as hel,
18 and whole as one descending into the lake. † We shal finde al
precious substance, we shal fil our house with spoiles. † Cast in
thy lot with vs, let there be one purse of vs al. † My sonne,
walke not with them, stay thy foote from their pathes. † For
their feete runne to euil, and make haste to shedde bloud. † But
h a nette is cast in vayne before the eyes of them that haue
winges. † Them selues also lye in wayte against their owne
bloud

a By these
sententious si-
milittudes the
studious may
better conceiue
and vnderstand
true wisdom, and
the vertues
belonging
thereto.

b profound &
solide wittie.

c Not only
yongmen and
inexperienced
but also the
wise may
lerne more
wisdom by
these parables.
d shal be fitte
to gouerne
others.

e Feare of our
Lord, that is,
reuerence of
his diuine
Maieſtie with

K k ;



desire duly to
serue him, and
neuer to of-
fend him, is
the first de-
gree in ascen-
ding to per-
fect vv wisdom:
vv which con-
sisteth not
only in the
vnderstanding
but also in
action.

f The first
precept is to
leane of our
elders.

g The second
to resist euil
suggestions.

h The proper
remedie a-
gainst such
aliments is
to be vvetch-
ful, and to flee
from them.

bloud & practise deceites against their owne soules. † So the 19
pathes of euerie couetous man, take violently the soules of
the possessors. † Wisdom preacheth abroad, she geueth her 20
voice in the streetes † In the head of multitudes she cryeth, 21
in the doores of the gates of the citie she vttereth her wordes,
saying: † O children how long doe you loue infancie, and 22
fooles couet those thinges, which are hurtful to them selues,
and the vnwise hate knowlege? † Turne ye at my correption: 23
behold I wil vtter my spirite to you, and wil shewe you my
wordes † " Because I called, and you refused: I stretched 24
out my hand, and there was none that regarded. † You haue 25
despised al my counsel, and haue neglected my reprehensions.
† Also wil laugh in your destruction, and wil scorne, 26
when that shal come to you, which you feared. † When
soden calamitie shal fal on you, and destruction, as a tempest 27
shal be at hand: when tribulation, and distresse shal come
vpon you: † Then shal they innocate me, and I wil not 28
heare: in the morning shal they arise, and shal not finde me:
† for that they haue hated discipline, and not receiued the 29
feare of our Lord, † nor consented to my counsel, & detracted 30
from al my correption. † They shal eat therefore the fruites 31
of their way, and shal be filled with their owne counsels.
† The auersion of litle ones shal kil them, and the prosperitie 32
offooles shal destroy them. † " But he that shal heare me, 33
shal rest without terrour, and shal enioy abundance, feare of
euils being taken away.

ANNOTATIONS. CHAP. I.

Three kinde
of vv wisdom.

Diuine Attri-
butes are not
qualities in
God, but his
substance.

Vv Wisdom in-
created is
God himselte.

Vv Wisdom the
giste of the
Holie Ghost.

a *Vv Wisdom.*] As wel in these Sapiential bookes, as in other holie Scriptures, and sacred writers, the vvord vv wisdom hath three significations. Sometimes it importeth the Diuine Attribute called Gods vv wisdom; sometimes supernatural vv wisdom geuen to men by the Holie Ghost; and sometimes it signifieth mere humane vv wisdom, gotten by the natural light of reason and mans industrie. The first, as likewise other Diuine Attributes, Gods Power, Goodnes, Iustice, Truth, Mercie and the like, are not qualities, or other accidents in God, as the same termes signifie in creatures. For in God there is no Accident, but al in him is this Diuine Substance and Essence, vv whose diuers Excellences are called by such names as mans capacitie can better conceiue: and so Gods vv wisdom is God himselte: and is appropriated to the second Person of the blessed Trinitie, as Power is appropriated to God the Father, and Goodnes to the Holie Ghost. In this sense: chap. 1. v. 16. is saide: Our Lord by vv wisdom founded the earth &c. The second is called (Sap. 3. v. 25.) the vapour of Gods power, and a pure emanation (or influence) of the glorie of Almighty God, and so is a participation of Diuine increate vv wisdom called also diuine, according to a certaine analogie, or similitude of Gods owne vv wisdom, and is the princ pal giste of the Holie Ghost,



Ghost, by which God is rightly known, and duly served, including all other
supernal gifts and virtues, wherof is treated in these bookes, and so which
all men are invited, with assured promise of celestial and eternal reward. The
third wisdom is mere humane, gotten by natural witte and studie, such as Phi-
losophers haue, knowing manie truthe, but mixt with manie errors, and
much ignorance, truly called worldlie wisdom, seruing only for this world.
But the second kind, which is as a sparke of Gods wisdom, maketh men,
otherwise ignorant and of smal capacite, rightly wise in dede, the true ser-
uants of God, and enheriters of the kingdom of heauen, as these bookes do
most copiously teach.

Humane
wisdom.

24. *Because I called and you refused*] God vouchsafeth foure benefites of grace
to euery man, all necessarie and sufficient for his saluation: 1. He calleth all
by preaching, or good inspiration. 2. He offereth helpe. 3. He instructeth the
ignorant what is good, that they may choole it if they wil. 4. And reprehendeth
euil, that they may shunne it. They therefore that neglect this manifold grace in
this life, shal without all remedie be damned, being to late to repent in an other
world. For then they shal crye and not be heard. v. 28.

Four bene-
fits of God
Vocation,
Helpe.
Instruction,
Reprehen-
sion.

31. *But he that shall heare me.*] Contrariwise those that accept Gods grace, and
cooperate therewith, shal haue eternal rest and ioy. The very same, which S. Paul
teacheth, 1. Cor. 15. v. 10. Euery one shal receive the proper thinges of the bodie,
according as he hath done, either good or euil.

Reward of
workes.

CHAP. II.

*Gaining of wisdom bringeth much good, 10. and auoydeth much euil:
16. deliuering from error of Idolaters and Heretikes.*

1 † MY sonne, if thou wilt receiue my wordes, and wilt
2 hide my commandments with thee, † that thyne
care may heare wisdom: incline thyne hart to knowe pru-
3 dence. † For if thou shalt cal for wisdom, and incline thyne
4 hart to prudence: † If thou shalt seeke her as money, and
5 as treasures shalt dig her vp: † then shalt thou vnderstand the
feare of our Lord, and shalt finde the knowlege of God.
6 † Because our Lord geueth wisdom: and out of his mouth
7 prudence and knowlege. † He wil keepe the saluation of
8 the righteous, & protect them that walke simply † Keeping
9 the pathes of iustice, & garding the wayes of saints. † Then
shal thou vnderstand iustice, and iudgement, and equitie, and
10 euery good path. † If wisdom shal enter into thy hart, and
11 knowlege please thy soule: † counsel shal keepe thee, and
12 prudence shal preserue thee, † that thou mayst be deliuered
from the euil way, and from the man, that speaketh peruerse
13 thinges: † " who leaue the right way, and walke by darke
14 wayes: † " who are glad when they haue done euil, and
15 reioyce in most wicked thinges: † whose wayes are peruerse,
16 and their steppes infamous. † That thou mayst be deliuered
from

a This fre-
quent maner
of propo-
sing the way
and meane to
wisdom If
thou wilt
receiue my
wordes, &c.
sheweth most
evidently
the porre of
mans free wil.
b Not euery
desire, or
sightseeking
of wisdom
sufficieth, but
such laborious
seeking is re-
quired, as a
conuous man
seeketh trea-
sure which
he knoweth



to be hid in
the ground.
A descrip-
tion of per-
uers sinners
especially of
heretikes.

from " the strange woman , and from the forener , which
mollifieth her wordes , † forsaketh the guide of her youth , 17
† and hath forgotten the couenant of her God. For her house 18
is bowed downe to death , and her pathes to hel . † Al " that 19
goe in vnto her , shal not returne neither shal they apprehend
the pathes of life . † That thou mayst walke in a good way : 20
and mayst keepe the pathes of the iust . † For they that are 21
right , shal dwel in the earth , and the simple shal continue
in it . † But the impious shal be destroyed from the earth : 22
and they that doe vniustly shal be taken away from it .

ANNOTATIONS CHAP. II.

Four marks
of an heretike.

1. He forsaketh
the known
faith.

2. He glo-
rieth in his
ovne inven-
tion.

3. Teacheth
pleasing thin-
ges.

4. Admitteth
no iudge but
himself.

11. *Who leave the right way.* Generally this description of wicked men,
agreeth to al that committe and persist in mortal sinne , whether they walked
right at anie time before or no; but most especially sheweth the properties of
heretikes: who forsake and leaue the direct, ancient, beaten, knowne way of *Isaia.*
the Catholique Church, and teach new obscure doctrines, not heard of, or *v. 8.*
not approved in our forefathers time. Secondly (v. 14.) they glorie in their
ovne deuises, and reioyce in most vicked thinges, as in seducing multitude
of peoples, to rebel against their Catholique Princes, and other Superiours
spiritual and temporal, in breaking vowes; in despising good vorkes; trusting
to only faith, and that not the Catholique faith of al true Christians, but
euerie one his paticular perswasion, that himself is iust, & shal be saued, which
by their ovne doctrin, none is bound to beleue of an others state, but of his
owne only. In so much that the chiefest point of a Protestants imagined faith,
is not a general Article, which al do or should beleue, but a most particular
and singular phantasie, which each one must conceiue of himself, or herself.
Thirdly (v. 16.) Heresie, called here the strange and forreane woman, tem-
pereth her vwordes, to please the itching eares of her auditorie, framing her
doctrine to the humour of those, vvhom she seeketh to peruert. The same
vvith the Apostle saith in other vwordes, by svere speeches and benedictions
they seduce the hartes of innocents. Fourthly (v. 19.) Those that do enter into *Rom.*
error of heresie, shal not returne, that is, very hardly and rarely returne into *v. 18.*
the right vway of life; the reason whereof the same Apostle yeldeth, because an
heretike is condemned by his ovne iudgement. For being in error, and admit-
ting no iudge but himself, he parteth from the Church, excludeth the meanes
of better instruction, & through his erroneous iudgement, remaineth in dam-
nable opinion, and so in the state of damnation. *Tit. 11.*

CHAP. III.

*Wisdom exhorteth to kepe Gods law (genuing long life) to obserue mercie,
and truth. 5. to confide in God. 7. to feare, 9. and honour him, 11. to
take his correction gladly (13. for al good thinges follow wisdom) 27. to
relieve the needie without delay, 30. not to contend with the wicked, nor to
imitate them. 33. The euil shal faile, and the godlie shal prosper.*

a It availleth
little to heare
good instru-

MY sonne, a forget not my law, and let thy hart keepe 1
my precepts. † For they shal adde to thee length of 2
dayes



3 dayes, and yeares of life, and peace. † Let not *c* mercie and
truth leaue thee, put them about thy throte; and write them in
4 the tables of thy hart: † and thou shalt finde grace; and good
5 discipline before God and men: † *d* Haue confidence in our
Lord with al thy hart, and leane not vpon thyne owne pru-
6 dence. † In al thy wayes thinke on him, and he wil direct thy
7 steppes. † Be not wise in thyne owne conceipte: feare God,
8 and depart from euil: † for it shal be health to thy nauil,
9 and watering of thy bones. † Honour our Lord with thy
10 substance, and geue to him of the first of al thy frutes: † and
thy barnes shal be replenished with fulnes, and thy presser shal
11 runouer with wine. † My sonne, cast not away the discipline
of our Lord: neither doe thou faint when thou art chasteced
12 of him: † *e* for whom our Lord loueth he chasticeth: and as
13 a father in the sonne he pleaseth himself. † Blessed is the man
14 that findeth wisdom, and floweth with prudence: † better is
the purchasing thereof then marchandise of siluer, and her
15 fruite then chiefe and the purest gold: † she is more precious
then al riches: and al thinges that are desired, are not able to be
16 compared with her. † *f* Length of dayes in her right hand,
17 & in her lefthand *g* riches and glorie † Her wayes are beau-
18 tiful wayes, and al her pathes peaceable. † She is a tree of
life to them that shal apprehend her: and he that shal hold her
19 is blessed. † Our Lord by wisdom founded the earth, establi-
20 shed the heauens by prudence. † By his wisdom the depthes
haue broken forth, and the cloudes waxe thicke with dew.
21 † My sonne, let not these thinges depart from thyne eies:
22 kepe the law & counsel: † and there shal be life to thy soule,
23 and *h* grace to thy iawes. † Then shalt thou walke confi-
24 dently in thy way, and thy foote shal not stumble: † if thou
sleepe, thou shalt not feare: thou shalt rest, and thy sleepe
25 shal be sweete. † Dread not at sudden terrour, and the power
26 of the impious falling vpon thee. † For our Lord wil be at
thy side, and wil kepe thy foote that thou be not taken.
27 † Doe not prohibite him to doe good, that is able: if thou
28 be able, thy selfe also doe good. † Say not to thy freind: goe,
and returne; and *i* to morow I wil geue to thee: whereas thou
29 mayest geue forth with. † Practise not euil against thy freind,
30 when he hath affiance in thee. † Contend not against man
31 without cause, whereas he hath done thee no euil. † Doe not
32 enuie an vniust man, nor imitate his waies: † because euerie

*d*ions, except
we kepe them
in memorie.
b not in books
only but in
the hart:
e and put them
in execution.
d know also
that al thy
treasuring in
God, in whom
thou maist se-
curely trust,
not in thyn
owne pru-
dence.
e Charisment
and tribula-
tion in those
that endeavour
to serue God,
is a signe of
his fauour to-
wards them;
and therefore
his other pro-
mises which
seme to be
temporal, are
to be vnder-
stood of the
next life.
f God rewar-
deth as it
were with
both handes
promising
eternal life,
g and compe-
tent meanes
in this life.
h Merite for
the wordes of
thy mouth.
i Almes in sea-
son is duple
worth to that
which is dif-
ferred long.



deluder is an abomination of our Lord, and his communication is with the simple. † There is pouertie from our Lord 33
in the house of the impious: but the habitations of the iust
shal be blessed. † He shal delude the deluders, and to the 34
milde he wil geue grace. † The wise shal possesse glorie: the 35
exaltation of fooles ignominie.

CHAP. III.

*The wiseman exhorteth others by his owne example to seeke wisdom, 14. to
decline from the wicked, and to imitate the iust, 23. to guide wel the hart,
mouth, and feete.*

∴ As Salomon
was instructed
by his father
king David so
he teacheth
others, the
right order
howe to lerne
wisdom.
∴ The first
part of wis-
dom is to de-
sire it. For no-
thing hinde-
reth from
being iust but
that iustice is
not desired. S.
Aug in Psal.
118. v. 20.

CHILDREN heate ye the fathers discipline, and attend 1
that you may knowe prudence. † I wil geue you a 2
good gift, forsake not my law. † For ∴ I also was the sonne of 3
my father, tender and as onlie begotten in my mothers sight:
† and he taught me, & sayd: Let thy hart receiue my wordes, 4
kepe my preceptes, and thou shalt liue. † Possesse wisdom, 5
possesse prudence: forget not, neither decline from the
wordes of my mouth. † Leauē her not, and she wil kepe 6
thee: loue her, and she wil preferue thee. † ∴ The beginning 7
of wisdom, possesse wisdom, and in al thy possession purchase
prudence: † take quickly, and she wil exalt thee: thou shalt 8
be glorified of her, when thou shalt embrace her. † She wil 9
geue to thy head increase of graces, and with a noble crowne
she wil protect thee. † Heate my sonne, and receiue my 10
wordes, that yeares of life may be multiplied to thee. † The 11
way of wisdom I wil shew to thee, I wil leade thee by the
pathes of equitie. † Which when thou shalt haue entered, 12
thy steppes shal not be straytened, and running thou shalt not
haue a stumbling blocke. † Hold discipline, leaue it not: kepe 13
it, because the same is thy life. † Be not delighted in the pathes 14
of the impious, neither let the way of the euil please thee.
† Flee from it, neither passe thou by it: goe aside, and forsake 15
it. † For they sleepe not vnlesse they haue done il: and they 16
take no sleepe vnlesse they supplant. † They eate the bread 17
of impietie, and drinke the wine of iniquitie. † But the path 18
of the iust, as shyning light proceedeth euen to perfect day.
† The way of the impious is darke soine: they know not 19
where they fal. † My sonne, heare my wordes, and incline 20
thyne eare to my sayinges. † Let them not depart from thyne 21
eies, kepe them in the middes of thy hart: † For they are 22
life to



23 life to those that finde them, and health to al flesh. † With al
garde keepe thy hart, because life proceedeth from it.
24 † Remoue from thee a froward mouth, and let detraacting
25 lippes be far from thee. † Let thyne eies see right thinges,
26 & let thine eieliddes goe before thy steppes. † Direct the path
27 to thy feete, and al thy wayes shal be established. † Decline
not to the right hand, nor to the left: turne away thy foote
28 from euil. † For our Lord knoweth the wayes that are on the
right hand: but those are peruers, which are on the left hand.
29 † But he wil make thy courses right, and thy wayes he wil
bring forward in peace.

As the hart
is the princi-
pal part of the
bodie, so the
vvil is the
chiefest powre
of the soule:
from vvhich
good or euil
procedeth.

CHAP. V.

*Againe wisdom dehortheth from fornication (carnal and spiritual) G. shew-
ing that in the end sinners shal see and feele the effect of their follie:
10. which God seeth and wil punish.*

1 **M**Y sonne, attend to my wisdom, and to my prudence in-
2 cline thyne care, † that thou mayst keepe a cogita-
3 tions, and thy lippes preserue discipline. † Attend not to
the deceipt of a *b* woman: for the lippes of an harlot are as a
4 hony combe distilling, and her throte netter then oyle. † But
her later endes are bitter as wormewood, and sharpe as a two
5 edged sword. † Her feete goe downe into death; and her
6 steppes penetrate vnto hel. † They walke not by the path of
7 life, her steppes are wandering, and vnsearcheable. † Now
therfore my sonne heare me, and depart not from the wordes
8 of my mouth. † Make thy way far from her, and aproch not
9 to the doores of her house. † Geue not thy honour *e* to stran-
10 gers, and thy yeres to the *d* cruel. † Lest perhaps strangers be
filled with thy strength, and thy labours be in an other mans
11 house, † and thou mourne in the end, when thou shalt haue
12 spent thy flesh and thy bodie, and say: † Why haue I detested
13 discipline, and my hart consented not to reprehensions, † nor
I heard the voice of them that taught me, and haue not incli-
14 ned mine care to masters? † I haue almost bene in al euil, in
15 the middes of the church and of the synagoge. † Drinke
water of thyne owne cesterne, and the streames of thy wel:
16 † *e* Let thy fountaines be deriued abroad, and in the streates
17 diuide thy waters. † *f* Haue them alone, neither let strangers
18 be pattakers with thee. † Let thy vayne be blessed, and re-
19 ioyce with the woman of thy youth: † a hinde most deare, and

a To auoide
al impietie
it is first of al
necessarie,
not to thinke,
speake, nor
heare vnlaw-
ful thinges.

b By woman is
generally vn-
derstood con-
cupiscence of
vvhich hanc
locuer, as. ch. 1.
v. 10. & ch. 3. v.
33. chap. 4. v. 14.

e The vworld
the flesh and
the diuel are
strangers.

d And cruel
enemies that
render for re-
ward eternal
damnation.

e Good doctri-
ne is to be im-
perted to men
of sincere in-
tention.

f no: to con-
temners and



obstinate in-
fideles.

a most grateful sawne: let her breastes inebriate thee at al tyme,
in her loue be thou delighted continually. † Why art thou se- 20
duced my sonne of a strange woman, and art cherished in the
bosome of an other? † Our Lord beholdeth the wayes of a 21
man, and considereth al his steppes. † His owne iniquities 22
take the impious, and he is fast bonde with the ropes of his
sinnes. † He shal die because he hath not had discipline, and 23
in the multitude of his folie he shal be deceiued.

CHAP. VI.

*He that is suretie for an other, must haue care to discharge that he pre-
miseth. 6. The slouthful must lerne diligence of the emmette. 12. The
description of an Apostata. 16. Aboue other six bad thinges, God de-
testeth the sower of discord. 20. Al are exhorted to kepe Gods law, 24.
namely to flee fornication, and al occasions therof.*

The wilsman
doth not abso-
lutly disvade
from al ma-
ner of sure-
tishippe, but
from rashly,
or vnadvisedly
answering for
others. And
especially ex-
horteth to vse
al diligence in
performing,
or causing o-
thers to per-
forme that
which is pro-
mised or co-
uenanted.

¶ Euerie one
that sinneth
wittingly and
of malice re-
fusing to obey
God, employ-
eth his mouth,
eyes, eares,
handes and al
partes vniu-
ally.

MY sonne, :: if thou shalt be suretie for thy freind, and 1
hast made fast thy hand to a stranger, † thou art en- 2
trapped with the wordes of thy mouth, & caught with thyne-
owne wordes. † Doe therefore my sonne that which I say, 3
and deliuer thyselfe, because thou art fallen into the hand of
thy neighbour. Runne diuers wayes, make hast, rayse thy
freind: † Geue not sleepe to thine eyes, neither let thine eyes 4
liddes slumber. † Deliuer thyselfe as a litle doa from the hand, 5
and as a bird from the hand of the fowler. † Goe to the em- 6
mette o sluggard, and consider her wayes, and lerne wildom.
† Who wheras she hath no guide, nor master, nor captaine, 7
† preparerth meate for herselfe in the summer, and gethereth 8
in the haruest for to eat † How long wilt thou sleepe o slug- 9
gard? when wilt thou rise out of thy sleepe? † Thou shalt 10
sleepe a litle, a litle shalt thou slumber, a litle shalt thou ioyne
thy handes to sleepe: † and penurie shal come to thee, as a 11
wayfaring man, and pouertie as a man armed. But if thou be
not sluggish, thy haruest shal come as a fountaine, and penurie
shal flee farre from thee. † A man that is an :: Apostata, a 12
man vnprofitable, goeth with peruerse mouth, † winketh 13
with the eyes, treaderth with the foote, speaketh with the fin-
ger, † with wicked hart he deuileth euil, and at al tyme he 14
lowerth brawles. † To him his destruction shal come forth- 15
with, and he shal sodenlie be destroyed, neither shal he haue
remedie any more. † Six thinges there are, which our Lord 16
hath, and the seuench his soule detesteth: † Lostie eyes, a 17
lying



18 lying tongue, handes that shede innocent bloud, † a hart
that deuileth most wicked deuises, seete swift to runne into
19 euil, † a deceitful witnesse that vttereth lies, and him that
20 among brether : soweth discordes. † My sonne keepe the
preceptes of thy father, and leaue not the lawe of thy mother.
21 † Bynde them in thy hart continually, and put them about
22 thy throte. † When thou shalt walke, let them goe with
thee: when thou shalt sleepe, let them keepe thee, and awaking
23 talke with them. † Because the commandment is a lampe,
and the lawe a light, and the way of life the increpation of
24 discipline: † that they may keepe thee from the euil woman,
25 and from the faire spoken tongue of the stranger. † Let not
thy hart couet her beautie, be not caught with her beekes:
26 † for the price of an harlot is scarce worth one loafe: but a
27 woman catcheth the precious soule of man. † :: Can a man
hide fyre in his bosome, that his garmentes burne not?
28 † Or walke vpon hote coales, that his soales be not burnt?
29 † so he that goeth in vnto his neighbours wife, shal not be
30 cleane when he shal touche her. † It is :: no greate fault,
when a man shal haue stolen: for he stealeth to fil his
31 hungrie soule: † also being taken he shal restore seuenfold,
32 and shal geue vp al the substance of his house. † But he that is
an aduouterer, for penurie of hart shal destroy his owne
33 soule: † shame and ignominie he gethereth to himsefe, & his
37 reproch shal not be blotted out. † Because the zele and furie
35 of the husband wil not spare in the day of reuenge, † neither
wil he yeld to any mans prayers, neither wil he take for
redemption verie many giftes.

wicked hart
and intention
to peruerse
others: most
proper to he-
retikes, apo-
states from
the faith.
:: The former
six are al dam-
nable, but this
seventh is
most detesta-
ble, because it
is opposite to
the chief ver-
tue charitie,
it breaketh
vnitie, & is the
proper sinne
of the diuel.
:: Al occasions
of sinne, espe-
cially proba-
ble are to be
shunned.
:: Theft is
also mortal
sinne, against
the seuench
comandment,
but not so
great as adul-
terie.

CHAP. VII.

*He further exhorteth youngmen to seke wisdom, s. especially to flee from the
intisements of harlots, largely describing the same, 22. and the ruine of
them that are so deluded.*

1 **M**Y sonne, :: keepe my wordes, and my preceptes hide :: Because
2 with thee. Sonne, † keepe my commandmentes, and
3 thou shalt liue: and my law as the spple of thine eie: † binde
4 it on thy fingers, write it in the tables of thy hart. † Say to
5 wisdom, thou art my sister: & cal prudence thy freind, † that
she may keepe thee from the strange woman, and from the
6 forencer which maketh her wordes sweete. † For out of the
7 window of my house I looked out through the lattise, † and
I see

temptations still
ocurre in
this life, and
man is fraile,
that good exhor-
tations, and
earnest admo-
nitions must
also be conti-
nually incul-



cated, as here
the vvilman
often repe-
teth and much
vrgeth the
same good
and necessarie
advises to em-
brace vvilddom
and to vvalke
stil in the vway
of vertue, e-
specially to
keepe from vi-
ces, and dan-
gers of shame.

¶ Sinners after
consent geuen
to tentations,
are as inconfi-
derate of their
ovne state, &
of their perile
and ruine, as
an oxe, when
he is ledde to
the shambles, or
a bird allured
with a bate,
that flieth into
the snare or
nette.

I see litle ones, I behold a foolish youngman, † which passeth 3
through the streates by the corner, and goeth nigh the way
of her house, † in the darke the day being toward evening, 9
in the darkenes of the night, and dimmes, † And behold 10
the woman meeteth him in harlots atyre, prepared to de-
ceiue soules: babling and wandering, † impatient of rest, nor 11
able to consist in the house on her seete, † now abroad, 12
now in the streates, now lying in wayte neere the corners.
† And taking the youngman she kisseth him, and with male- 13
pert countenance speaketh sayre, saying: † I vowed victi- 14
mes for welfare, this day I haue payed my vowes. † Therefore 15
I am come forth to meete thee, desirous to see thee, and I
haue found thee. † I haue wouen my bed with cordes, 16
I haue adorned it with tapestrie pictured out of Ægypt. † I 17
haue sprinkled my bed with myrthe, aloes, and cinamome.
† Come let vs be inebriated with brestes, and let vs enioy 18
desired embracings, til the day appeare. † For my husband is 19
not at home, he is gone a very long iourney. † he caried with 20
him a bagge of money: in the day of the ful moone he wil
returne to his house. † She intangled him with many wordes, 21
and with flatterie of lippes drew him. † Immediately he folo- 22
weth her :: as an oxe led to be a victime, & as a lambe playing
the wanton, and not knowing that he is drawen as a foole to
bondes, † til the arrow pearce his liuer: as if a birde should 23
make haste to the snare, and knoweth not that his life is
in danger. † Now therefore my sonne, heare me, and attend 24
to the wordes of my mouth. † Let not thy mind be drawen 25
away in her wayes: neither be thou deceiued with her pathes.
† For she hath cast downe manie wounded, and al the most 26
strong are slaine by her. † Her house the wayes of hel, pene- 27
trating to the inner partes of death.

CHAP. VIII.

*Wisdom is preached in conspicious and most frequented places, that none
may pretend wante of admonition, 7. her doctrine is true, godlie, pro-
fitable, & necessarie to al sortes of men. 12. wisdom (increated which is
God himselfe) is eternal, 32. and bringeth eternal happines.*

¶ True wis-
dom directing
to good life &

DO TH not wisdom crie, and prudence geue her voice? 1
† Standing :: in the high & loftie toppes ouer the way, 2
in the middes of the pathes, † beside the gates of the citie in 3
the



4 the verie doores she speaketh, saying: † O men, to you I crie, so to eternal
 5 and my voice is to the children of men. † O litle ones vnder- saluation, is
 6 stand subiltie, and ye vnwise marke. † Heare ye, because I only found in
 wil speake of great thinges: and my lippes shal be opened to the visible
 7 preach right thinges. † My throte shal meditate truth, and my Church stan-
 8 lippes shal detest the impious. † Al my wordes are iust, there ding vpon a
 9 is no wicked, nor peruerse thing in them. † They are right to mountaine,
 them that vnderstand, and iust to them that finde knowlege. not hidde in
 10 † Receiue ye discipline, & not money: choose doctrine rather corners or ob-
 11 then gold. † For wisdom is better then al most precious riches: scure places.
 12 and whatsoeuer is to be desired can not be compared to it. † I
 13 † wisdom dwel in counsel, and am present in lerned cogitati- † These sin-
 14 ons. † The feate of our Lord hateth euil: arrogancie, and gular praises
 pride, and wicked way, and a duple toungued mouth I doe pertaine to
 15 detest. † Myne is counel & equitie, prudence is mine, strength the increated
 16 is mine. † By me kinges doe reigne, and the makers of law wisdom, God
 17 decree iust thinges. † By me princes rule, and the mightie himself, from
 18 decree iustice. † I loue them that loue me: and they that whom proced
 19 watch toward me shal finde me. † With me are riches, and derth wisdom
 glorie, glorious riches, and iustice. † For my fruite is better geuen to men
 20 then gold, and precious stone, and my blosomes then chosen by the Holie
 21 silver. † I Walke in the wayes of iustice, in the middes of the Ghost. See
 22 pathes of iudgement, † that I may enriche them that loue Annot. ch. 1.
 23 me, and may replenish their treasures. † Our Lord posses- v. 2.
 sed me in the beginning of his wayes, before he had made
 24 anything from the beginning. † From eternitie I was ordai-
 25 ned & of old before the earth was made. † The depthes were
 not as yet, and I was now conceiued, neither had the foun-
 26 taines of waters as yet gushed forth: † the mountaines with
 heauie hugenesse stode not as yet: before the litle hilles I
 27 was brought forth: † he had not yet made the earth, and the
 28 riuers, and the poles of the round world. † When he prepared
 the heauens; I was present: when with a certaine law; and
 29 circuite he compassed the depthes: † When he established the
 firmament aboue, & poysed the fountaines of waters: † when
 he compassed the sea with her limites, and set a law to the wa-
 30 ters that they should not passe their boundes: when he han-
 31 ged the foundations of the earth. † I was with him, framing
 al thinges: and was delighted euertie day, playing before him
 32 at al time; † playing in the world: & my delights to be with
 33 the children of men. † Now therefore children heare me: † God much
 Blessed preferreth
 other corpo-
 ral creatures.



blessed are they, that keepe my wayes. † Heare ye discipline, 33
and be wise, and reiect it not. † Blessed is the man that 34
heareth me, & that watcheth at my doores dayly, & wayteth
at the postes of my doore. † He that shal finde me, shal finde 35
life, and shal draw saluation of our Lord: † but he that shal
sinne against me, shal hurt his owne soule. Al that hate me,
loue death.

CHAP. IX.

*Wisdom hauing built her house with seuen pillers, inuiterh al to a prepared
banquette, 11. promising to multiplie ioyful dayes. 13. Folie inciterh to
her contrarie banquet of stollen water and hidde bread.*

† **V** **V**ISEDOME " hath built herself an house, she hath 1
cut out seuen pillers. † She hath immolated her 2
victimes, mingled her wine, and set forth her table. † She 3
hath sent her handmaides to cal to the towre, and to the walles
of the citie: † If any be a litle one, let him come to me. And 4
to the vnwise she spake: † Come, :: eate ye my bread, & drinke 5
the wine which I haue mingled for you. † Leauē infancie, 6
and liue, and walke by the wayes of prudence. † He that 7
teacheth a scorner doth iniurie to himself; and he that
rebuketh the impious, purchaseth a blotte to himself. :
† Rebuke :: not the scorner lest hee hate thee. :: Rebuke 8
a wise man, and he will loue thee. † Geue occasion to a wise 9
man, and wisdom shal be added to him. Teach the iust, and he
shal make haste to take it. † The beginning of wisdom, the 10
feate of our Lord: and the knowlege of the holie, prudence.
† For by me shal thy dayes be multiplied, and yeres of life shal 11
be added to thee. † If thou be wise, to thyself thou shalt be: 12
and if a scorner, thou alone shalt beare the euil. † A foolish 13
woman and clamorous, and ful of alurementes, and knowing
nothing at al, † sate in the doores of her house vpon a seate 14
in a high place of the citie, † to cal them that passe by the 15
way, and goe on their iourney: † He that is a litle one, let 16
him turne to me. And to the foole she spake: † Stolen 17
waters are sweeter, and hidden bread more pleasant. † and 18
he was ignorant that giantes are there, and her guesstes in the
depthes of hel

∴ S. Cyprian
li. 1. ep. 3.
citech this
whole passage
of Christs Sa
crifice in the
formes of
bread and
wine.

∴ VVhere is
no hope of
amendment
prudence di
recteth vs not
to admonish,
nor rebuke
sinners, lest
without anie
fruite we pro
cure enmitie.
charitie also
requireth ra
ther to expect
better oppor
tunitie, lest
the offender
become worse
by our admo
nition.

∴ But when there is hope of good, euerie one is bound, especially superiors to correct offen
ders. S. Aug. li. 1. c. 9. de ciuit. S. Basil. regulis fusc disput. 158.

ANNO.



ANNOTATIONS · CHAP. IX.

1. *Wisdom hath built herself a house.*] According to the literal sense, wherein the mystical is grounded (both intended by the Holie Ghost) *Wisdom* which is God himself, Creator & Consequer of al thinges, whose special good pleasure, and delight is to be with men, built his house the Church, first in the Patriarches, Priestes, Prophetes and his other faithful seruantes in the old Testament; partly before; but more conspicuously in the people of Israel, establishing the same with seuen, that is (according to the frequent phrase of holie Scripture) with manie pillers, Pastors and chief gouerners, by whom the whole people were directed in al spiritual causes; as the Psalmist likewise induceth God, saying: I haue confirmed the pillers therof. And as S. Paul afterwards calleth S. Peter, S. Iames, and S. Iohn, pillers. In this house *wisdom* also prepared a banquet, appointed victimes of diuers sortes, as grateful Sacrifices to God, & therto inuited al men in much better order, and to their more profite, then the adulteresse woman, follic and vicked concupiscence, inciteth to her carnal and wordlie pleasures, which bring to eternal ruine. And for this purpose, God neuer ceased to send Priestes and Prophetes to inuite the people of Israel, to this strong towne fenced with walles. In the Allegorical sense, the same diuine increated *Wisdom*, the second Person in the B. Trinitie, the Diuine *WORD* coeternal to the Father, built himself a house, his humane bodie in the virgins wombe, and therunto, as to the head, adioyned the members, his mystical bodie the Church, immolated victimes of Martyrs, prepared the Table in breade and wine, where also appeareth his Priesthood, according to the Order of Melchisedec, and called thereto such as before were vnrise, and of smal vnderstanding: because as the Apostle saith: God chose the weake of this world to confound the strong. As S. Augustin expoundeth this passage. li. 17. c. 10. de ciuit. & q. 51. veter. & noui Test. to. 4.

God built his Church with spiritual Pastors & Rites of Religion in the old Testament.

The same are more excellent in the Church of Christ.

The second part. Sententious moral precepts.

How these Parables following differ from the former.

Why the contents of the twentie chapters following are put in the margent.

THE PARABLES OF SALOMON.

This repetition of the title signifieth, that the sentences which folow are more properly called Parables; then the former. From which they also differ in maner of utterance, by the figure Antithesis, for most part opposing, and comparing contrarie vertues and vices, shewing their contrarie effectes; with great elegancie, especially in the original tongue; which could not be so fully expressed in Greke, nor Latin, much lesse in vulgar language. But are the same in sense, though often obscure by reason of the Hebreu phrase, shortnes of sentences, and so without anie certaine connexion, that we can not with perspicuitie, comprehend the summe therof in brieve contentes, after the ordinarie maner before the chapters. And therefore haue thought it better for the vulgar reader, to set downe in the margent of the twentie chapters next folowing, in brieue termes, the vertues, or other good thinges (rather then the bad, not hauing place for both) commended in euery sentence. For though the same be not alwayes expressed in the text, yet they may be vnderstood by their opposite vices. VVho soeuer desireth further explication, may finde manie of these diuine sentences, excellently expounded by S. Ierom, S. Augustin, S. Gregorie and other Fathers in seueral places. Or read S. Bedas Commentaries vpon this whole booke: To. 4. vel apud S. Ierom. To. 7. Or amongst late writers, our lerned countryman D. Radulphus Bainus: Bishop Iansenius; and F. Pelicanius.

M m

CHAP.



Wisdom in general.	A wise sonne maketh the father glad: but a foolish sonne is the sorow of his mother.	1
Iustice.	† The treasures of impietie shal profit nothing: but iustice shal deliuer from death.	2
Confidence in God.	† Our Lord wil not afflict with famine the soule of the iust, and the deceitful practises of the impious he wil ouerthrow.	3
Industrie.	† The slothful hand hath wrought pouertie: the hand of the strong getteth riches.	4
Truth.	Who so trusteth to lyes feedeth the windes: and the selfe same man foloweth the flying birdes.	
Diligence.	He that gathereth in the harvest, is a wise sonne: but he that snorteth in summer, is the sonne of confusion.	5
Equitie.	† The blessing of our Lord is vpon the head of the iust: but iniquitie couereth the mouth of the impious.	6
Good fame.	† The memorie of the iust is with prayses: and the name of the impious shal rotte.	7
Desire to lerne.	† The wise of hart shal receiue preceptes: a foole is beaten with lippes.	8
Sinceritie.	† He that walketh playnly, walketh confidently: but he that depraueh his wayes, shal be manifest.	9
Unfained freindshipe.	† He that wincketh with the eye, shal geue sorow: and the foole in lippes shal be beaten.	10
Wholsome talke.	† A wayne of life, the mouth of the iust: and the mouth of the impious couereth iniquitie.	11
Charitie.	† Hatred rayseth brawles: and charitie couereth al sinnes.	12
Prudent speech.	† In the lippes of the wise wisdom is found: and a rod on his backe that lacketh witte.	13
Discretion in speaking.	† Wise men hide knowlege: but the mouth of the foole is next to confusion.	14
Iust gaine.	† The substance of a rich man, is a citie of his strength: the feare of the poore their pouertie.	15
Iust intention.	† The worke of the iust vnto life: but the fruite of the impi- ous vnto sinne.	16
Loue to be corrected.	† The way of life, to him that keepeth discipline: but he that forsakerh reprehensions, errith.	17
Internal and external cha- ritie.	† Lying lippes hide hatred: he that vttereth contumelie is vnwise.	18
Moderate speech.	† In much talke there shal not want sinne: but he that mode- raterh his lippes is most wise.	19
Sinceritie of hart.	† The tongue of the iust, is chosen siluer: but the hart of the impious is nothing worth.	20
	† The	



- 21 † The lippes of the iust teach verie many : but they that are vntaught, shal die in the penurie of witte. Lone of doctrine.
- 22 † The blessing of our Lord maketh men rich : neither shal affliction be ioyned to them. Spiritual riches.
- 23 † A foole worketh mischeefe as it were by laughter : but wisdom is prudence to a man. Sorow for sinne.
- 24 † That which the impious feareth, shal come vpon him : to the iust their desire shal be geuen. Remorse of conscience.
- 25 † As a tempest passing the impious shal not be : but the iust as an euerlasting fundation. Iustice in general.
- 26 † As vinegre to the teeth, and smoke to the eyes, so a sluggard to them, that sent him. Diligence.
- 27 † The feare of our Lord shal adde dayes : and the yeares of the impious shal be shortened. Feare of God.
- 28 † The expectation of the iust is ioy : but the hope of the impious shal perish. Pietie.
- 29 † The strength of the simple the way of our Lord : and feare is to them that worke euil. Obseruation of Gods law, fulfilling al iustice.
- 30 † The iust for euer shal not be moued : but the impious shal not dwel on the earth.
- 31 † The mouth of the iust shal bring forth wisdom : the tongue of the froward shal perish. Speaking and Meditating Good things.
- 32 † The lippes of the iust consider grateful thinges : and the mouth of the impious peruerse thinges.

CHAP. XII.

- 1 **A** deceitful balance, is abomination before God : and an equal weight is his wil. Equitie.
- 2 † Where pride shal be, there shal be contumelie also : but where humilitie, there also wisdom. Humilitie.
- 3 † The simplicitie of the iust shal direct them : and the supplanting of the peruers shal waste them. Sinceritie.
- 4 † Riches shal not profit in the day of reuenge : but iustice shal deliuer from death. Spiritual riches.
- 5 † The iustice of the simple shal direct his way : and the impious shal fal in his impietie. Pietie.
- 6 † The iustice of the righteous shal deliuer them : and the vniust shal be caught in their deceitful practises. Iustice.
- 7 † The impious man, being dead, there shal be no hope any more : and the expectation of the careful shal perish. Care of the other life.
- 8 † The iust is deliuered from distresse : and the impious shal be geuen for him. Future ioy.

M m 2

† The



Troth in wordes.	† The dissembler with his mouth deceiueth his freind : but 9 the iust shal be deliuered by knowlege.
Common good.	† In the good thinges of the iust the citie shal reioyce; and 10 in the destruction of the impious there shal be prayse.
Publique ioy.	† With the benediction of the iust the citie shal be exalted: 11 and by the mouth of the impious it shal be subuerted.
True freind- shipe.	† He that despiseth his freind, lacketh hart : but the wise man 12 wil hold his peace.
Fidelitie.	† He that walketh fraudulently, teueleth secretes : but he that 13 is faithfull, concealeth the thing comitted of his freind.
Good govern- ment.	† Where there is no gouernour, the people shal fal : but there 14 is health where is much counsel.
Prudence in suretshipe.	† He shal be afflicted with euil, that is suretie for a stranger: 15 but he that is ware of the snares, shal be secure.
Diligence.	† A gracious woman shal finde glorie: and the strong shal 16 haue riches.
Mercie.	† A mercifull man doth good to his kintred also. 17
Iustice.	† The impious maketh an vnstable worke: but to him that 18 soweth iustice, is a faythful reward.
Clemencie.	† Clemencie prepareth life: & the pursewing of euil thinges 19 death.
Sinceritie.	† A peruers hart is abominable to our Lord : and his wil 20 is in them that walke simply.
Iust dealing.	† Hand in hand the euil man shal not be innocent: but the 21 seede of the iust shal be saued.
Internal ver- tue.	† A ring of gold in a swines snoute, a fayre woman & a foole. 22
Expectation of glorie.	† The desire of the iust is al good : the expectation of the 23 impious furie.
Almes deces.	† Some diuide their owne goodes, and are made richer: others 24 take violently not their owne; and are alwayes in pouertie.
Beneuolence.	† The soule which blesseth, shal be made fatte: and he 25 that inebriateth himself shal also be inebriated.
Care of the poore.	† He that hydeth corne, shal be curs'd among the peoples: 26 but blessing vpon the head of them that sel.
Good desires.	† Wel listeth he early who seeketh good thinges: but he 27 that is a searcher after euil thinges, shal be oppressed of them.
Trust in Gods goodnes.	† He that trusteth in his riches shal fal: but the iust shal spring 28 as a greene leafe.
Frugaliue.	† He that troubleth his house; shal possesse the windes: and 29 he that is a foole shal serue the wise.

† The



- 30 † The fruite of the iust man a tree of life : and he that gaineth ^{Spiritual in-}
soules, is wise. ^{struction}
- 31 † If the iust man receiue in the earth, how much more the ^{Straight way of}
impious and sinner ? ^{saluation.}

CHAP. XII.

- 1 **H**E that loueth discipline, loueth knowlege : but he that ^{Loue of disci-}
hateth reprehensions is vnwise. ^{pline.}
- 2 † He that is good, shal draw grace from our Lord : but he ^{Progress in}
that trusteth in his owne cogitation, doth impiously. ^{vertue.}
- 3 † Man shal not be strengthened by impietie : and the roote ^{Pietie.}
of the iust shal not be moued.
- 4 † A diligent woman is a crowne to her husband : and putre- ^{Diligent in-}
faction in his bones, she that doth thinges worthie of con- ^{dustric.}
fusion.
- 5 † The cogitations of the iust are iudgements : & the counsels ^{Desire of}
of the impious are fraudulent. ^{iustice.}
- 6 † The wordes of the impious lie in wayte for bloud : the ^{Sinceritie in}
mouth of the iust shal deliuer them. ^{wordes.}
- 7 † Turne the impious, and they shal not be : but the house ^{Iustice.}
of the iust shal be permanent.
- 8 † A man shal be known by his doctrine : but he that is vaine ^{Sound do-}
and foolish, shal lye open to contempt. ^{ctrine.}
- 9 † Better is the poore and sufficient to himselfe, then he that ^{Contentment}
is glorious and wanteth bread. ^{of minde.}
- 10 † The iust knoweth the liues of his beastes : but the bowels ^{Compassion.}
of the impious are cruel.
- 11 † He that tilleth his land, shal be filled with breads : but he ^{Diligent tra-}
that pursueth idlenes is a verie foole. ^{uel.}
- He that is delighted in much quaffing of wine, leaueth con- ^{Temperance,}
tumelie in his munitions.
- defence 12 † The desire of the impious is the * muniment of the most ^{Iust punish-}
wicked : but the roote of the iust shal prosper. ^{ment of the}
- 13 † For the finnes of the lippes ruine approacheth to the euil ^{Guard of the}
man : but the iust escapeth out of distresse. ^{tongue.}
- 14 † Of the fruite of his owne mouth shal euerie man be replè- ^{Godlie instru-}
nished with good thinges, and according to the workes of ^{ctions : and}
his handes it shal be repayed him. ^{good dedes.}
- 15 † The way of a foole is right in his eies : but he that is wise ^{Yelding to}
heareth counsels. ^{good counsell.}

M m 3

† A foole



Toleration of iniuries.	† A foole by & by sheweth his anger: but he that dissembleth 16
True testimonie.	† He that speaketh that which he knoweth, is an vrterer of 17 iustice: but he that lyeth, is a fraudulent witnesse.
Advised promising.	† There is that promiseth, and is pricked as it were with the 18 sword of conscience: but the tongue of the wise is health.
Considerate testimonie.	† The lippe of truth shal be stable for euer: but he that is an 19 hastie witnesse, frameth a tongue of lying.
Pacification.	† Guile is in the hart of them that thinke euil thinges: but ioy 20 foloweth them that geue counsels of peace.
Iustice in general.	† It shal not make the iust sorie what soeuer shal fal to him: 21 but the impious shal be replenished with euil.
Fidelitie.	† Lying lippes are an abomination to our Lord: but they that 22 doe faithfully please him.
Prudent silence.	† A circumspect man concealeth knowlege: and the hart of 23 the vnwise prouoketh folie.
Resistance of tentations.	† The hand of the strong shal rule, but that which is slothful, 24 shal serue vnder tributes.
Alacritie in good workes.	† Pensifnesse in the hart of a man shal humble him, & with 25 a good word he shal be made glad.
Freindshipe.	† He that negleth damage for a freind, is iust: but the way 26 of the impious shal deceiue them.
Honest industrie.	† The fraudulent man shal not finde gayne: and the substance 27 of a man shal be the price of gold.
Good life.	† In the path of iustice, life: but the byway leadeth to 28 death.

CHAP. XIII.

Filial feare.	A wise sonne, is the doctrine of the father: but he that 1 is a scorner, heareth not when he is rebuked.
Sound doctrine.	† Of the fruite of his owne mouth man shal be filled with 2 good thinges: but the soule of the preuicator is wicked.
Discretion in speech.	† He that kepeth his mouth, kepeth his soule: but he that 3 is vnadvised to speake shal feele euils.
Constant endeavour.	† The sluggard wil and wil not: but the soule of them that 4 worke, shal be made fatte.
Truth in wordes and dedes.	† The iust shal detest a lying word: but the impious confoun- 5 deth, and shal be confounded.
Iustice.	† Iustice kepeth the way of the innocent: but impietic sup- 6 planteth the sinner.
True acknowledgement of temporal state.	† There is one as it were with riches wheras he hath nothing: 7 and there is as it were poore, wheras he is in much riches.

† The



8. † The redemption of a mans life, his riches : but he that is poore, beareth not reprehension. *Mediocritie of riches.*
9. † The light of the iust maketh glad : but the candle of the impious shal be extinguished. *Sincere conscience.*
10. † Among the proude there are alwayes brawles : but they that doe al thinges with counsel, are ruled by wisdom. *Humilitie.*
11. † Substance hastened shal be diminished : but that which by litle and litle is gathered with the hand, shal be multiplied. *Iust gaine.*
12. † Hope that is differred afflicteth the soule : a tree of life the desire of coning. *Speedie performance of promise.*
13. † Who so detracteth from any thing, he hyndeth himselfe for the time to come : but he that feareth the precept, shal conuers in peace. *Good reporte.*
- Guilful soules erre in sinnes : the iust are merciful & haue pitie.
14. † The law of a wise man a fountaine of life, that he may decline from the ruine of death. *Plaine dealing Good instruction.*
15. † Good doctrine shal geue grace : in the way of contemners a whirlepoole. *True doctrine.*
16. † The subtel man doth al thinges with counsel : but he that is a foole openeth folie. *Prudence.*
17. † The messenger of the impious shal fal into euil : but a faithful legate, is health. *Faithful message.*
18. † Pouertie, and ignominie, to him that forsaketh discipline : but he that yeldeth to him that rebuketh, shal be glorified. *Desire to lerne.*
19. † Desire if it be accomplished, delighteth the soule : fooles detest them that flee euil thinges. *Hate of sinne.*
20. † He that walketh with the wise, shal be wise : a freind of fooles shal be made like. *Conuersation with the good.*
21. † Euil pursueth sinners, and to the iust good thinges shal be repayed. *Iustice.*
22. † The good man leaueth heyres, sonnes and nephewes : and the substance of the sinner is kept for the iust. *Succession.*
23. † Much meate in the tilled growndes of the fathers : and to others they are gathered without iudgement. *Frugalicie.*
24. † He that spareth the rod, hateth his childe : but he that loueth him doth instantly nurture him. *Chastisement.*
25. † The iust eateth and filleth his soule : but the bellie of the impious vnsatiable. *Contentment of state.*

CHAP. XIII.

1. **A** wise woman buildeth her house : the vnwise wil with her handes destroy that also which is built. *Frugal industrie.*

† He



Feare of God.	† He that walketh in the right way, & feareth God is despised 2 of him, that goeth an infamous way.	
Guard of the tongue.	† In the mouth of a foole the rod of pride : but the lippes 3 of the wise keepe them.	
Diligent la- bores.	† Where oxen are not, the stal is emptie : but where much 4 corne is, there is the oxes strength manifest.	
Truth is al speech.	† A faithful witnesse wil not lie : but a deceitful witnesse 5 uttereth a lie.	
Seke wisdom modestly.	† A scorner seeketh wisdom and findeth it not : the doctrine 6 of the prudent is easie.	
Fellowshipe with the wise.	† Goe against a foolish man, and he knoweth not the lippes 7 of prudence.	
Knowledge of ourselues.	† The wisdom of a discrete man is to vnderstand his way: and 8 the imprudence of fooles erreth.	
Detestation of sinne.	† A foole wil laugh at sinne, & among the iust grace shal abide. 9	
Interaal com- forth.	† The hart that knoweth the bitternes of his soule, in his ioy 10 shal not the stranger be mingled.	
Contempt of this world.	† The house of the impious shal be rased : the tabernacles 11 of the iust shal spring.	
The Catho- lique faith.	† There is a way, which seemeth to a man iust : but the 12 later endes therof lead to death.	
Spiritual ioy.	† Laughter shal be mingled with sorow, and mourning 13 occupieth the later endes of ioy.	
Reward of workes.	† A foole shal be replenished with his wayes, and the good 14 man shal be about him.	
Beleue not al reportes.	† The innocent beleueth euerie word: the discrete man confi- 15 dereth his steppes.	
Mature confi- deration.	† A wise man feareth and declineth from euil : the foole 16 leapeth ouer and is confident.	
Patience.	† The impatient man shal worke folie : and the subtel man 17 is odious.	
Desire of so- liid knowlege	† The childish man shal possesse folie, and the prudent shal 18 expect knowlege.	1. Cor. 14. 7.
Pieccie shal be rewarded.	† The euil shal lie downe before the good, and the impious 19 before the gates of the iust.	
Compassion of the poore.	† The poore shal be odious euen to his neighbour : but the 20 freindes of the rich be manie.	
Almes dedes.	† He that despiseth his neighbour, sinneth : but he that hath 21 pitie on the poore, shal be blessed.	
Mercie and veritie.	† They erre that worke euil : mercie and truth prepare good 22 things.	

† In



- 23 † In euertie worke there shal be abundance : but where manie wordes are, there is oftentimes pouertie. Good dedes with few wordes.
- 24 † The crowne of the wise, their riches : the follie of fooles, inprudence. Right vie of riches.
- 25 † A faithfull witnes deliuereth soules : and the * dissembler vittereth lyes. True testimonie, as v. 5.
- 26 † In the feare of our Lord is confidence of strength, and to his children there shal be hope. Feare to offend God preueneth punishment.
- 27 † The feare of our Lord a fountaine of life, that he may decline from the ruine of death.
- 28 † In the multitude of people the dignitie of the king : and in fewnes of people the ignominie of the prince. Procure loue and fidelitie in subiectes.
- 29 † He that is patient, is gouerned with much wisdom : but he that is impatient, exalteth his follie. Patience.
- 30 † Health of hart, the life of the flesh : enuie, the putrefaction of the bones. Sincere intention.
- 31 † He that doth calumniate the needie, vpbraideth his maker : but he honoreth him, that hath pitie on the poore. Compassion.
- 32 † The impious shal be expelled in his malice : but the iust hopeth in his death. Confidence in iustice.
- 33 † In the hart of the prudent resteth wisdom, & it shal instruct al the vnlearned. Instruction of the ignorant.
- 34 † Iustice aduanceth a nation : but sinne maketh peoples miserable. Publique iustice.
- 35 † A seruant that vnderstandeth is acceptable to the king : he that is vnprofitable shal susteyne his anger. Industrie in euerie man.

ANNOTATIONS. CHAP. XIII.

11. *A way which seemeth iust.*] Ifanie Iewes, Turkes, or Heretikes lead a moral good life in this world, it seemeth both to themselves, and to other rude people, that they are in a right way of saluation, but their error in faith leadeeth them to eternal damnation. Without true faith none can be saued.
30. *Health of the hart.*] As soundnes of the hart conserueth the rest of the same bodie in life, so a pure intention often excuseth from mortal sinne, as in errors committed of probable, not of grosse, nor affected ignorance. But secrete enuie in the hart infecteth and puttifieth mans actions, and destroyeth the workes that seemed good : which can no more endure strict examination in the day of iudgement, then a rotten cloth can abide washing. Sincere intention excuseth some errors.

CHAP. : XV.

- 1 **A** soft answer breaketh anger : and a hard word rayseth Meeknes.
- 2 † The tongue of the wise adorneth knowlege : the mouth of fooles boyleth forth follie. Discrecion.

N n

† In



Gods omni-
science.

† In euerie place the eies of our Lord behold the good and the euil. 3

Caulmnes of
speech.

† A peaceable tongue is a tree of life: but that which is immoderate, shal breake the spirite. 4

Loue to be
corrected.

† A foole scorneth the discipline of his father: but he that regardeth reprehensions, shal become more prudent. 5

Desire to fulfil
all iustice.

In abundant iustice there is greatest force: but the cogitations of the impious shal be rooted out. 6

Diligence in
teaching
others.

† The house of the iust is very much strength: and in the fruites of the impious is perturbation. 6

† The lippes of the wise shal sow knowlege: the hart of fooles shal be vnlike. 7

Puritie of
hart.

† The viſtimes of the impious are abominable to our Lord: the vowes of the iust are acceptable. 8

† The way of the impious is abomination to our Lord: he that foloweth iustice is beloued of him. 9

Lerne of good
men.

† The doctrine is euil of them that forsake the way of life: he that hateth reprehensions shal dye. 10

All creatures
known to
God.

† Hel, and perdition are before our Lord: how much more the hartes of the children of men? 11

Harken to
good admoni-
tions.

† The pestilent man loueth not him, that rebuketh him: nor goeth to the wise. 12

A cheerful hart
is desirous to
lerne.

† A glad hart cheereth the face: in pensifnes of minde the spirit is cast downe. 13

† The hart of the wise seeketh doctrine: and the mouth of fooles is fed with vnskillfulnes. 14

A quiet mind.

† Al the dayes of the poore are euil: a secure minde is as it were a continual feast. 15

Contentment
with suffici-
encie.

† Better is a hile with the feare of our Lord, then great treasures and vnſatiable. 16

† It is better to be called to herbes with charitie: then to a fatted calfe with hatred. 17

Patience.

† An angrie man stirreth brawles: he that is patient appeaseth those that are raised. 18

Diligence.

† The way of the slothful is as an hedge of thornes: the way of the iust is without offence. 19

Honour of
parents.

† A wise sonne maketh the father ioyful: and the foolish man despiseth his mother. 20

Discretion.

† Follie is ioy to a foole: and the wise man directeth his steppes. 21

† Follie



- 22 † Cogitations are dissipated where there is no counsel : but where manie counsellors are, they are confirmed. Desire to liue wel.
- 23 † A man reioyceth in the sentence of his mouth : and a word in due time is best. Counsel in season.
- 24 † :: The path of life aboue the lerned, that he may decline from the lowest hel. : : :: To him that is wel trained in good workes, heauen gates are open.
- 25 Our Lord wil destroy the house of the proude : and wil make sure the borders of the widow. Honest thoughts and wordes.
- 26 † Euil cogitations are an abomination to our Lord : and pure speech most beautiful shal be confirmed of him. A liberal mind
- 27 † He that pursueth auarice disturbeth his house : but he that hateth giftes shal liue. Mercie and iustice.
- By mercie and faith sinnes are purged : and by the feare of our Lord enerie one declineth from euil.
- 28 † The minde of the iust meditateth obedience : the mouth of the impious redoundeth with euils. Obedience.
- 29 † Our Lord is far from the impious : and he wil heare the prayers of the iust. God assisteth the iust.
- 30 † The light of the eies reioyceth the soule : a good name fatteth the bones. VVordes of edification.
- 31 The eare that heareth the reprehensions of life, shal abide in the middes of the wise. Loue of discipline.
- 32 † He that reiecteth discipline, despiseth his soule : but he that yeldeth to reprehensions, is a possessor of the hart. and Admonition.
- 33 † The feare of our Lord, the discipline of wisdom : and humilitie goeth before glorie. Humilitie.

CHAP. XVI.

- 1 **I**T perteyneth to man to prepare the hart : and to our Lord to gouerne the tongue Gods grace necessarie in euerie good action.
- 2 † Al the wayes of man are open to his eies : our Lord is the weigher of spirities. Mans iudgement is not secure.
- 3 † Reueale thy workes to our Lord : and thy cogitations shal be directed. Commend thyne assayres to God.
- 4 † Our Lord hath wrought al thinges for himself : the impious also to the euil day. Gods prouidence.
- 5 † Euerie arrogant man is an abomination to our Lord : although hand shal be to hand he is not innocent. Punishment of sinne.
- The beginning of a good way, is to doe iustice : and it is more acceptable with God, then to immolate hostes. Equitie.

N n 2

† By



Mercie:	† By mercie and truth iniquitie is redemed : and in the feare 6. of our Lord euil is auoided.
Deuotion.	† When the wayes of man shal please our Lord , he wil 7 conuert also his enemies to peace.
Iust gaine.	† Better is a litle with iustice, then much fruite with iniquitie. 8
Necessitie of Gods grace.	† The hart of man disposeth his way : but it perteyneth to 9 our Lord to direct his progresse.
God afflicteth superiours in gouerning their subiectes.	† : Dimination is in the lippes of the king, his mouth shal not 10 erre in iudgement.
Iust balance do please God & good kinges.	† Weight and balance are iudgements of our Lord : and his 11 worke al the stones of the bygge.
Righteousnes.	† They are abominable to the king that doe impiously : 12 because the throne is establisshed by iustice.
Feare, and reuerence of authoritie.	† The wil of kinges are iust lippes : He that speaketh right 13 thinges shal be beloued.
	† The kings indignation, messengers of death : and the wise 14 man wil pacifie it.
	† In the cherfulness of the kings countenance is life : and his 15 clemencie is as the later showre.
Loue of wisdom.	† Possesse wisdom , because it is better then gold : and gette 16 prudence, because it is more precious then siluer.
Iustice in ge- neral.	† The path of the iust auoideth euils : the keper of his soule 17 kepeth his way.
Humilitie.	† Pride goeth before destruction, and before ruine the spirit 18 shal be exalted.
Meknes.	† It is better to be humbled with the meeke, then to diuide 19 spoyle with the proude.
Hope in God.	† The lerned in word shal finde good thinges : and he that 20 hopeth in our Lord, is blessed.
Mildnes.	† He that is wise in hart, shal be called prudent : and he that is 21 sweete in speach shal finde greater thinges.
Teaching others.	† A fountaine of life the lerning of him that possesseth it : 22 the doctrine of fooles foolishnes.
Sincere hart.	† The hart of the wise shal instruct his mouth : and shal adde 23 grace to his lippes.
Sweetnes in conuersation.	† Wel set wordes are a honie combe: sweetnes of the soule the 24 health of the bones.
True faith & Religion.	† There is a way that seemeth to a man right : and the later 25 endes therof lead to death.
Proper indu- strie.	† The soule of him that laboureth doth labour to himself, 26 because his mouth hath compelled him :

† The

Ch. p.
11.

27. The impious man diggeth euil, and in his lippes fire burneth. *Charitie.*
 28. † A peruerse man raiseth contentions: and one ful of wordes separateth princes. *Common good.*
 29. An vnjust man allureth his frende: and leadeth him by a way not good. *True freind-
ship.*
 30. † He that with astoinied eies thinketh wicked thinges, byting his lippes bringeth euil to passe. *Sincere thoughts.*
 31. † A crowne of dignitie old age, which shal be found in the wayes of iustice. *Holie oldage.*
 32. † Better is the patient then a strong man: and he that ruleth his minde, then the ouerthrower of cities. *Patience.*
 33. † Lottes are cast into the bosome, but they are ordered of our Lord. *Gods prouidence.*

ANNOTATIONS. CHAP. XVI.

1. *It pertaineth to man to prepare the hart.*] For the better vnderstanding of this and other hard places of holie Scripture, this general rule euer approued by al Christians, is most necessarie, that al holie Scripture is true and certaine, as being al indited by the Holie Ghost, the Spirit of truth: and so one place is neuer contrarie to an other, though at first sight they may so seme to mans vnderstanding. For by this place the Pelagians would proue, that man can of himself, without the helpe of Gods grace, beginne a good thing, though without this helpe he can not performe it, because it is here sayd: that it pertaineth to man to prepare the hart: that is, to beginne a good thing. But S. Augustin sheweth that it may not be so vnderstood: because so it should be contrarie to that saying of our Sauour: Without me you can do nothing; and that of S. Paul. We are not sufficient to thinke anie thing of our selues, as of our selues: but our sufficiency is of God. Which two euident places, with otherlike, do shew that this place hath an other different sense, from that which the Pelagians gather. And so S. Augustin, and other Fathers teach, that the wiseman here affirmeth not, that man of himself can prepare his hart, or beginne a good worke, but that it pertaineth to man to prepare his hart, both to beginne presupposing helpe of Gods grace, and hauing so begunne, God also gouerneth the tongue, and by more grace directeth it to speake those thinges wel, which the hart purposed, and disposed to be vttered; without which helpe none is able, neither to beginne anie meritorious worke, nor to prosecute, nor perfect that is wel begunne. The like sentence soloweth in the 9. verse: The hart of man disposeth his way: but it pertaineth to our Lord to direct his progresse: signifying in both places, that after a thing is wel begunne (which can not be without the helpe of Gods grace) yet it can not procede wel, without more grace, stil directing and strengthening mans free wil.

CHAP. XVII.

1. Better is a drie morsel with ioy, then a house ful of victimes with brawling. *Peace.*

N n 3

† A wife



Wisdom in General.	† A wise servant shal rule ouer foolish children, and diuide 2 inheritance among bretheren.
Purification.	† As silver is tried by fyre, and gold in the founace: so our 3 Lord proueth the the harts.
Felshipe with the good.	† The euil man obeyeth an vniust tongue: and the deceitful 4 obeyeth lying lippes.
Commiseration.	† He that despiseth the poore, vpbraydeth his maker: and he 5 that reioyceth at an other mans ruine, shal not be vnpunished.
Succession.	† The crowne of oldmen the childrens children: and the 6 glorie of children their fathers.
Gravitie in speech.	† Eloquent wordes become not a foole, nor lying lippes a 7 prince.
Desire of eter- nal life.	† A most grateful pearle, the expectation of him that expecteth: 8 whither soeuer he turneth himself, he vnderstandeth wisely.
Remitting offences.	† He that concealeth offence, seeketh frendshipes: he that in 9 other word repeteth it, seperateth the confederate.
Discrete cor- rection.	† Reprehension doth more profit with a wiseman, then an 10 hundred stripes with a foole.
Concord.	† An euil man alwayes seeketh brawles: but a cruel angel 11 shal be sent against him.
Gentleness.	† It is better to meete a beare when her yong are taken a- 12 way, then a foole trusting to himselfe in his owne follie.
Gratitude.	† He that rendereth euil thinges for good, euil shal not depart 13 from his house.
Conseruation of peace.	† He that letteth water goe, is the head of brawles: & before 14 he suffer contumelie, he forsaketh iudgement.
Iust censure.	† He that iustificeth the impious, and he that condemneth the 15 iust, both are abominable before God.
Spiritual riches.	† What doth it profit a foole to haue riches, wheras he can 16 not buy wisdom?
Humilitie.	He that maketh his house high, seeketh ruine: and he that re- fuseth to learne, shal fal into euils.
Constancie.	† He loueth at al tyme that is a frend: and a brother is proued 17 in distresses.
Carefulnes in promising.	† A foolish man wil clappe the handes, when he is suretie for 18 his freind.
Concord.	† He that meditateth discordes, loueth brawles: and he 19 that exalteth the doore, seeketh ruine.
Sinceritie.	† He that is of a peruerse hart, shal not finde good: and he 20 that turneth his tongue, shal fal into euil.
Education of youth.	† A foole is borne to his owne ignominie: but neither shal 21 the father reioyce in a foole. † A ioy-



- 22 † A ioyful minde maketh a flourishing age: a sorowful spirit dryeth vp the bones. Alacritie of hart.
- 23 † The impious receiue the giftes out of the bosome, that he may peruert the pathes of iudgement. Iust iudgements.
- 24 † In the face of the prudent wisdom shineth: the eies of fooles are in the endes of the earth. Contempt of the world.
- 25 † A foolish sonne is the anger of the father: and the sorow of the mother that bare him. Filial obedience.
- 26 † It is not good, to doe hurt to the iust: nor to strike the prince, which iudgeth right. Obedience to Magistrates.
- 27 † He that moderateth his wordes, is lerned and prudent: and the lerned man is of a precious spirit. Discretion in speaking.
- 28 † The foole also if he hold his peace, shall be reputed wise: and if he close his lippes, a man of vnderstanding. Moderate silence.

CHAP. XVIII.

- 1 **H**E seeketh occasions that wil depart from a frend: he shall euer be subiect to reproch. Constant amitie.
- 2 † A foole receiue the wordes of prudence: vnlesse thou say those thinges which are in his hart. Harken to good counsel.
- 3 † The impious when he shall come into the depth of sinnes, contemneth: but ignominie and reproch follow him. Speedie repentance.
- 4 † Deepe water wordes from the mouth of a man: and a streame overflowing the fountaine of wisdom. VVise discourse.
- 5 † To accept the person of the impious in iudgement is not good, that thou decline from the truth of iudgement. Equitie.
- 6 † The lippes of a foole mingle him with strife: and his mouth prouoketh brawles. Studie of peace.
- 7 † The mouth of a foole is his destruction: and his lippes are the ruine of his soule. Guard of the tongue.
- 8 † The wordes of the duple tongued, as it were simple: and the same come euen to the inner part of the bellie. Aoid secrete hate makers.
- Feare casteth downe the slothful: and the soules of the effeminate shall be hungrie. Fortitude.
- 9 † He that is soft and dissolute in his worke, is the brother of him that destroyeth his owne workes. Constant labour.
- 10 † A most strong towre, the name of our Lord: the iust runneth to it, and shall be exalted. Confidence in God.
- 11 † The substance of the rich man a citie of his strength: and as a strong wal compassing him about. Spiritual riches.

† Before



Humilitie.	† Before he be broken, the hart of a man is exalted : and 12 before he be glorified, it is humbled.
Consideration in answering.	† He that answereth before he heare, sheweth him self to be 13. a foole, and worthe of confusion.
Quietnes of spirite.	† The spirit of a man vpholdeth his imbecilitie : but a spirit 14 that is easie to be angrie who can susteyne ?
Desire to lerne.	† A wise hart shal possesse knowlege : and the care of the 15 wise seeketh doctrine.
Almes dedes.	† The gift of a man enlargeth his way, & maketh him roome 16 before princes.
Acknowle- ging of faultes.	† The iust is first accuser of himself : his frend cometh, and 17 shal search him.
Vse of lote to make agree- ment.	† Lotte suppresseth contradictions, and betwen the mightie 18 also it determineth.
Fraternal concord.	† Brother that is holpen of brother, is as a strong citie : and 19 iudgements are as the barres of cities.
Godlie instru- ctions.	† Of the fruite of mans mouth his bellie shal be filled : and 20 the offsprings of his lippes shal fil him.
Right vse of the tongue.	† Death and life in the hand of the tongue : they that loue it, 21 shal eate the fruites thereof.
A wifes ver- tue is her best dowry.	† He that hath found a good wife, hath found a good thing, 22 and hath receiued a pleasure of our Lord.
Meeknes.	† The poore speaketh with supplications, and the rich wil 23 speake roughly.
Amicitie with affabilitie.	† A man amiable to societie, shal be more frendlie, then a 24 brother.

CHAP. XIX.

Honest pouer- tie.	B etter is a poore man, that walketh in his simplicitie, 1 then a rich writhing his lippes, and vnwise.
Knowlege of ourselues.	† Where is no knowlege of the soule, is not good : and he 2 that is hastie with his feete shal stumble.
Man owne wil the cause of euil.	† The follie of a man supplanteth his steppes : and he boileth 3 in his minde against God.
Spiritual ri- ches secure.	† Riches adde manie frendes : but from the poore they also 4 which he had are separated.
True testimo- nie.	† A false witnes shal not be vnpunished : & he that speaketh 5 lies, shal not escape.
Liberalitie.	† Manie worshipe the person of the mightie, and are frendes 6 of him that geueth giftes.
Industrious trauel.	† The brethren of the poore man hate him : more ouer also his 7 frendes haue departed far from him.

He that



- 8 † He that pursueth wordes only, shal haue nothing: but he that is possessor of the minde, loueth his soule, and the keeper of prudence shal finde good thinges. Solide doctrine.
- 9 † A false witnesse shal not be unpunished: and he that speaketh lies shal perish. True testimonie.
- 10 † Delicacies become not a foole: nor a seruant to rule ouer princes. VVise & fitt magistrates.
- 11 † The doctrine of man is knowen by patience: and his glorie is to ouerpasse vniust thinges. Patience in teachers.
- 12 † As the roaring of a lion, so also the anger of a king: and as dew vpon grasse, so also his cherefulness. Loyaltie to kinges, and Princes.
- 13 † The sorow of the father, a foolish sonne: and roofes continually dropping through, a woman ful of brawling. Domestical peace.
- 14 † House and riches are geuen of the parents: but of our Lord properly a prudent wife. A good wife is Gods gift.
- 15 † Slothfulness bringeth drowsinesse, and a dissolute soule shal be an hungred. Diligence.
- 16 † He that kepeth the commandement, kepeth his soule: but he that neglecteth his way, shal die. Obedience.
- 17 † He lendeth our Lord that hath mercie on the poore: and he wil repay him the like. Almes deues.
- 18 † Nutter thy sonne, despayre not: but to the killing of him set not thy soule. Moderate chastisement.
- 19 † He that is impatient, shal susteyne damage: and when he shal take away violently, he shal adde an other thing. Patience.
- 20 † Heare counsel, and receiue discipline, that thou mayst be wise in thy later endes. Follow good counsel.
- 21 † Manie cogitations in the hart of a man: but the wil of our Lord shal be permanent. Trust in God.
- 22 † A needie man is merciful: and better is the poore then the lying man. Good wil to helpe the poore.
- 23 † The feare of our Lord vnto life: and in fulnes he shal abide, without the visitation most noysome. Feare of God.
- 24 † The slothful hideth his hand vnder the arme hole, neither doth he put it to his mouth. Diligent trauel.
- 25 † The pestilent man being whipped, the foole shal be wiser: but if thou rebuke a wiseman he wil vnderstand discipline. Iust correction.
- 26 † He that afflicteth his father, and fleeth from his mother, is ignominious and unhappie. Honour of parents.
- 27 † Cease not o sonne to heare doctrine, neither be ignorant of the wordes of knowlege. Desire to lerne.

o o

† An vniust



True testimo-
nie. † An vniust witnes scorneth iudgement: and the mouth of 28
the impious deuoureth iniquitie.
Feare of eter-
nal punish-
ment. † Iudgements are prepared for scorers: & hammers striking 29
for the bodies of fooles.

CHAP. XX.

Sobrietie. **V**ine is a luxurious thing, & drunkenes tumultuous: 1
whosoever is delighted therewith shal not be wise.
Obedience to
Princes. † As the roaring of a lyon, so also the terrour of a king: he 2
that prouoketh him, sinneth also against his owne soule. -
Concord. † It is honour to a man, that separateth himself from conten- 3
tions: but al fooles medle with contumelies.
Industrie. † Because of cold the slothful would not plowe: he shal 4
begge therfore in the summer, and it shal not be geuen him.
Profound
counsel. † As deepe water, so counsel in the hart of a man: but a wise 5
man shal draw it out. 7
Fidelitie. † Manie men are called merciful: but a faithful man who shal 6
fynd?
Sinceritie. † The iust that walketh in his simplicite, shal leaue blessed 7
children.
Execution of
Iustice. † The king, that sitteth in the throne of iudgement, dissipa- 8
teth al euil with his looke.
Necessitie of
grace. † Who can say: My hart is cleane, I am pure from sinne? 9
Equitie. † Weight and weight, measure and measure: both are abomi- 10
nable before God.
Good toward
liues. † By his conuersation a child is perceiued, if his workes be 11
cleane and right.
Right vse of
senses. † The care hearing, and the eie seing, our Lord made both. 12
Diligent tra-
uel. † Loue not sleepe, lest pouertie oppresse thee: open thine 13
eyes and be filled with breades.
Prudence. † It is naught, it is naught, sayth euerie byer: and when he is 14
departed he wil boast.
Knowlege is
a iewel. † There is gold, and multitude of pearles: but a precious 15
vessel the lippes of knowlege.
Securitie in
liuethipe. † Take his garment, that was the suretie of a stranger, and 16
for strangers take a pledge from him.
Truth. † The bread of lying is swete to a man: and afterward his 17
mouth shal be filled with the grauelstone.
Counsel in
warre. † Cogitations are strengthened by counsels: and battels are 18
to be handled by gouernmentes.

† Melde



- 19 † Medle not with him that reucaleth mysteries, and walketh fraudulently, and dilateth his lippes. Consult with the faithful.
- 20 † He that curseth his father, and mother, his lampe shal be extinguished in the middes of darkenes. Honour of parents.
- 21 † The inheritance wherunto haste is made in the beginning, in the later end shal lacke blessing. Lawful gaine.
- 22 † Say not: I wil requit euil: expect our Lord, and he wil deliuer thee. Meeknes.
- 23 † Weight and weight are abomination with our Lord: Equitie. a deceitful balance is not good.
- 24 † The steppes of man are directed of our Lord: but who of men can vnderstand his owne way? Trust in Gods providence.
- 25 † It is ruine to a man, to depoure saintes, and afterward to retracte the vowes. Performance of vowes.
- 26 † A wise king dissipateth the impious, and bendeth ouer them a triumphant arch. Publique iustice.
- 27 † The lampe of our Lord, the breath of a man, which searcheth al the secretes of the bellie. Puritie of minde.
- 28 † Mercie, & truth kepe the king, and his throne is strengthened by clemencie. Three kinglie vertues.
- 29 † The ioy of yongmen their strength: and the dignitie of oldmen a gray head. Prudence with fortitude.
- 30 † The blewnesse of the wound shal wipe away euils: and stripes in the more secrete place of the bellie. Punishment of sinnes.

CHAP. XXI:

- 1 **A**S diuisions of waters, so the hart of the king is in the hand of our Lord: whither soeuer he wil, he shal incline it. Gods prouidence.
- 2 † Euerie way of a man semeth to himself right: but our Lord weigheth the hartes. ch. 14. v. 12. & 16. v. 4.
- 3 † To doe mercie and iudgement, doth more please our Lord, then victimes. Mercie and iudgement.
- 4 † Exaltation of the cies is the dilatation of the hart: the lampe of the impious sinne. Humilitie.
- 5 † The cogitations of the strong are alwayes in abundance: but euerie sluggard is alwayes in pouertie. Fortitude.
- 6 † He that gathereth treasures with a lying tongue, is vaine and witles, and shal stumble at the snares of death. Truth.
- 7 † The robberies of the impious, shal draw them downe, because they would not doe iudgement. Equitie.

O O 2

† The



Right in hart.	† The peruerse way of a man is strange : but he that is cleane, 8 his worke is right.
Domestical peace.	† It is better to sitte in a corner of the house toppce, then 9 with a brawling woman, and in a common house.
Commiseration.	† The soule of the impious desireth euil, he wil not haue pitie 10 on his neighbour.
Chastisement of sinne.	† The pestilent man being punished, the litle one wil be 11 wiser : and if he folow the wiseman, he wil take knowlege.
Charitie.	† The iust deuisech concerning the house of the impious, that 12 he may draw the impious from euil.
Almes deedes.	† He that stoppeth his eare at the crie of the poore, himself 13 also shal crie, and shal not be heard.
Almes in se- crete.	† A gift hid quencketh angers : and a gift in the bosome the 14 greatest indignation.
Iust punish- ment.	† It is a ioy to the iust to doe iudgement : and dread to them 15 that worke iniquitie.
Observation of orders.	† A man, that shal erre from the way of doctrine, shal abyde 16 in the assemblie of giances.
Temperance & paimonie.	† He that loueth good cheere, shal be in pouertie : he that 17 loueth wine, and fatte thinges, shal not be rich.
Pietie.	† The impious shal be geuen for the iust : and the vniust for 18 the righteous.
Domestical peace.	† It is better to dwel in a desert land, then with a brawling 19 and angrie woman.
Frugalitie.	† Treasure to be desired, and oyle in the habitation of the iust : 20 and the vnwise man shal dissipare it.
Iustice, and mercie.	† He that foloweth iustice and mercie, shal finde life, iustice, 21 and glorie.
Fortitude.	† The wise hath scaled the citie of the strong, and hath 22 destroyed the confidence therof.
Guard of the tongue.	† He that kepeth his mouth, and his tongue, kepeth his 23 soule from distresses.
Modestie.	† The proude and arrogant is called vnlearned, which in 24 anger worketh pride.
Diligent tra- uail.	† Desires kil the slothful : for his handes would not worke 25 any thing : † al the day he longeth and desireth : but he that 26 is iust, wil geue, and wil not cease.
Liberalitie.	
Sinceritie in religion.	† The hostes of the impious abominable, because they are 27 offered of wickednes.
True testimo- nie, and iound demeanor.	† A lying wites shal perish : an obedient man shal speake 28 victorie.

† The



- 29 † The impious man malepertly hardeneth his countenance : Amendment
but he that is righteous, correcteth his way. of faultes.
- 30 † There is no wisdom, there is no prudence, there is no Conformitie
counsel against our Lord. to Gods wil.
- 31 † The horse is prepared to the day of battel: but our Lord Gods grace
geueth saluation. necessarie.

CHAP. XXII.

- 1 **B**etter is a good name, then much riches: about siluer Honest fame.
and gold, good grace.
- 2 † The rich and poore haue mette one an other: our Lord Contentment
is the maker of both. with out Rate.
- 3 † The subtel saw euil, and hyd himself: the innocent passed Prudence,
by, and was afflicted with damage.
- 4 † The end of modestie the feare of our Lord, riches and Pouertie of
glorie and life. spirite.
- 5 † Armour and swordes in the way of the peruerse: but the Care of the
keeper of his owne soule departeth far from them. soules health.
- 6 † It is a prouerbe: A yongman according to his way, when Good custome
he is old, wil not depart from it. in verrues.
- 7 † The richman ruleth ouer the poore: and he that boroweth Diligent tra-
is the seruant of him that lendeth. uel.
- 8 † He that soweth iniquitie, shal reape euils, and with the rod Equitie.
of his wrath, he shal be consumed.
- 9 † He that is prone to mercie, shal be blessed: for of his breades Almes dedes,
he hath geuen to the poore.
He that geueth giftes shal purchase victorie and honour: but Better to geue
he that receiueth taketh away the soule of the geuer. then to take.
- 10 † Cast out the scorner, and brawling shal goe forth with Expel the in-
him, and cause shal cease and contumelies. corrigible.
- 11 † He that loueth cleanes of hart, for the grace of his lippes, Cleanes of
shal haue the king his frend. hart.
- 12 † The eies of our Lord keepe knowlege: and the wordes The godlie
of the iust are supplanted. prosper.
- 13 † The slothful sayth: A lyon is without, in the middes of Fortitude.
the streates I am to be slayne.
- 14 † A deepe pitte the mouth of a strange woman: he with Care of chasti-
whom our Lord is angrie, shal fal into it. tic.
- 15 † Follie is tyed together in the hart of a childe, and the rod of Chastisement.
discipline shal driue it away.

O o ;

† He that



Compassion. † He that doth calumniate the poore, to increafe his riches, 16
himself shal geue to a richer, and shal be in neede.
Rules of † :: Incline thine eare, and heare the wordes of wisemen : 17
wildom are and set thy hart to my doctrine : † which shal be beautiful for 18
necessarie, thee, when thou shalt kepe it in thy bellie, and it shal flow in
profitable, and thy lippes.
vpon practise † That thy confidence may be in our Lord, wherfore I haue 19
found pleas- shewed also it to thee this day.
ant: rightly † Behold I haue described it to thee three maner of wayes, in 20
directing al cogitations and knowledge: † that I might shew thee the 21
our thoughtes wordes and dedes.
stabilitie, and the wordes of truth, out of these to answer
them, that sent thee.
Care of the † Doe not violence to the poore, because he is poore: neither 22
poore, becau- oppresse the needie in the gate: † because our Lord wil iudge 23
se they are his cause, and wil pearse them, that haue pearsed his soule.
deare to God. † Be not frend to an angrie man, nor walke with a furious 24
Flee from man: † lest perhaps thou lerne his pathes, and take scandal 25
euil companie which may to thy soule.
corrupt thee. † Be not with them, that sticke downe their handes, and that 26
Auoide sureti- offer themselues sureties for debts: † for if thou haue not 27
ships, lest wherewith to restore, what cause is there, that he should take
thou sal into the couering from thy bed?
distresse. † Trangresse not the ancient boundes, which thy fathers 28
Kept ancient haue put.
traditions. † Hast thou sene a man quicke in his worke? he shal stand 29
Diligent tra- before kinges, neither shal be before the vnnoble.

CHAP. XXIII.

Modestie and † **V** H E N thou shalt sitte to eate with a prince, attend 1
discretion at diligently what thinges are set before thy face:
the table of † and set a knife in thy throte, if notwithstanding thou haue 2
great persous. thy soule in thine owne power. † Desire not his meates, in 3
which is the bread of lying.
Mediocritie † Labour not to be rich: but set a meane to thy prudence. 4
of riches, and † Lift not vp thine cies to the riches, which thou canst not 5
contentment haue: because they shal make to themselues winges as of an
with meane eagle, and shal flie into heauen.
state. † Eate not with an enuious man, and desire not his meates. 6
Eate not with † Because after the similitude of a southsayer, and dininer, he 7
a miggard, lest he be se- esteemeth that which he knoweth not. Eate and drinke, wil
cretly greued, he say to thee: and his minde is not with thee.
outwardly dissembling,

† The



- 8 † The meates which thou hadst eaten thou shalt vomite vp : and shalt lose thy beautiful wordes.
- 9 † Speake not in the eares of the vnwise : because they wil despise the doctrine of thy speech.
- 10 † Touch not the boundes of little ones : and into the filde of pupils enter not.
- 11 † For their nerekinsman is strong : and he wil iudge their cause against thee.
- 12 † Let thy hart enter into doctrine : and thyn eares to wordes of knowlege.
- 13 † Withdraw not discipline from a childe : for if thou shalt strike him with the rod, he shal not die.
- 14 † Thou shalt strike him with the rod : and deliuer his soule from hel.
- 15 † My sonne, if thy minde shal be wise, my hart shal be glad
- 16 with thee : † And my reines shal reioyce, when thy lippes shal speake right thinges.
- 17 † Let not thy hart enuie sinners : but in the feare of our Lord
- 18 bethou al the day : † because thou shalt haue hope in the later end, and thyn exaltation shal not be taken away.
- 19 † Heare my sonne, & be wise : & direct thy minde in the way.
- 20 † Be not in the feastes of great drinkers, nor in their comessations, which contribute flesh together to eate : † because they that are geuen to drinking, and that pay shottes, shal be consumed, and droulines shal be clothed with ragges.
- 21 † Heare thy father, that begot thee : and contemne not thy mother when she is old.
- 22 † Bye truth, and sel not wisdom, and doctrine, and intelligence.
- 23 † The father of the iust reioyceth with gladnes : he that hath begotten a wiseman, shal reioyce in him.
- 24 † Let thy father be glad, and thy mother, and let her reioyce that bare thee.
- 25 † My sonne geue me thy hart : & let thyn eies kepe my wayes.
- 26 † For an harlot is a deepe ditch : & a strange woman a narrow pitte.
- 27 † She lyeth in wayt in the way as a robber, and whom she shal see not circumspect, she wil kil.
- 28 † To whom is woe ? to whose father woe ? to whom browles ? to whom ditches ? to whom woundes without cause ? to whom bloud sheeding eies ? † Is it not to them that passe their time in wine, and studie to drinke out their cuppes ?
- and thyself repent it.
Adulce not the vncapable.
Hurt not orphans : for they are deare to God.
Diligent studie of wisdom.
Moderate chastiment profiteth youth.
Vertues of children are : ioyful to the parentes.
Contentment with Gods wil. Hope of reward.
Lerne and practise wisdom.
Sobriety and Temperance.
Honour of parents.
Wisdom most precious.
See. v. 15. and 16.
Bodellie and spiritual puritie.
Sobriety alwayes necessary.
Desist drunkenness.

† Behold



Drunkennes
is deceptful,
dangerous,
beastlie,
hurtful to o-
thers.
senselesse,
and
insatiable.

† Behold not wine when it waxeth yelow, when the colour
therof shal shine in the glasse: it goeth in pleasantly, † but
in the end, it wil bite like a snake, and as a basiliske it wil
powre abroad poysones.

† Thine eies shal see strange wemen, and thy hart shal speake
peruerse thinges.

† And thou shalt be as one sleeping in the middes of the sea,
and as the gouernour fast a sleepe, the sterne being lost.

† And thou shalt say: They haue beaten me, but I was not
grecued: they drew me, and I felt not: When shal I awake,
and finde wines againe?

CHAP. XXIIII.

Flee euil com-
panie, lest
thou be alured
to vice.

VVildom and
vertues, not
wickednes, do
prosper tem-
porally and
spiritually.

Counsel in
warres, and o-
ther great af-
fayres.

Good purpo-
ses.

Report wel of
others.

Fortitude.

VVorkes of
mercie, accord-
ing to our ha-
bilitie.

VVisdom is
swete:
and geueth
hope.

Toleration of
others imper-
fections:

EMULATE not euil men, neither desire thou to be with
them: † because their mind doth meditate robberies,
and their lippes speake deceites.

† By wisdom the house shal be built, and by prudence it shal
be strengthened.

† In doctrine the cellars shal be replenished with al precious,
and most beautiful substance.

† A wise man is strong: and a lerned man, strong and valiant.

† Because warre is managed by due ordering & there shal be
saluation where manie counsels are.

† Wisdom is high for a foole, in the gate he shal not open
his mouth.

† He that thinketh to doe euils, shal be called a foole.

† The cogitation of a foole is sinne: and a detracter the abo-
mination of men.

† If thou despaire being weatie in the day of distresse: thy
strength shal be diminished.

† Deliuer them that are led to death: and those that are
drawen to death cease not to deliuer.

† If thou say: I am not of force: he that seeth into the hart,
he vnderstandeth, and nothing deceiueth the keeper of thy
soule, and he shal render to a man according to his workes.

† Eat honie my sonne, because it is good, and the honie-
combe most sweete to thy throte: † so also the doctrine of
wisdom to thy soule: which when thou shalt finde, thou
shalt haue hope in the later end, and thy hope shal not perish.

† Lie not in wayte, nor seeke impietie in the house of the
iust, nor spoile his rest.

† For



of the
times.
Aug.
v. 11. c.
1. c. 107.

- 16 † For " seven * times shal the iust fal, and shal rise againe: without which none liued.
but the impious shal fal into euil. Charitie towards enemies.
- 17 † When thineemie shal fal, be not glad, and in his ruine let
18 not thy hart reioyce: † Lest perhaps our Lord see, and it dis-
please him, and he take away his wrath from him. Have peace with al:
so much as
may be.
- 19 † Contend not with the most wicked, nor emulate the im-
20 pious: † because euil men haue not hope of thinges to come,
and the lampe of the impious shal be extinguished. Look to
God & king.
- 21 † Feare our Lord, my sonne, and the king: & with detractors
22 medle not: † because their perdition shal sodenly rise: and
the ruine of both who knoweth?
- 23 † These thinges also to the wise: to know a person in iudge-
ment is not good. Equitie in
iudgement;
condemning
the guiltie, &
deliuering
the innocent,
is very grat-
ful to al.
- 24 † They that say to the impious: Thou art iust: peoples shal
curse them, and tribes shal detest them.
- 25 † They that rebuke him, shal be prayesd: and blessing shal
come vpon them.
- 26 † He shal kisse the lippes, who answereth right wordes.
- 27 † Prepare thy worke abroad, and diligently til thy ground:
that afterward thou mayst build thy house. Order in al
affaires.
- 28 † Be not witnes without cause against thy neighbour: nei-
ther alure any man with thy lippes. Discretion in
bearing wit-
nes.
- 29 † Say not: As he hath done to me, so wil I doe to him: I wil
render to euerie one according to his worke. Reuenge not.
- 30 † I passed by the filde of a slothful man, and by the vineyard of
31 a foolish man: † and behold nettels had filled it wholly, and
thornes had couered the face therof, and the wal of stones was
destroyed. Diligent la-
bour, and vi-
gilance to
prouide ne-
cessaries,
and
to auoide
beggerie.
- 32 † Which when I had scene, I layd it in my hart, and by the ex-
ample I lerned discipline.
- 33 † A litle I say, thou shalt sleepe, a litle thou shalt slumber, a
34 litle shalt thou ioyne thy handes together, to rest: † and as a
poste, pouertie shal come to thee, & beggerie as a man armed.

ANNOTATIONS CHAP. XXIIII.

16. *Seven times shal the iust fal.*] A iust man, that is to say, Gods true seruant, free from mortal sinne, is subiect during this life, to manie tentations, imperfections, and may often fal into venial finnes, and not lose iustice, nor the true title of a iust man (as here he is called) nor become the diuels seruant, nor Gods enemy: but through Gods grace helping his weaknes, he riseth againe from smal finnes, stil persecuting in Gods fauour: whereas contrariwise the impious falleth into euil, to witte, into more and more sinne, through malice, and



All sinners are
not mortal.

and lacke of grace, & riseth not so easily. And therefore the wiseman here admonisheth, not to lie in waite, nor calumniously to seke impietie in the house, (that is, in the soule) of the iust. For though he committe some fautes, yet he riseth againe, and is not impious, vnjust, nor guiltie of mortal crime, as the wicked man is.

CHAP. XXV.

The 1. part.

More Parables of Salomon written

by others.

Gods workes
are not al re-
ueled.

Kinges haue
some secretes.

Publique iu-
stice and pu-
nishment of
sinne.

Modestie,
and

Humilitie.

Care of others
same.

Compose con-
troversies se-
cretly, rather
then contend
in publique
court.

Speake in due
time.

Prudent ad-
monition.

Diligence in
publique affai-
res.

Performance
of promised
industrie.
Meeknes.

Temperance.

Modestie.

These also are the parables of Salomon, which the men of 1
Ezechias king of Iuda wrote out.

† It is the glorie of God to conceale the word, and the glorie 2
of kinges to seatch the speach.

† The heauen aboue, and the earth beneth, and the hart of 3
kinges is vnscrutable.

† Take away the rust from siluer, and there shal come forth a 4
most pure vessel: † Take away impietie from the kings coun- 5
tenance, and his throne shal be established with iustice.

† Appere not glorious before the king, and in the place of 6
great men stand not.

† For it is better that it be said to thee: Come vp hither; then 7
that thou be humbled before the prince.

† The thinges which thy eies haue sene, vtter not quickly in a 8
brawle: lest afterward thou canst not amend it, when thou
hast dishonoured thy frend.

† Treate thy cause with thy frend, and reueale not a secret to 9
a stranger: † lest perhaps he insult against thee, when he 10
heareth, and cease not to vpbraide thee.

Grace and frendshipe deliuer*: which kepe to thyself, lest 11
thou become reprochful.

† Apples of gold in siluer beddes, he that speaketh a word in 12
his time.

† A golden earlet, and a shining precious stone, he that rebu- 13
keth a wiseman, and an obedient eare.

† As the cold of snow in the day of haruest, so a faithfull legate 14
to him, that sent him, maketh his soule to rest.

† Cloudes, and winde, and no rayne folowing, a glorious 15
man, and not accomplishing his promises.

† By patience the prince shal be pacified, and a soft tongue 16
shal breake hardnes.

† Thou hast found honie, eate that which sufficeth thee, lest 17
perhaps being filled thou vomite it vp.

† Withdraw thy foote from the house of thy neighbour, lest 18
some time hauing his fil he hate thee.

† A dart,

* From
fear.



- 18 † A dart, and sword, and a sharpe arrow, a man that speaketh
false testimonie against his neighbour. True testimo-
nie.
- 19 † A rotten tooth, and wearie foote, he that hopeth vpon the
vnfaithful in the day of distresse, † and that loseth his cloke
in the day of cold. Trust not a
dissembler.
- 20 Vineger in a nether, he that singeth songes to a naughtie hart.
Strive not
with the incor-
rigible.
- 21 As a moth the garment, and a worme the woode: so the
sadnes of a man hurteth the hart. Alacritie.
- 22 † If thine enemye shal hunger, geue him meate: if he thirst,
geue him water to drinke: † for thou shalt heape hote coales
vpon his head, and our Lord wil reward thee. Charitie to-
wards enemies
- 23 † The northwinde dissipateth raynes, & a sad looke the tongue
that detracteth. Heare not de-
traction.
- 24 † It is better to sitte in a corner of the house toppe, then with
a brawling woman, and in a common house. Domestical
peace.
- 25 † Cold water to a thirstie soule, and good tydings from a far
countrie. Ioy of wel
doing.
- 26 † A fountaine troubled with the foote, and a vaine corrupted,
the iust falling before the impious. Profession of
truth.
- 27 † As he that eateth much honie, it is not good for him: so
he that is a searcher of the maiestie, shal be oppressed of the
glorie. Humilitie in
knowledge.
- 28 † As a citie being open and without compasse of walles, so a
man that can not repress his spirit in speaking. Government
of the tongue.

CHAP. XXVI.

- 1 **A**S snow in the summer, and rayne in the haruest: so is
glorie vndecent for a foole. Aduaunce not
the vicious.
- 2 † As a birde flying to other places, & a sparow going whither
he list: so a curse vttered in vaine shal light vpon some man. Patience in
false slander.
- 3 † A whippe for a horse, and a snaffle for an asse, and a rod on
the back of the vnwise. Chastisement.
- 4 † Answer not a foole according to his follie, lest thou be
made like to him. Answer a
foole wisely:
detecting his
follie.
- 5 † Answer a foole according to his follie, lest he seme to
himself to be wise.
- 6 † Lame of feete, and drinking iniquitie, he that sendeth
wordes by a foolish messenger. Place fitt
men in office:
- 7 † As a lame man hath fayre legges in vaine: so a parable is vn-
decent in the mouth of fooles. VVise men in
authoritie:
- 8 † As he that casteth a stone into the heape of Mercurie: so he
that geueth honour to the vnwise. Vertuous in
honour: and



Lerned to
teach.
Make fooles
to kepe si-
lence.
Returne not
to former
sinnes.
Humble opi-
nion of thy
self.
Fortitude.
Profitable la-
bours.
At least some
good worke.
I haue not idle-
nes.

Intermeddle
not in brawles.
Vnswayed
lie and hope,
especially in
familiar ac-
quaintance.
Punish bate-
makers.
Pacifie the
wrathful.

Hear not
whisperers of
evil reportes.
Flee from
hypocrites.
Whose flate-
rie and soft
speech are
suspicious.
they wil fal at
last into their
owne trappes,
truth prevail-
ling.

Trust not to
future good.
Be not
idle.

† As if a thorne should grow in the hand of the drunkard: so 9.
a parable in the mouth of fooles.
† Iudgement determineth causes: and he that putteth a soole. 10.
to silence, appeaseth angers.
† As a dog that returneth to his vomite, so the vnwise that rei- 11.
terateth his follic.
† Hast thou sene a man seeme to himselfe wise? the soole shal 12.
haue hope rather then he.
† The slothful sayth: A lyon is in the way, and a lyonelle in the 13.
iourneis: † as a doore turneth on his hinge so the slothful in 14.
his bed.
† The slothful hideth his hand vnder the armehole, and is 15.
grieved if he turneth it to his mouth.
† The slothful seemeth wiser to himselfe, then seuen men 16.
speaking sentences.
† As he that taketh a dog by the eares, so he that passeth by 17.
impatient, and medleth with an other mans brawle.
† As he is hurtful that shooteth arrowes, and speares vnto 18.
death: † so a man, that hurte his frende fraudulently: and 19.
when he is taken with al sayth: I did it in iest.
† When wood fayleth, the fire shal be extinguished: and the 20.
whisperer taken away, brawles cease.
† As coles to burning coles, and wood to fire, so an angrie man 21.
rayseth brawles.
† The wordes of the whisperer as it were simple, and the same 22.
come to the inmost partes of the bellie.
† As if thou wouldest adorne an earthen vessel with drossie 23.
siluer, so swelling lippes ioyned with a most wicked hart.
† An enemy is perceiued by his lippes, when he shal handle 24.
deceites in his hart.
† When he shal submit his voyce, beleue him not: because 25.
there are seuen mischieses in his hart.
† He that couereth hatred fraudulently, his malice shal be re- 26.
uealed in the councel.
† He that diggeth a pit, shal fal into it: and he that rolleth a 27.
stone, it shal returne to him.
† A deceitful tongue loueth not truth, and a slipper mouth 28.
worketh ruines.

CHAP. XXVII.

BOast not for to morow, being ignorant what the day to 1.
come may bring forth.

† Let an



- 2 † Let an other prayse thee, and not thine owne mouth : a stranger and not thine owne lippes. Praise not thyself.
- 3 † A stone is heauie, and sand weightie: but the anger of a foole is heauier then both. Beware of a fool's wrath: for it hath no mercie.
- 4 † Anger hath no mercie, nor furie breaking forth: and the violence of a moued spirit who can susteyne? Loue freindlie seueritie not: enemies flatterie.
- 5 † Better is manifest correption, then loue hidden. Temperance in meate.
- 6 † Better are the woundes of him that loueth, then the fraudulent kisses of him that hateth. Last care of thy familie.
- 7 † A soule that is ful shal treade vpon the honiecombe: and a soule that is hungrie shal take bitter also for sweete. Esteeme freindlie counsel.
- 8 † As a bird fleeing from her nest, so a man that forsaketh his place. Old freindes are better, & surer then a kinsman.
- 9 † The hart is delighted with oyntement and diuers odours: and with the good counsels of a frend the soule is sweetned. Be wise euen for thy fathers sake.
- 10 † Thy frend, and thy fathers frend do not leaue: and goe not into thy brothers house in the day of thyne affliction. Foresee and prevent dangers. Trust not enemies.
- 11 Better is a neighbour neere then a brother far of. Suspect extraordinary curresie.
- 12 Studie wisdom my sonne, & make my hart ioyful, that thou maist make answer to the vpb rayder. Tolerate incorrigible brawlers with patience; lest they become worse, by thy striving to amend them.
- 13 † The subtel man seeing euil, hideth himself: liile ones passing through haue susteyned euil detriments. Conserue that is good.
- 14 † Take his garment, that hath bene suretie for a stranger: and for alienes sake from him a pledge. Conscience is best witness.
- 15 † He that blesseth his neighbour with a loud voice, rising in the night, he shal be like him that curseth. Consentment with our state.
- 16 † Dropping through in the day of cold, and a bawling woman are compared together: † He that reteyneth her, as he that should hold the winde, and shal cal in the oyle of his right hand. Humilitie desireth not praise.
- 17 † Iron is sharpened with iron, and a man sharpeneth the face of his frend.
- 18 † He that kepeth the seegtree, shal eate the frute therof: and he that is the keper of his master, shal be glorified.
- 19 † As in waters the countenance of them that looke therein shyneth, so the hartes of men are manifest to the prudent.
- 20 † Hel and perdition are neuer filled: in like maner also the eyes of men are vnsatiable.
- 21 † As siluer is tried in the forge, and gold in the fornace: so a man is proued by the mouth of him that praiseth.



Right of hart. The hart of the wicked seeketh after euils, but the righteous
hart seeketh after knowlege.
Strive not to reach a foole. † If thou shalt bray a foole in a mortar, as when a pestle striketh 22
vpon ptisane, his follic shal not be taken from him.
Discharge thy duties: † Know diligently the countenance of thy cattel, and con- 23
sider thy flockes: † For thou shalt not haue power alwayes: 24
VWhiles thou art in this life, but a crowne shal be geuen into generation and generation.
Be content with thinges necessarie, and they shal be geuen to thee. Mat. 6. 7. 25
† The medowes are open, and the grene herbes haue appea- 25
red, and the grasse is gathered out of the mountaines.
† Lambes for thy garment: and kiddes the price of the filde. 26
† Let the milke of the goates suffice thee for thy meates, and 27
for the necessities of thy house: and for victual to thy hand-
maidens.

CAP. XXVIII.

Innocencie is without feare. **T**HE impious fleeth, no man pursewing: but the iust 1
confident as a lyon, shal be without terrour.
General pietie of the people procureth Gods fauour, Neighbourlie compassion, Zele of iustice. † For the sinnes of the land the princes thereof shal be manie: 2
& for the wisdom of a man, & the knowlege of those thinges
that are said, the life of the prince shal be longer.
Remember the day of iudgement. † A poore man calumniating the poore, is like a vehement 3
showre, wherby famine is gotten.
Honestie and povertie. † They that forsake the lawe, praise the impious: they that 4
No waite nor waste. † They that kepe it, are set on fire against him.
Instaine in traffike. † Euil men thinke not on iudgement: but they that seeke after 5
out Lord, marke al thinges.
Obeyence to magistrates. † Better is a poore man walking in his simplicitie, then the 6
rich in crooked wayes.
Geue counsell sincerely. † He that kepeth the law is a wise sonne, but he that feedeth 7
gluttons, shameth his father.
Humilitie in authoritie. † He that heaperh together riches by vsuries and ocker, gathe- 8
reth them for him that is liberal to the poore.
Place the god-ke in office. † He that turneth away his eares from hearing the law, his 9
prayer shal be execrable.
† He that deceiueth the iust in a wicked way, shal fal into his 10
destruction: and the simple shal possesse his goodes.
† The rich man seemeth to him self wise: but the poore man 11
being prudent shal searche him.
† In the exultation of the iust there is much glorie: when the 12
impious reigne ruines of men.

† He that



- 13 † He that hideth his wicked deedes, shal not be directed: but Acknowledge he that shal confesse, and shal forsake them, shal obtayne thy faultes, mercie.
- 14 † Blessed is the man, that is alwayes fearful: but he that is of an obstinate mynde, shal fall into euil. Feare to offend.
- 15 † A roaring lyon, and hungrie beate, an impious prince ouer the poore people. Clemencie in princes, and
- 16 † A prince lacking prudence, shal oppresse many by calumnie: but he that hateth avarice, his dayes shal be made long. prudent liberality.
- 17 † A man that doth calumniat the bloud of a soule, if he shal flee into a lake, no man abideth. Reuenge bloudshed.
- 18 † He that walketh simply shal be saued: he that goeth peruerse wayes, shal fall once. Harmles life.
- 19 † He that tilleth his ground, shal be filled with breads: but he that pursueth idnesse, shal be reftened with pouertie. Diligent labour.
- 20 † A faithful man shal be much prayesed: but he that hasteneth to be rich, shal not be innocent. Iust dealing.
- 21 † He that knoweth a person in iudgement, doth not wel: this man euen for a morsel of bread forsaketh the truth. Iust iudgement.
- 22 † A man, that hasteneth to be rich, and enuyeth others, is ignorant that pouertie shal come vpon him. Moderate gaine.
- 23 † He that rebuketh a man, shal after ward find fauour with him more then he, that by flatteries of tongue deceiueth. Freindlie correction.
- 24 † He that pilfereth any thing from his father, and from his mother: & saith this is no sinne, is the partaker of a man killer. To robbe parents is a greuous crime.
- 25 † He that exalteth, and dilateth himselfe, rayseth brawles: but he that trusteth in our Lord, shal be healed. Exalt not thyself.
- 26 † He that hath confidence in his owne hart, is a foole: but who so walketh wisely shal be saued. Trust not thine owne iudgement.
- 27 † He that giveth to the poore, shal not lacke: he that despiseth him that asketh, shal susteyne penurie. Almes dedes.
- 28 † When the impious shal rise, men shal be hid: when they shal perish, the iust shal be multiplied. Godlie magistrates.

CHAP. XXIX.

- 1 **T**HE man, that with stiffe necke contemneth him that rebuketh, soden destruction shal come vpon him: and health shal not follow him. Loue to be corrected.
- 2 † In the multiplication of iust men, the common people shal reioyce: when the impious shal take principedom, the people shal mourne. Chooſe godlie magistrates.

† A man



- Loose wisdom. † A man that loneth wisdom, maketh his father glad: but he ;
that maintaineth harlots, shal destroy his substance.
- Iust and libe- † A iust king setteth vp the land, a couctous man shal 4
ral magistrat-
es.
- Sincere amitie † A man, that with fayre, and fayned wordes speaketh to his 5
frend, spreadeth a nette to his steppes.
- Iust ioy of the † A snare shal intangle the wicked man sinning: and the 6
wicked shal.
- Compassion † The iust knoweth the cause of the poore: the impious is 7
of the poore.
- Care of com- † Pestilent men dissipate a citie: but the wise turne away furie. 8
mon good.
- Content not † A wise man, if he contend with a foole, whether he be 9
with a foole.
- Defend the † Men of bloud hate the simple: but iust men seeke his soule. 10
iust.
- Discretion in † A foole vttereth al his spirit: a wiseman differreth, and refer- 11
iust anger.
- Detestation † A prince that gladly heareth wordes of lying, hath al his ser- 12
of lying.
- Contentment † The pooreman and the creditour haue mette one an other: 13
in state of life.
- Equitie in † our Lord is illuminat out of both.
iudgement.
- Chastisement † The king, that iudgeth the poore in truth, his throne shal 14
of youth.
- God neuer † Rod and rebuke geueth wisdom: but the childe, that is 15
permitteth al
to be euil.
- Instruct chil- † In the multiplication of the impious, wickednes shal be 16
dren.
- Pray to haue † Nurter thy sonne, and he shal refresh thee, and shal geue 17
good Pastors.
- Compel the † When prophecie shal fayle, the people shal be dissipated: 18
froward to
obey.
- Considera- † A seruant can not be taught by wordes: because he vnder- 19
tion is spea-
king.
- Subdue the † Standeth that which thou sayst, and contemnech to answer. 20
Reith to the
spirit.
- Meeknes. † Hast thou scene a man swifte to speake? follie is rather to 21
be hoped, then his amendement.
- Humilitie. † He that nourisheth his seruant delicatly from his child- 22
hood, afterward shal feele him stubbutne.
- Participate † An angrie man prouoketh brawles: and he that is easie to 23
not with sinne.
- † He that is partaker with a theefe, hateth his owne soule: he 24
heareth one adiuring, and telleth not.
- † He



- 25 † He that feareth man, shal soone fal: he that trusteth in our Lord shal be lifted vp. Feare not men in Gods cause remembering that God is Iudge of al.
- 26 † Manie seeke after the face of the prince: & the iudgement of euerie one commeth forth from our Lord. Hate al wickednes.
- 27 † The iust abhorre an impious man: & the impious abhorre them that are in the right way. Obey spiritual and temporal parents.
- The sonne that keepeth the word, shal be out of perdition.

CHAP. XXX.

A right wiseman thinketh humbly of himself. 4. knowing that Gods workes are inscrutable, and perfect: 8. desireth truth in al thinges, & mediocritie in riches. 11. Abhorreth certaine sortes of men, 1. 5. & certaine execrable thinges 18. noteth certaine thinges hard to be knowen: 21. other thinges intolerable: 24. others admirable. 32. the tongue dangerous.

- 1 **T**H E wordes of the Gatherer the sonne of Vomiter. The vision, that the man spake, with whom God is, and who
2 being strengthened by God abiding with him, sayd: † I am
3 † most foolish of men, & the wisdom of men is not with me.
4 † I haue not learned wisdom, and haue not knowen the science of saints. † Who hath ascended into heauen and descended? who hath conteyned the spirit in his handes? who hath bound the waters together as in a garment? who hath raysted vp al the borders of the earth? what is his name, and
5 what is the name of his sonne, if thou know? † Euerie word of God tryed by fyre, is a buckler to them that hope in him:
6 † Adde not any thing to his wordes, and so thou be repro-
7 ued and found a lyer: † Two thinges I haue asked thee, denie
8 them not to me before I dye. † Vanitie, and lying wordes make far from me. Beggerie, and riches geue me not: geue
9 only things necessarie for my sustenance: † lest perhaps being filled I be allured to denie, and may say: Who is the Lord? or being compelled by pouertie I may steale, and forswear the
10 name of my God. † Accuse not a seruant to his master, lest perhaps he curse thee, and thou fal.
11 † There is: a generation that curseth their father, and that
12 blesseth not their mother. † A generation, that semeth to it-
13 self cleane, & yet is not washed from their filthines. † A generation, whose eies are loftie, and the eielids therof set vp
14 on high. † A generation, that for teeth hath swordes; and chaweth with theyr grinding teeth, that they may cate the needie out of the earth, and the poore from among men.
- Q q
- † The
- The fourth part.
Other singular precepts, with prayse of a prudent woman.
The wisest man best knoweth that he wanteth much of perfect wisdom yet in his humilitie supposeth, that others haue attained some what more then himself.
Christ the Sonne of God is wisdom it self, and as the Sonne of man hath perfect wisdom.
Bondslaves are to be pitied, and not affliction added to the afflicted.
Foure execrable vices. Ingratitude. Hypocrisie: Insolencie: Oppression of the poore.

Concupiscence
of the flesh,
& of the eyes.
: Enue, Luxu-
rie, Auarice,
& Ambition.
: Dishonour
of parents
shal be severely
punished.
: Youngmen
folowing car-
nal appetite,
can no more
geue account
of their actions,
then of the
wayes which
an eagle, a ser-
pent, and a
shippe haue
passed.
: By these ex-
amples are
commended
four vertues,
Industrie,
Prudence,
Concord, and
Humilitie.
: Other foure
Fortitude,
Chastitie,
Order, and
Iustice.
: Fooles
ought not to
gouerne.
: Moderation
is necessarie in
all actions.

† The horseleach hath : two daughters that say : Bring ; 15
bring. Three things are vn-sati-able, the fourth neuer sayth it
sufficeth. † : Hel, and the mouth of the matrice, & the earth 16
which is not satisfied with water : but : the fyre neuer sayth
it sufficeth. † : The eie, that scorneth his father, & that despi- 17
seth the trauail of his mother, in bearing him, let the rauens
of the torrents pick it out, and the young of the eagle eat it.
† Three thinges are hard to me, and of the fourth I am 18
utterly ignorant. † The way of an eagle in the ayre, the way 19
of a serpent vpon a rocke, the way of a shippe in the middes of
the sea, and : the way of a man in youth. † Such is also the 20
way of an adulterous woman, which eateth, and wying her
mouth sayth : I haue done no euil.
† By three thinges the earth is moued, and the fourth it can 21
not susteyne. † By a seruant when he shal reigne : by a foole 22
when he shal be filled with meate : † by an odious woman 23
when she shal be taken in matrimonic : & by " a bondwoman
when she shal be heyre to her mistresse.
† There are : foure the least thinges of the earth, and they are 24
wiser then the wise. † The antes, a weake people, which pre- 25
pareth in the harvest meate for themselves : † The leueret, 26
a people not strong, which placeth his bed in the rocke :
† The locust hath no king, and they go out al by their troopes : 27
† The stellion stayeth on his handes, & satieth in kings houses. 28
† : There are three thinges which go wel, and the fourth that 29
goeth happely. † The lyon, the strongest of beastes shal feare 30
at the meeting of none : † the cocke gyrded about the loines, 31
and the ramme : also the king, against whom none can resist.
† There is that : hath appeared a foole after that he was lifted 32
vp on high : for if he had vnderstood, he would haue layd his
hand vpon his mouth. † And he that : strongly presseth the 33
pappes to wring out milke, strayneth out butter, and he that
violently cleanceth his nose, wringeth out blood : & he that
prouoketh angers, bringeth forth discordes.

ANNOTATIONS. CHAP. XXX.

Some suppose
one Agur to
be auctor of
this chapter.

But it seemeth

1. The wordes of the Gashitar.] Some Interpreters take these foure Hebrew
wordes, Agur, Iache, Ithiel, and Ycal, contained in this first verse, to be
proper names of men, supposing that a certaine wiseman named Agur, the
sonne of Iache, spake the sentences folowing in this chapter, to his sonnes or
scholars, called Ithiel & Ycal. And so this supposed Agur, not Salomon, should
be the auctor of this chapter. But the old Interpreter, whom S. Ierome appro-
ueth and foloweth, translated the same wordes as noones appellatiues. Neither
doth



doth anie ancient Father account this Agur, amongst the writers of holie more proba-
Scriptures. And if there were a peculiat auctor of this chapter, it is like the ble that only
same should have bene placed last, and not before that which now followeth, Salomon is au-
and is by al men confessed to be Salomoni. And therefore we thinke it more fit of this
prophete, which St Beda, and the common opinion, that there was no other whole booke.
auctor of anie part of this booke, besides King Salomon. VVho is here called
CONGREGANS, the Gatherer, because he gathered these excellent Parables,
and Proverbs, as the sonne of the Holie Ghost, signified by the word LACER, VVhy, he is
pourring forth diuine sentences, for instruction of ITHIEL & V.CAL, that
is, of al those with whom God is by his graces, and who are strenghtened by
God abiding with them.

21. A bend woman, when she shall be bere, } Of al thinges in this world, it seemeth
most absurde, that heresie doth dominiere ouer Catholique religion: which
God some times, and in some places suffereth, for the greater merite of his
elect.

CHAP. XXXI. An exhortation to chastitie, temperance, & to workes of mercie. 10. with
praise of a valiant wise woman.

An exhortation to chastitie, temperance, & to workes of mercie. 10. with
praise of a valiant wise woman.

1 THE wordes of Lamuel the king. The vision wherewith
2 his mother instructed him. } What o my beloued, what o
the beloued of my wombe, what o beloued of my vowes?
3 } Geue not thy substance to women, & thy riches to destroy
4 } kinges. } Geue not to kinges, o Lamuel, geue not wine to
kinges: because there is no secreete where drunknes reigneth,
5 } & lest perhaps they drinke, & forget iudgements, & change
6 } the cause of the children of the poore. } Geue strong drinke to
7 } them that be sad, and wine vnto them, that are of a pensiuē
8 } minde: } let them drinke, and forget their pouertie, and not
9 } remember their sorow any more. } Open thy mouth to
10 } the dumme, & to the cause of the children that passe: } open thy
11 } mouth, } decree that which is iust, & iudge the needie & poore.

12 } A valiant woman: } who shal finde? far, and from the
13 } utmost borders is the price of her. } The hart of her husband
14 } trusteth in her, and he shal not neede spoyle. } She shal
15 } render good, and not euil, al the dayes of her life. } She hath
16 } sought wood and flax, and hath wrought by the counsel of
17 } her handes. } She is become as a marchants shippe, bringing
18 } her bread from farre. } And she hath risen in the night, and
19 } geuen pray to her household, and meates to her handmaidens.

20 } She hath viewed a wilde, and bought it, of the true of her
21 } handes she hath planted a vineyard. } She hath gyrded her
22 } loines with strength, and hath strenghtened her arm: } She
23 } hath tasted, and sene that her traficke is good: her lampe shal
24 } not be extinguished in the night. } She hath put her hand to
25 } strong

26 } strong
27 } strong
28 } strong
29 } strong
30 } strong

31 } strong
32 } strong
33 } strong
34 } strong
35 } strong

36 } strong

37 } strong

38 } strong

39 } strong

40 } strong

41 } strong

42 } strong

43 } strong

∴ Flare on the
dillase signifi-
eth purpose to
do good wor-
kes, yarne on
the spindle the
worke yvel
begune, which
geueth confi-
dence in God
that the same
shal be perfect
and haue due
reward.

∴ They make
and sel cloth,
which lerning
and obseruing
Gods law, do
teach it others.
∴ External co-
melines is not
durable: but
the feare of
God is more
worthie of
praise.

The praise of
a right wise
woman writ-
ten in verse, &
in order of the
Alphabet.

The Church
hath al good
properties re-
quisite.

A faithful
soule hath
them at least
in desire.

Rare and ex-
cellent women
both in the
old and new
testament.

strong thinges, and her fingers haue taken hold of ∴ the
spindle. † She hath opened her hand to the needie, and 20
stretched out her palmes to the poore. † She shal not feare 21
for her house in the coldes of snow: for al her houshold
are clothed with duple. † Tapestrye clothing she hath made 22
to herself: silke, and purple is her garment. † Her husband 23
is noble in the gates, when he shal sitte with the senatours of
the land. † She ∴ made sindon, and sold it, and deliuered a 24
girdle to the Chananeire. † Strength and beaurie is her 25
garment, and she shal laugh in the later day. † She hath 26
opened her mouth to wisdom, and the law of clemencie is in
her tongue. † She hath considered the pathes of her house, 27
and hath not eaten her bread idle. † Her children arose, and 28
commended her to be most blessed: her husband, and he
praysed her. † Manie daughters haue gathered together 29
riches: thou hast passed them al. † ∴ Grace is deceitful, and 30
beautie is vayne: the woman that feareth our Lord shal be
praysed. † Geue ye to her ∴ of the fruite of her handes: and 31
let her workes praise her ∴ in the gates.

∴ Good workes shal be rewarded, ∴ at the tribunal seate of iudgement.

ANNOTATIONS CHAP. XXXI.

10 *A valiant woman who shal finde?*] Vpon occasion of his mothers most
prudent admonition, the wiseman singularly praiseth a perfect vertuous
woman. And that in an exquisite kind of stile: in Terramical Iambike verse,
with perfect order and number of the Alphabet letters. Signifying, as S. Ierom *Prosmi*
teacheth, that as none can reade, or speale wordes, vnles they first lerne to *lament*
know the letters: so we can not attaine to know the greater Mysteries in
holie Scriptures, except we beginne with ~~moral~~ good life, according to that
the Prophet sayth: By thy commandments I haue vnderstood. And therefore *Psal. 11*
wise Salomon, by instinct of the Holie Ghost, as wel by the maner of stile, as *v. 104*
by the doctrine contained, concludeth his Booke of Parables, with praise both
of the Church in general, which hath al the vertues, and good properties
here mentioned; and of euerie faithful soule, sincerely seruing God, which
either in dede, or in desire of mind, hath such part of them, as may suffice to
the attaining of eternal life. For concerning the whole Church, S. Augustin in
two Sermons (117. and 118. de temp.) S. Beda vpon this place, and other
Fathers shew it euidently. Touching also particular soules, not only of holie
men, but also of yvemen, the frailer sexe, holie Scriptures; and Ecclesiastical
monuments yelde manie examples, besides the most Excellent and immacu-
late virgin Mother of God; as of Sara, Rebecca, Liya, Rachael, Elizabeth,
Marie Magdalen, Martha, and innumerable others; most precious pearles,
deare spouses of Christ, and singular ornaments of his Church.

THE



THE ARGUMENT OF ECCLESIASTES.

King Salomon a diuine Preacher, wherof this Booke is called Ecclesiastes, exhorteth al such as haue lerned the principles of good life, to contemne this world: because al thinges therein are vaine, and insufficient to geue repose to mans soule: shewing that true felicitie, which al men desire, consisteth not in natural knowlege, gotten by wiste and industrie, nor in worldlie pleasures, much lesse in carnal; nor in riches; nor in auctoritie or dominion; nor in anie other temporal thing; as diuers diuersly thinke: but only in the true seruice of God, by flying from sinne, and doing good workes; as in the meritorious cause, and essentially in the clere vision of God: the proper end, for which man was created. And so this Booke conteyneth three principal parts. First this diuine preacher confuteth al their opinions, that imagine a false felicitie in humane, worldlie, or temporal thinges: to the beginning of the 7. chapter. In the rest of that chapter, and three folowing, he teacheth that true felicitie consisteth in the eternal fruition of God: and is procured by declining from vices, and embracing vertues. In the two last chapters, he exhorteth al to beginne speedily to serue God, and to perseuere therein to the end of this life.

This booke called Ecclesiastes, teacheth to contemne this world. Because felicitie consisteth not in anie temporal thing: but in the eternal sight of God.


Diuided into three parts.

ECCLESIASTES, IN HEBREW CALLED COHELETH.

CHAP. I.

Al temporal thinges (in comparison of true felicitie) are vaine, 4. because they are mutable, 8. neither can anie man attaine perfect knowlege, to his satisfaction: 12. as appeareth by Salomons owne experience.

The first part of this Sermon sheweth, that Felicitie consisteth not in anie temporal thing.

- 1  HE wordes of Ecclesiastes, the sonne of David,
- 2 king of Ierusalem. † Vanitie of vanities, sayd
- 3 Ecclesiastes: vanitie of vanities, & al thinges vani-
- 4 tie. † What hath a man more of al his labour,
- 4 wherby he laboreth vnder the sunne? † Generation passeth,
- and generation cometh: but the earth standeth for euer.

∴ In the end of this world

¶ The

¶ The



the earth shall
be punished, &
so remaine for
euer.

∴ Mens soules
d vly created
are of the same
kind as Adams
soule: other
creatures ei-
ther were in
their kindes
from the be-
ginning of the
world, or are
procreated of
diuers kindes
preexisting.
3. Tho. p. 1. q.
73. a. 1. ad. 1.
∴ All natural
things are in-
sufficient mea-
nes to attaine
felicitie.
∴ VVisdom is
the best thing
in this world,
yet is not per-
fect felicitie,
but the mea-
nes to attaine
it.

† The sunne riseth, and goeth downe, and returneth to his
place: and there rising againe, † compasseth by the South, 6.
and bendeth to the North: compassing all thinges, goeth
forward in circuite, & returneth vnto his circles. † All ripers 7
enter into the sea, and the sea overfloweth not: to the place,
whence the riuers issue forth, they do returne, that they may
flow againe. † All thinges are hard: man can not explicate 8
them in word. The eye is not filled with seeing, neither is the
eare filled with hearing. † What is that hath bene? the same 9
thing that shall be. What is that hath bene done? the same
that is to be done. † ∴ Nothing vnder the sunne is new, 10
neither is anie man able to say: Behold this is new: for it hath
already gone before in the ages, that were before vs. † There 11
is no memorie of former thinges: but neither of those thinges,
verily, which hereafter are to come, shall there be remen-
brance with them, that shall be in the later end. † I Eccle- 12
siastes haue bene king of Israel in Ierusalem, † and haue pro- 13
posed in my mind, to seeke and search wisely of all thinges, that
are done vnder the sunne. This very euil occupation hath God
geuen to the children of men, that they might be occupied in
it. † I haue sene all thinges, that are done vnder the sunne, and 14
behold: all are vanitie, & affliction of spirit. † The peruerse 15
are hardly corrected, and the number of fooles is infinite.
† I haue spoken in my hart, saying: Loe I haue bene made 16
great, and haue gone beyond all in wisdom, that were before
me in Ierusalem: and my minde hath contemplated manie
thinges wisely, and I haue lerned. † And I haue geuen my 17
hart to know prudence, and doctrine, and errors and follie:
and I haue perceiued that in these also there was labour, and
affliction of spirit, † for that " in much wisdom there is 18
much indignation: and he that addeth knowlege, addeth
also labour.

ANNOTATIONS. CHAP. VI.

18. *In much wisdom is much indignation.* ∴ How much more anie man pro-
fesseth in wisdom, so much more he is angrie with himself, for the evils which
he hath done: so much better he knoweth the strict iudgement of God, which
he must passe: so much more he understandeth the want of perfect wisdom: so
much more he seeth that labour is required to proceede in vertue: and to con-
serue that smal portion which he hath gotten. Neither is anie man ordinarily
assured that he hath gotten anie part of true wisdom, for he knoweth not,
whether he be worthy of loue or hate. Eccle. 9.

CHAP.



Humane delighes are al vaine : 4. as gorgions buildinges, fruitful vinyards, plentie of fish, cattle, seruantes, siluer, gold, musike : 11. not satisfying mans desire. 18. Neither can anie man know, how his beyre wil behaue himself.

- 1 **I** Sayde:: therefore in my hart : I wil goe, & flow in delighes, and enioy good thinges. :: And I saw that this also was vanitie. † Laughter I haue reputed errour: and to ioy, I haue saide: Why art thou deceiued in vaine? † I haue thought in my hart, to withdraw my flesh from wine, that I might transerre my minde to wisdom, and might auoid follic, til I might see what should be profitable for the children of men: what is nedeful to be done vnder the sunne, in the number of the dayes of their life. † I haue magnified my workes, I haue built me houses, & planted vineyards, † I haue made gardens, and orchards, and set them with trees of al kindes, † and I haue made me ponds of waters, to watter the wood of springing trees, † I haue possessed men seruants and women seruants, and haue had a great familie: heaordes also, and great flockes of shepe, aboue al that were before me in Ierusalem: † I haue heaped together to myself siluer, and gold, and the substance of kinges, and prouinces: I made me singing men, & singing women, and the delighes of the children of men: cuppes, and goblets to serue to powre out wines: † and I surpassed in riches al, that were before me in Ierusalem: wisdom also hath perseuered with me. † And al thinges, that myne eies desired, I haue not denied to them: neither haue I stayed my hart, but that it enioyed al pleasure, & delighted itself in these thinges, which I had prepared: and this I esteemed my portion, if I did vse my labour. † And when I had turned myself to al the workes, which my handes had done, & to the laboures, wherein I had swette in vaine, I saw in al thinges vanitie; and affliction of minde, & nothing to be permanent vnder the sunne. † I passed further to contemplate wisdom, and errors, and follic (what is man, quoth I, that he can folow the king his Maker?) † and I saw that wisdom so much excelled follic, as light differeth from darknes. † The eyes of a wiseman are in his head: the foole walketh in darknes: and I haue lerned that there was one death of both. † And I sayd in my hart: If the sal of the foole & myne shal be one
- :: A wordlic man may object, that seeing wisdom bringeth not felicitie in this life, it seemeth best to take his pleasure & ease, & not to labour for it. :: But the wiseman confuteth this conceipt. Because wordlie ioy is short & vncertaine, neither is anie ioy that men haue in this life true ioy of the blessed, but only a consolation in miseries.
- :: Consideration is the directorie of al good workes.



∴ The conceits
of worldlie
men not con-
sidering the
life to come.

be one, ∴ what doth it profite me, that I haue bestowed greater labour for wisdom? And speaking with my minde, I perceiued that this also was vanitie. † For there shal be no memorie of 16 the wise in like maner as of the foole for euer, and the times to come shal couer al thinges together with obliuion: the lerned dieth in like maner as the vnlearned. † And therefore I haue bene 17 wearie of my life, seing al thinges vnder the sunne to be euil, and al thinges vanitie and affliction of spirite. † Againe I 18 detested al myne industrie, wherewith I haue laboured vnder the sunne most studiously, being like to haue an heyre after me: † whom I know not, whether he wil be a wise man or a foole, 19 and he shal rule in my labours, wherewith I haue swette and haue bene careful: and is there anie thing so vaine? † Where- 20 fore I ceased, and my hart hath renounced to labour anie more vnder the sunne. † For whereas one laboreth in wisdom, and 21 doctrine, and carefulnes, he leaueth the thinges gotten to an idle man: and this therefore is vanitie, and great euil. † For 22 what profite shal be to a man of al his labour, and affliction of spirite, wherewith he is vexed vnder the sunne? † Al his 23 daies are ful of sorowes and miseries, neither by night doth he rest in minde, and is not this vanitie? † Is it not better to eate 24 and drinke, and shew vnto his soule good thinges of his labours? ∴ & this is of the hand of God. † Who shal so deuour, 25 and flow with delightes as I? † To a man good in his sight, 26 God hath geuen wisdom, and knowlege, and ioy: but to the sinner he hath geuen affliction, and superfluous care, to adde, and to gather together, and deliuer it to him that hath pleased God: but this also is vanitie, & vaine carefulnes of the minde.

∴ It is better
to vie that is
honestly got-
ten for our
necessitie,
then to be stil
solicitous to
get more.

CHAP. III.

Contrarie thinges succede in their seasons, and passe away, 9. wherof man getteth no perfect knowlege, how long soeuer he liueth, and laboreth to know them: 16. neither wil there be equitie where it ought to be in this world: 21. but in the next, good and euil shal be separated, and iudged according to their desertes.

∴ Generation,
Corruption,
& Alteration
perceiue only

AL thinges haue a time, and in their spaces al thinges passe 1 vnder ∴ heauen. † A time to be borne, & a time to dye. 2 A time to plant, & a time to pluck vp that which was planted. † A time to kil, and a time to heale. A time to destroy, 3 and a time to builde. † A time



- 4 † A time to wepe, & a time to laugh. A time to mourne, to thinges of
and a time to dance. this world
5 † A time to disperse stones, and a time to gather. vnder heauen,
A time to embrace, and a time to be farre from embracings. often here
6 † A time to gette, and a time to lose. described by
A time to kepe, and a time to cast away. the terme,
7 † A time to rent, and a time to sow together. Vnder the
A time to kepe silence, & a time to speake. sunne. For
8 † A time of loue, and a time of hatred. A time of warre, spiritual sub-
9 and a time of peace. † :: What hath man more of his labour? stances are not
10 † I haue sene the affliction, which God hath geuen to the comp. chen-
11 children of men, that they may be distracted in it. † He hath ded in time,
made al thinges good in their time, and hath deliuered the nor place. S.
world to their disputation, and that man can not finde the Ierom in hunc.
12 the end. † And I haue knowne that there was no better locum. 107.
13 thing then to reioyce, and to do wel in his life. † For euerie :: Al this
man, that eateth and drinketh, and seeth good of his labour, sheweth that
14 this is the gift of God. † I haue lerned that al the workes, nothing of
which God hath made, perseuere for euer: we can not adde this world is
15 any thing, nor take away from those thinges, which God perpetual, but
hath made that he may be feared. † That which hath bene to be vsed
16 already bene: and God restoreth that which is past. † I saw interchange-
vnder the sunne in the place of iudgement impietie, and in the ably, in due
17 place of iustice iniquitie. † And I sayde in my hart: the iust time, place,
and the impious God wil iudge, and then shal be the time of maner, and
18 euerie thing. † I sayd in my hart of the children of men, that order. For dis-
God would proue them, and shew them to be like beastes. order maketh
19 † Therefore there is one death of man, and beastes, and the confusion.
condition of both equal: as man dieth, so they also dye: al
things breath alike, and man hath nothing more then beast:
20 al thinges are subiect to vanitie, † and al thinges passe to one
place: of earth they were made, and into earth they returne
21 together. † Who knoweth if the spirit of the children of
Adam ascend vpward, and if the spirite of beastes descend
22 downward? † And I haue found that nothing is better then
for a man to reioyce in his worke, and that this is his
portion. For who shal bring him, to know the thinges that
shal be after him?



In this world manie innocents are oppressed, 4. The potent enuied, sometimes contemned, 15. and forsaken by their subiectes, 17. especially when the superiors obey not God.

∴ God suffereth the innocent to be afflicted for a time, of his special providence: because they thereby merite a great reward Psal 71.

∴ It is in dede better not to be at all then to be in eternal miserie, (Mat. 26. 7. 24.) but temporal affliction which the iust suffer is not miserie, as wordlie men esteeme it, but a special meane to attaine eternal felicitie.

∴ True charitable not contaminate with enuie, by how much it is increased in number, so much it increaseth in strength. S. Ie. 6.

I Turned myself to other thinges, and I saw the oppressions, 1
that are done vnder the sunne, and the teares of the 2
innocents, and no comforter: & that they can not resist their 3
violence, being destitute of al mens helpe. † And I praised 4
rather the dead, then the liuing: † and happier then both 5
haue I iudged him, that is not yet borne, nor hath sene the euils 6
that are done vnder the sunne. † Againe I haue contemplated 7
al the labours of men, and their industries I haue perceiued to 8
lie open to the enuie of their neighbour: and in this therefore 9
there is vanitie, and superfluous care. † A foole soldeth his 10
handes together, and catcheth his owne flesh, saying: † Better 11
is an handful with rest, then both handes ful with labour, and 12
affliction of mind. † Considering I found also an other vanitie 13
vnder the sunne: † There is one, and he hath not a second, 14
not a sonne, not a brother, and yet he ceaseth not to labour, 15
neither are his eyes satisfied with riches, neither doth he 16
recount, saying: For whom do I labour, and defraud my 17
soule of good thinges? in this also is vanitie, and very il
affliction. † " It is better therefore that two be together, then 1
one: for they haue profite of their societie: † if one fal, he 2
shal be stayed vp of the other. Woe to him that is alone: 3
because when he falleth, he hath none to lift him vp. † And 4
if two sleepe together, they shal warme eche other: one how 5
shal he be warmed? † And if a man preuaile against one, two 6
resist him: as a triple coard is hardly broken. † Better is a 7
child that is poore and wise, then a king old and foolish, that 8
knoweth not to foresee for hereafter † Because out of the 9
prison, and cheynes sometime there cometh one forth to a 10
kingdom: and an other borne in his kingdom, is consumed 11
with pouertie. † I saw al men aliue, that walke vnder the 12
sunne, with the second yongman, which shal rise vp for him. 13
† The number of the people, of al that haue bene before him 14
is infinite: and they that shal be afterward, shal not reioyce in 15
him. But this also is vanitie, and affliction of spirite. † Take 16
heede to kepe thy foote, when thou entrest into the house of 17
God,

18 God, and approach thou to heare. † For much better is obedience, then the victimes of fooles, who know not what euil they doe.

Eccl. 13.
sa. 6.

ANNOTATIONS. CHAP. IIII.

9. *It is better that two be together*] Besides the commendation of charitie, Man without and freindshipe amongst men : which is one proper sense of this place: S. Christs helpe Ierom expounderth it also of the necessitie of Christs dwelling in mans soule, can neither & of his continuall assisting grace : that man alone lie not open to the deceiptes of the aduersarie. The benefite of feloshippe (sayth he) is streightwayes shewed in the profite of societie. For if the one fal (as * the rust fallerth often) Christ raiseth vp his partner : for vvoe to him, vwho falling hath not Christ in him, to raise him vp. If one also slepe, that is, be dissolued by death, and haue Christ vvith him, being vvarmed, and quickned, he sooner reuiuerth. And if the diuel be stronger in impugning against a man, the man shal stand, and Christ vvil stand (*pro homine suo, pro sodali suo*) for his man, for his companion. Not that Christs powre alone is vveake against the diuel, but that free wil is leift to man, and we doing our endeouour he becometh stronger in feighning. And if the Father, the Sonne, and the Holie Ghost come vvithal, this sodalitie is not soone broken. Yet that vvich is not soone broken, may sometimes be broken. For this triple coard, vvvas in Iudas the Apostle, but because after the morsel the diuel entered into him, this coard was broken. Thus S. Irom teacheth, that neither can man without Christ resist tentations, nor rise from anie sinne in this life, or * in the next; neither vvil Christ vvithout mans consent and endeouour, stay him from falling, nor raise him vp being fallen.

And without mans free consent Christ wil not stay him, nor raise him vp.

CHAP. V.

An exhortation to speake discretly, and reuerently of God; 3. to performe vowes; 6. not to be troubled with imaginations, nor present oppressions of the poore. 9. Auarice is neuer satiate, 11. riches sometimes causeth sicknes, ruine of the bodie, 18. and obliuion of God.

1 **S**PEAKE :: not anie thing rashly, neither let thy hart be swift to vtter a word before God. For God is in heauen, and thou vpon the earth : therfore let thy wordes be few.
2 † Dreames do folow manie cares, and in manie wordes follie wil be found. † :: If thou hast vowed anie thing to God, differre not to pay it : for an vnfaithful and foolish promise displeaseth him. But what soeuer thou hast vowed, pay it : † and it is much better not to vow, then after a vow not to performe the thinges promised. † Geue not thy mouth to make thy flesh to sinne : neither say thou before :: the Angel : There is no prouidence : lest perhaps God being vvith against thy wordes, dissipate al the workes of thy handes : † Where manie dreames are, there are manie vanities, and wordes innumerable : but do thou feare God. † If thou shalt see the

Because no man is able to attaine perfect knowledge of God, it becometh al to speake and thinke soberly of him.
:: Vow or promise once made must be fulfilled.
:: The proper Angel which associateth euerie man.

Eccl. 13.

R r 2

oppressions



oppressions of the poore, and violent iudgements, and iustice
 to be subuerted in the prouince, meruel not at this matter:
 because there is an other higher then the high, and ouer these
 also there are others more eminent: † and besides the king 8
 of al the earth reigneth ouer his seruant. † A couetous man 9
 shal not be filled with money: and he that loueth riches, shal
 take no fruite of them: and this therfore is vanitie. † Where 10
 great riches are, there are also manie that eate them. And
 what doth it profite the owner, but that he seeth the riches
 with his eyes? † Sleepe is swete to him that worketh, 11
 whether he eate much or litle: but the satietie of the rich
 doth not suffer him to sleepe. † There is also an other very il 12
 infirmitie, which I haue sene vnder the sunne: riches kept to
 the hurt of the owner. † For they perish in very euil 13
 affliction: he hath begotten a sonne, which shal be in great
 pouertie. † As he came forth naked from his mothers 14
 wombe, so shal he returne, and shal take nothing away with
 him of his labour. † An infirmitie vtterly miserable: as he 15
 came, so shal he returne. What doth it then profite him, that
 he hath labored into the winde? † Al the dayes of his life he 16
 eateth in darknes, and in miserie, and in heauines. † This 17
 therfore hath semed good to me, that a man eate, and drinke,
 and take ioy of his labour, wherwith he hath labored vnder
 the sunne, the number of the dayes of his life, which God
 hath geuen him, and this is his portion. † And to euerie man, 18
 vnto whom God hath geuen riches, and substance, and hath
 geuen him powre to eate of them, and to enioy his portion,
 and to reioyce of his labour: this is the gift of God. † For he 19
 shal not greatly remember the dayes of his life, because God
 doth occupie his hart with delightes.

As temporal
 riches are of-
 ten the occa-
 sion of their
 owners ruine:
 so raine philo-
 sophie, and
 heretike auail
 not heretikes,
 nor their fol-
 lowers, but as
 they came
 naked from
 their mothers
 wombe, the
 peruerse
 Church, so
 shal both such
 masters, and
 seolars depart
 without com-
 forth into the
 wrath which
 they prepare
 to themselves.
*S. Ierom. in hunc
 locum.*

Iob. 2

CHAP. VI.

*Riches make not men happie, because manie dye shortly: 3. and manie rich
 men wil not vse their riches. 8. Likewise studie to know al secreete thinges
 is vanitie, not felicitie.*

THE RE is also an other euil, which I haue sene vnder the
 sunne, and that frequent with men: † A man to whom 2
 God hath geuen riches, and substance, and honour, and
 nothing is lacking to his soule of al thinges, which he
 desireth: neither doth God geue him powre to eate therof:

but a



- but a strange man shal cate it vp. This is :: vanitie and great
 3 miserie. † If a man shal begette an hundred children, and
 shalliue manie yeares, and haue manie dayes of age, and his
 soule vse not the goods of his substance, and he lacke burial :
 of this man I pronounce, shat the vntimely borne is better
 4 then he. † For he came in vaine, and passeth to darknes, and
 5 his name shal be cleane forgotten. † He hath nor sene the
 6 sunne, nor knowen the distance of good and euil : † although
 he liued two thousand yeares, and hath not enioyed good
 7 thinges : do not al thinges hasten to one place ? † Al the
 labour of man is in his mouth : but his soule shal not be filled.
 8 † What hath the wiseman more then the foole ? and what
 9 the poore man, but to passe thither, where life is ? † Better it
 is to see that, which thou maist couete, then to desire that,
 which thou canst not know. But this also is vanitie, and
 10 presumption of spirite. † :: He that shal be, his name is al-
 ready called : and it is knowne, that he is a man, and can not
 11 contend in iudgement against a stronger then himself. † There
 be manie wordes, that haue much vanitie in disputing.

:: Al this
 sheweth eui-
 dently that
 felicitie con-
 sisteth not in
 riches.

:: It is plainly
 preached
 (saith S. Iero.)
 of the coming
 of Christ,
 whose name
 was geuen,
 and knowen
 before he was
 borne in flesh.

CHAP. VII.

*It is in vaine to seke, and vnpossible to know al natural thinges. 2. It impor-
 aeth to leade this shorte life in mortification, 4. penance, 8. and patience:
 12. seeking wisdom, with competent temporal meanes; 15. providing for
 the next world; 24. not yelding to concupiscence.*

- 1 **W**HAT nedeth a man to seke thinges greater then
 himself, wheras he is ignorant, what is profitable
 for him in his life, in the number of the dayes of his peregrina-
 tion, and the time that passeth as a shadow ? Or who can tel
 him what shal be after him vnder the sunne ?
 2 † Better is a good name then precious ointments: and the day
 3 of death, then the day of natiuitie. † It is better to goe to the
 house of mourning, then to the house of banketing: for in
 that the end of al men is signified, and he that liueth thinketh
 4 what shal be. † :: Anger is better then laughter: because by
 sadnes of the countenance, the mind of the offender is
 5 corrected. † The hart of wisemen where sadnes is, and the
 6 hart of fooles where mirth. † It is better to be rebuked of a
 wiseman, then to be deceined with the flaterie of fooles.
 7 † Because as the sound of thornes burning vnder a potte, so

None can per-
 fectly know
 the nature of
 al thinges pre-
 sent, or to
 come.

The 2. part.
 True felicitie
 is procured
 by good life,
 and consisteth
 in the eternal
 sight of God.
 :: Anger right-
 ly vled, is
 commendable
 & beneficial
 to correcte

R i 3

the



out owne
faulces and
others
But huffie, or
immoderate
anger is sinful
and hurtful.

∴ Likewise
moderate
riches profite
the seruants
of God, so that
they sette not
their mind
vpon them.

∴ Mans reason
which is the
superior part
of his soule,
rarely thin-
keth good:
∴ Sensualitie
still inclineth
to euil.

the laughter of a foole: but this also is vanitie. † Oppression 8
trubleth the wise, and shal destroy the strength of his hart.
† Better is the end of a speech, then the beginning. ∴ Better is 9
the patient man then the arrogant. † Be not quickly angrie, 10
because anger resteth in the bolom of a foole. † Say not: What 11
is the cause thinkest thou that the former times were better
then they are now? for this maner of question is foolish.
† Wisdom with ∴ riches is more profitable, and doth more 12
profite them that see the sunne. † For as wisdom protecteth, 13
so money protecteth. But lerning and wisdom haue this much
more, that they geue life to their owner. † Consider the 14
workes of God, that no man can correct whom he hath despi-
sed. † In the good day enioy good thinges, and beware 15
before of the euil day. For as this, so that also hath God made,
that man finde not against him iust complaints. † These thinges 16
also I saw in the dayes of my vanitie: The iust man perisheth
in his iustice, and the impious liueth a long time in his malice.
† Be not iust too much: neither be more wise, then is neces- 17
sarie, lest thou be come more dul. † Doe not impiously much: 18
and be not foolish, lest thou dye not in thy time. † It is good 19
that thou hold vp the iust, yea and from him withdraw not
thy hand: because he that feareth God, neglecteth nothing.
† Wisdom hath streingthned the wise aboue tenne princes of 20
the citie. † For there is no iust man in the earth, that doth 21
good, and sinneth not. † But to al wordes also, that are 22
spoken, do not applie thy hart: lest perhaps thou heare thy
seruant cursing thee. † For thy conscience knoweth, that 23
thou also hast cursed others. † I haue proued al thinges in 24
wisdom. I haue sayd: I wil become wise, & it depatted farder
from me † much more then it was: and a depe profunditie, 25
who shal finde it? † I haue vewed al thinges with my minde, 26
that I might know, and consider, and might seke wisdom, and
reason: and that I might know the impietie of the foole, and
the errour of the imprudent: † and I haue found that a 27
woman is more bitter then death, who is the snare of
hunters, and her hart a nette, her handes are bandes. He that
pleaseth God, wil auoide her: but he that is a sinner, wil be
caught of her. † Loc this haue I found, sayd ∴ Ecclesiastes, 28
one thing and an other, that I might finde reason, † which yet 29
my soule seketh, and I haue not found it. ∴ A man of a
thousand I haue found one, ∴ a woman of al I haue not
found.

3. Reg.
2. Par.
Prov.
1. loan.

* Ti
preach.



30 found. † Only this I haue found, that :: God made man right, and he hath intangled himself with infinite questions. Who is such a one as the wise? and who hath knowne the resolution of* the word.

:: God made man right, & he of his owne wil sel from God. See s. Aug. li. 14. c. 11. ciuit.

The
secure
king.

CHAP. VIII.

A signe of true wisdom appereth in obseruing Gods commandments, 6. in this shorte time of meriting eternal reward. 9. Rule of others, 11. and want of feare hurt manie. 14. Why God suffereth the wicked to prosper, and the iust to be afflicted in this life, no mortal man can know.

1 **T**HE wisdom of a man :: shineth in his countenance, and
2 the most mightie wil change his face, † I obserue the
mouth of the king, and the precepts of the oath of God.
3 † Hasten not to depart from his face, nor continew thou in
4 an euil worke: because al that he pleaseth, he wil doe, † and
his word is ful of powre: neither can anie man say to him.
5 Why dost thou so? † He that kepeth the precept, shal finde
no euil. The hart of a wiseman vnderstandeth time and
6 answer. † There is a time for al busines, and opportunitie,
7 and much affliction of man: † because he is ignorant of
thinges past, and thinges to come he can know by no
8 messenger. † It is not in mans powre to prohibite the spirite,
neither hath he powre in the day of death, neither is he
suffered to rest when warre is at hand, neither shal impietie
9 saue the impious. † Al these thinges I haue considered, and
gaue my hart on al the workes, that are done vnder the sunne.
10 Sometime man ruleth ouer man to his owne hurt. † I saw the
impious buried: who also when they yet liued, were in holic
place, and were praised in the citie as men of iust workes. But
11 this also is vanitie. † Because sentence is not speedely
pronounced against the euil, the children of men committe
12 euils without anie feare. † But yet a sinner by this that he doth
euil an hundred times, & by patience is borne withal, I know
that it shal be good to them that feare God, which dread his
13 face. † Let there be no good to the impious, neither let his
dayes be prolonged, but as a shadow let them passe, that
14 feare not the face of our Lord. † There is also an other
:: vanitie, which is done vpon the earth. There are iust men,
to whom euils happen, as though they had done the workes
of the impious: and there are impious men, which are so

:: As probable coniecture of a mans inward disposition is made by his exteriour countenance: so his good workes shining before men are good signe of internal vertues, which in dede are right and meritorious, when the intention is sincere, referring al to Gods glorie, & edification of others, without desire of vaine praise in the world.

:: By this terme vanitie is stil vnderstood that self-

secure,



city is not in
prosperous
things of this
world: neither
are al men mi-
serable, that
suffer aduersi-
tie.

secure, as though they had the dedes of the iust. But this also
I iudge most vaine. † I therefore haue praised mirth that there
was no good thing for a man vnder the sunne, but that he
should eate, and drinke, and be glad: and this only he should
take away with him of his labour in the dayes of his life, which
God hath geuen him vnder the sunne. † And I haue set my
hart to know wisdom, and to vnderstand the * distraction
that is in the earth: There is a man that dayes and nightes
taketh no slepe with his eyes. † And I vnderstood that man
can finde no reason of al those workes of God, that are done
vnder the sunne: and the more he shal labour to seke, so
much the lesse he can finde: yea if the wisman shal say, that
he knoweth, he is not able to finde it.

* Busie
searching

CHAP. IX.

*None knoweth (certainly and ordinarily) whether they be in Gods grace
or no. 4. The euil are in worse case dead then alive, 11. neither can we
know the euent of temporal thinges, nor the terme of our life, nor how
gratful others wil be towards vs. 16. Sure it is, that wisdom is better
then strenght.*

¶ Mortal men
suffering cala-
mities know
not whether
the same be
inflicted for
their proffe
and merite as
in Job and
Tobie, or for
their sinnes
only, as in
Pharao, & the
Egyptians:
but shal know
in the iudge-
ment after
their death.
¶ A sinner in
this life may
reioyce if he
w^{ill} come
to life: but after

AL these thinges haue I discoursed in my hart, that I
might curiously vnderstand them: there are iust men
and wise, and their workes are in the hand of God: and yet
man knoweth not, whether he be worthie of loue, or
hatred: † but al thinges are reserued vncertaine for the time
to come, because al thinges do equally chance to the iust and
impious, to the good and the euil, to the cleane and vncleane,
to him that immoleth victimes, and him that contemneth
sacrifices. As the good so also is the sinner: as the periured, so
he also that sweareth truth. † This is a very euil thing among
al, which are done vnder the sunne, that the same thinges
chance to al men. Wherby also the hartes of the children of
men are filled with malice, and with contempt in their life,
and after that they shal be brought downe to hel. † There
is no man that may liue alwayes, and that can haue confi-
dence of this thing: better is a dog liuing then a lion dead.
† For the liuing know that they shal dye, but the dead know
nothing more, neither haue they reward anie more: because
the memorie of them is forgotten. † Loue also, and hatred,
and enuies haue perished together, neither haue they part in
this world, and in the worke, that is done vnder the sunne.
† Goe



- 7 † Go therefore and eate thy bread in ioy, & drinke thy wine death he can
8 with gladnes: because thy workes please God. † At al time not repent.
let thy garments be white, and let not oyle fal from of thy chap. 11. v. 3.
9 head. † Enioy life, with thy wife whom thou louest, al the Myſtically,
dayes of the life of thy inſtabilitie, which are geuen to thee the Gentiles
vnder the ſunne; al the time of thy vanitie: for this is the were iudged
portion in life, and in thy labour, wherwith thou laboreſt by Salomon
10 vnder the ſunne. † Whatſoeuer thy hand is able to doe, better then
worke it inſtantly: for neither worke, nor reaſon, nor wiſdom the Iewes. S.
nor knowlege ſhal be in hel, whither thou doſt haſten. † I Ierom.
11 turned me to an other thing, and I ſaw vnder the ſunne, that
neither running is of the ſwift, nor warre of the ſtrong, nor
bread of the wiſe, nor riches of the lerned, nor grace of the ar-
12 tiſicers; but time and chance in al. † Man knoweth not his
owne end: but as fiſhes are taken with the hooke, and as birdes
are caught with the ſnare: ſo men are taken in the euil time,
13 when it ſhal ſuddenly come vpon them. † This wiſdom alſo
I haue ſene vnder the ſunne, and haue proued it to be very
14 great: † A litle citie, and few men in it: there came againſt it
a great king, and compaſſed it, and builded fortes round a-
15 bout, and the ſiege was perſited. † And there was found in
it a man poore and wiſe, and he deliuered the citie by his
wiſdom, and no man afterward remembred that pooreman.
16 † And I ſayd, that wiſdom is better then ſtrength: how then
was the wiſdom of the pooreman contemned, & his wordes
17 were not heard? † The wordes of the wiſe are heard in
18 ſilence; more then the crie of a prince among fooles. † Better
is wiſdom, then weapons of warre: and he that ſhal offend in
one point, ſhal loſe manie good thinges.

CHAP. X.

*Conſidering the great difference betwene wiſdom and follie, 4. it behooueth to
reſiſt vehement tentations diligently. 5. As when euil, & ignorant men
haue authoritie ouer the wiſe. 8. The wicked often fal into their owne
ſnares, 10. are hard, yet not vnpoſſible to be corrected. 11. Detraſters
are like ſerpents. 12. Wiſe graue princes are profitable; childiſh are hurt-
ful to the commonwealib; 18. which by their negligence tendeth to
ruine: 20. yet ſubiectes ought not to indge euil of them.*

- 1 **F**LIES :: dying marre the ſweetnes of ointment. Wiſdom
and glorie is more precious, then a litle and temporal
2 follie. † The hart of a wiſeman is in his righthand, and the
Sf hart

11 Baſe & vi-
cious men
mixt with the
good corrupt



the whole
companie:
much more a
mortal sinne
in a mans soule
destroyeth al
the vertues,
that were
there before.
∴ Evil men ad-
vanced seme
to prosper:
∴ But they fal
into their
owne trappes

∴ Such as seke
by sense and
reason to
obtaine true
knowledge,
enter not into
the cite, the
Church:
They labour
in vaine and
are afflicted
in studie of
Scriptures,
when they
walke in the
desert, and can
not finde the
cite. S. Ierom.

hate of a foole is in his lefthand. † Yea and the foole walking 3
in the way, wheras himself is vnwise, esteemeth al men fooles.
† If the spirite of him that hath powre, ascend vpon thee, 4
leauē not thy place: because carefulnes wil make the greatest
sinnes to cease. † There is an euil that I haue sene vnder the 5
sunne, as it were by errour proceeding from the face of the
prince: † a foole set in high dignitie, and the rich to sitte 6
beneth. † I haue sene ∴ seruants vpon horses: and princes 7
walking on the ground as seruants. † He ∴ that diggeth a 8
pitte, shal fal into it: and he that breaketh the hedge, a serpent
shal bite him. † He that remoueth stones, shal be afflicted in 9
them: and he that cutteth trees, shal be wounded of them.
† If the iron shal be blunt, and that not as before, but shal 10
be made blunt, it shal be sharpened by great labour, and after
industrie shal wisdom folow. † If a serpent bite in silence, 11
nothing lesse then it hath he, that detracteth secretly. † The 12
wordes of the mouth of a wiseman grace: and the lippes of
the vnwise shal throw him downe headlong. † The begin- 13
ning of his wordes is follie, and the later end of his mouth is
most wicked errour. † A foole multiplieth wordes. A man is 14
ignorant what hath bene before him: and what shal be after
him, who can tel him? † The labour of fooles shal afflict 15
them, that know not to goe into ∴ the cittie. † "Woe to thee 16
o land, whose king is a childe, and whose princes eate in the
morning. † Blessed is the land, whose king is noble, & whose 17
princes eate in their time to refection, and not to riotousnes.
† In slouthfulnes the roofe of the house shal goe to ruine, & 18
in the infirmitie of the handes the house shal droppe through.
† They make bread for laughter, and wine that liuing they 19
may make merie: and to money al thinges obey. † In thy co. 20
gitation detract not from the king, and in the secret of thy
chamber curse not the richman: because euen the birdes of
the ayre wil carie thy voice, and he that hath winges wil de-
clare the sentence.

ANNOTATIONS. CHAP. X.

This text, and
manie others,
haue two sen-
ses.

In kinges and
al superiours

16 *Woe to thee o land, whose king is a childe.* S. Ierom (as in most part of
his commentaries vpon this booke) expoundeth this passage in two senses:
simply according to the first apparance of the letter; and mystically concei-
ning the Church. The wiseman semeth in dede (sayth he) to reprove the
principalitie of yongmen, and to condemne luxurious iudges; for that in the
one by want of age is infirme wisdom; in the other, mature age is weakened by
delicacies. And contrarywise he approueth a prince of good partes, & liberal
education;



education; & commendeth those Iudges, which do not preferre voluptuousnes before publique affayres: but after great labour, and administration of the commonwealth, are constrained as by necessitie to take meate. Yet to me (saith this great Doctor) something more sacred seemeth to lye hidde in the letter: that in Scripture they are called yongmen, who forsake old auctoritie, and contemne ancient precepts of forefathers; who neglecting Gods commandment, desire to establish traditions of men. Touching which points, our Lord threatneth Israel by Iſaias, for that this people hath refused the water of Siloe, that runneth with silence, and hath turned away the old fishpond, choosing the streames of Samaria, and gulfes of Damascus, I wil geue yongmen to be their princes, and deluders shal rule over them. Read Daniel: Thou shalt finde God ancient of dayes. Read the Apocalips of S. Iosu; Thou shalt finde the head of our Saviour white as snow, and as white wool. Ieremie also because he was wise and grauitie was reputed in his wisdom, was forbid to cal himself a childe. VVoe therefore to the land, whose king is the diuel, who alwayes coueting nouelties, rebelled in Absalom against the father. VVoe to that land whose Iudges, and Princes loue the pleasures of this vworld. VVho, vntil the day of death come, say: Let vs eate and drinke, for to morow we shal dye. Contrariwise blessed is the land of the Church, whose King is Christ, the Sonne of the freeborne, descending from Abraham, Isaac, and Iacob, the stock of Prophets, and of al Sainres, ouer whom sinne ruled not: and for that cause they were truly free: of whom was borne the holie Virgin Marie more free: hauing no thrubbe, nor branch out of the side, but her vwhole fruite sprung forth into a floure: saying in the Canticles: I am the floure of the hilde, the lillie of the valles. The princes also of this land are the Apostles, and al sainctes, who haue their king the sonne of the freeborne, the sonne of the freewoman, not of the bondwoman Agar, but borne of the freedom of Sara. Neither do they eate in the morning, nor quickly. For they seke not pleasure in this present vworld; but shal eate in their due time, when the time of rewarde shal come, and they shal eate in fortitude, and not in confusion. Al the good of this present vworld is confusion: but of the future vworld is perpetual fortitude. Thus saith S. Ierom. VVhose discourse we haue here cited at large for a taste of his profound exposition of this vwhole booke; that such as haue opportunitie, may read the rest in the auctor himself. To. 7.

CHAP. XI.

Workes of mercie are necessarie, whiles we haue time, 3. because after death none can merite: 4. neither must we differ to beginne, nor cease from good dedes, 8. but stil be mindful of death and iudgement: 10. auoiding wrath and malice.

- 1 **C**AST thy bread vpon the passing waters: a because after
2 much time thou shalt finde it. † Geue a portion b to se-
uen, and also to eight: because thou knowest not what euil
3 shal be vpon the earth: † If the cloudes be ful, they wil
powre out raine vpon the earth. If the tree shal fal to the
South, or to the North, in what place soeuer it shal fal, c there
4 shal it be. † He that obserueth the winde, soweth not: and he

S f 2

that b So the same

are required
maure age, &
diligent care
of the comon
good.

Antiquitie in
matter of faith
and religion is
to be folowed,
not noueltie.

Also mortifi-
cation and la-
bour is requi-
red in Pastors,
not delicacie
nor ease.

The B. Virgin
Marie more
free from
sinne then the
Patriarches,

The 3. part.
An exhorta-
tion to be-
ginne quickly,
and perseuere
in Gods ser-
uice.

a Of al ver-
tues, the
workes of
mercie, cor-
poral and spi-
ritual, most
auaile for ob-
taining eter-
nal felicitie:

Mat 25.



be grounde
in true faith,
beleuing al
that is written
in the old and
new testament
signified by
seuen & eight.
After death
none can
ei her merite
or demerite.
Both in
youth and old
age do good
workes.

that considereth the cloudes, shal neuer reape. † As thou art 5
ignorant which is the way of the spirite, & how the bones are
framed together in the wombe of her that conceiueth childe:
so thou knowest not the workes of God, who is the maker
of al. † In the morning sow thy seede, and in the euening 6
let not thy hand cease: for thou knowest not which may ra-
ther spring, this or that: and if both together, it shal be the
better, † The light is sweete: and it is delectable for the eyes 7
to see the sunne. † If a man shal liue manie yeares, and shal 8
haue reioyced in them al, he must remember the darke some
time, and manie dayes: which when they shal come, the
thinges past shal be reprov'd of vanitie. † Reioyce therefore 9
yongman in thy youth, and let thy hart be in good, in the
dayes of thy youth, and walke in the wayes of thy hart, and in
the sight of thine eyes: and know that for al these God wil
bring thee into iudgement. † Take away anger from thy 10
hart, and remoue malice from thy flesh. For youth and plea-
sure are vaine.

CHAP. XII.

*In youth is fittest time, and most meritorious to serue God. In age the same is
more and more necessarie, but harder then to beginne, and lesse grateful.
In this booke the preacher hath shewed, that al worldlie thinges are
vanitie, 13. and that true felicitie is only procured by wisdom, which
consisteth in the feare of God; and obseruation of his commandments.*

An admoni-
tion to al in
general to liue
wel in this
world, re-
membring the
day of general
iudgement
before which
such signes
shal come as
are described
here, and by
our Saviour
Mat 24 And
likewise eue-
ry one is ad-
monished in
particular to
serue God dili-

REMEMBER thy Creator in the dayes :: of thy youth, 1
before the time of affliction come, & the yeares approch,
of which thou maist say: They please me not, † before the 2
sunne, and light, and moone, and starres be darke, and the
cloudes retorne after the raine: † when the keepers of the 3
house shal be moued, and the strongest men shal stagger, and
the grinders shal be idle in a smal number: and they shal waxe
darke that looke through the holes: † and they shal shut the 4
doores in the streate, at the basenes of the grinders voice, and
they shal rise vp at the voice of the birde, and al the daughters
of song shal be deafe. † The high thinges also shal scare, and 5
they shal be afrayd in the way, the almondtree shal florish,
the locust shal be fatted, and the capertree shal be destroyed:
because man shal goe into the houle of his eternitie, and the
mourners shal goe round about in the streate. † Before the 6
siluer cord be broken, and the golden headband recurre,
and



* The
preacher.-Hidden,
or obscure
thing.

- and the water pot be broken vpon the fountaine, and the
 7 wheele be broken vpon the cesterne, † and the dust returne
 into his earth, from whence it was, and the spirite returne to
 8 God, who gaue it. † Vanitie of vanities, sayd * Ecclesiastes,
 9 and al thinges vanitie. † And wheras Ecclesiastes was most
 wise, he taught the people, and declared the thinges that
 he had done: and searching forth made manie parables.
 10 † He sought profitable wordes, and wrote wordes most
 11 right, and ful of truth. † The wordes of wise men are as
 prickles, and as nailes deeply stricken in, which by the
 12 counsel of maisters are geuen of one pastour. † More then
 these my sonne require not. Of making manie bookes there
 is no end: and oiten meditation is affliction of the flesh.
 13 † :: Let vs al heare together the end of speaking. Feare God,
 and obserue his commandments: for this is euerie man: Feare God, &
 14 † and al thinges that are done, God wil bring into iudgement
 for euerie * errour, whether it be good, or euil. kepe his com-
 mandments.

gently whiles
 he hath time,
 before death
 come, when
 al his senses
 & former hel-
 pes shal faile.

:: This is the
 brise summe
 of al profita-
 ble doctrine:
 Feare God, &
 kepe his com-
 mandments.

THE ARGUMENT OF THE CANTICLE OF CANTICLES.

Prom.
in Eccl.

SALOMON, called also Ecclesiastes, and Idida, according to these King Salo-
 three names (as S. Ierom noteth) write three bookes of three particular mon accor-
 arguments, directed to three degrees of people, with three distinct titles, at ding to his
 tending to one end, the true seruice of God, which bringeth to eternal felicitie. three names
 In the first he teacheth the principles of good life, to flee from vices, and write and in-
 folow vertues: belonging to such as beginne to obserue Gods law, wherein bookes.
 true wisdom consisteth: and this booke is called the Prouerbes, or Parables,
 that is to say, Pithie, brief, sentencious precepts, of Salomon, which signi- Salomon Pa-
 feth Pacificus, Peaceable, or Pacifier: the sonne of Dauid, King of cifer king of
 Israel. In the second he exhorteth to contemne this world, shewing that true Israel.
 felicitie consisteth not in anie worldlie or temporal thinges, but in the eternal
 fruition of God, which is obtrayned by keeping his commandments. And this
 booke he intitlith: The wordes of Ecclesiastes, which is Concionator, Ecclesiastes,
 Preacher, Sonne of Dauid, King of Ierusalem, because he there ex- Preacher king
 horteth such as haue made some progresse in vertues, called Proficientes, of Ierusalem,
 signified by the inhabitants of the Metropolitan citie Ierusalem; whereas
 in the former he stiled himself king of Israel, proposing precepts mete for al



Idida,
Beloued.

This Canticle
doth excel
other Canticles.

Al are not
meete to read
it.

Best methode
in learning is
to beginne
with doctrine
of good life,
then studie to
know natural
thinges: and
finally con-
template di-
uine mysteries

A sacred, dia-
logue or En-
terlude.

the twelve tribes, and al vulgar men desirous and beginning to serue God. In boath bookes, for more auctoritie sake, making mention of his godlie renowned father the Royal Prophet Dauid, with his owne title also of king. But in this third booke he only expresseth his proper name Salemon, whom God singularly loued, wherof he was called Idida. Because this alone, without mention of father or king, was most conuenient for the Perfect, who not as seruants, or yong scholars are moued by feare of auctoritie, but as children are siuerly drawne by loue. And thus he writte in verse, intitling it not simply a Canticle, but The Canticle of Canticles, as preeminent aboue other Canticles. The bridal songue for the Mariage, to be solemnized between God himself and his glorious spouse. For though al holie Scriptures are the spiritual bread, and food of the faithfull, yet al are not meate for al, at al seasons. Some parts are not for sinners, nor for beginners, nor for such as are yet in the way: towards perfection, but only for the perfect. According to ^{Heb. 5} the Apostles doctrine: Milke is for children, that are yet vnskilful of the word of iustice. But strong meate is for the perfect, them that by custom, haue their senses exercised to the discerning of good and euil. With what moderation therefore, and humilitie, this Canticle of Gods perfect spouse may be read, the discrete wil consider, and not presume aboue their reach, but be wise with sobrietie. For here be very high and hidden Mysteries, as Origen teacheth in his lerne'd Commentaries (which S. Ierom translated into Latin, and singularly commendeth) and so much harder to be rightly understood, for that the feruent spiritual loue, of the inward man, reformed in soule, and perfected in spirite, is here vttered in the same vsual wordes and termes, wherewith, natural, worldlie, yea and carnal loue of the outward man, old Adam, corrupted by sinne, is commonly expressed: and are so much more dangerous to be mistaken, as we are more addicted to proper wil, & priuate iudgement, or subiect to carnal, or passionate motions. Wherfore it semeth most meete to kepe the same order in reading these three bookes, which the auctor wise Salomon obserued in writing them. And which Philosophers also folow in their forme of discipline. For they first lerne and teach Moral Philosophie, then Natural, & lastly Metaphisikes which is their Diuinitie. As Salomon had geuen them example: first teaching precepts of good life, and manners, in his Prouerbes: after, discoursing of natural thinges in Ecclesiastes, deduced thence a conclusion, which prophane Philosophers wel understood not, to contemne this world: and finally cometh to high mystical Diuinitie, in this supereminent Canticle: written in another stile, in verse, and in forme of a sacred Dialogue between Christ and his spouse: or as Origen calleth it, in forme of an * Enterlude, in respect of diuers speakers & actors, & of diuers persons, ^{* From} to whom the speeches are directed, and of whom they are vttered. For by ^{dramat} the



the Spous or Bridgrome, is not only understood Christ as Man, but also as God, and the whole Blessed Trinitie; to whom manie prayers, praises, and thanks are offered up; and by whom manie benefites are given, praises returned, & promises made to his spouse, Likewise by the Spouse or Bride, the ancient fathers understand three sortes of spouses: a spouse to Christ, and to God. to wit, his General Spouse, the whole Church of the old and new Testaments; of al that are, and shal be perfect, making one mystical bodie, free from sinne, without spotte, or wrinkle, sanctified in Christ. Also his special spouse, which is euerie particular holie soule. And his singular spouse, his most blessed & most immaculate Virgin Mother. This being the general summe of this excellent Canticle, remitting the reader, for explication therof to the lerned deuout Commenters, both of ancient and late writers, we shal also endeuour to gether the same contents more particularly, not before the chapters, because we can not there so conueniently distinguish the same by verses, but in the margent. Where we shal especially note the speakers, as (someth more probable of euerie parcel, according to the first sense (not hauing room for more) pertyning to the General spouse, the Catholique Church: which is the great, and euerslasting holie Citie of God the eternal King.

God & Christ the Spous, or Bridgrome.

Three spouses

The General.

The special. and Singular.

The particular contents are sette in the margent of euerie chapter.

SALAMONS

CANTICLE OF CANTICLES,

WHICH IN HEBREW IS CALLED,

SIR HASIRIM.

CHAP. I.

- 1 **L**ET a him kisse me with the kisse of his mouth: 4 The Church
2 because thy brestes are better then wine, † smel- of the old te-
3 ling fragrantly of the best ointments. Oile pow- stament desi-
red out is thy name: therefore haue yongmaydes reth Christs
4 loued thee. † Draw me: we wil runne after thee in the odour flesh: and the
of thine ointments. The king hath brought me into his cellars: Christian
we wil reioyce & be glad in thee, mindful of thy brests above Church pray-
5 wine: the righteous loue thee. † b I am blacke but beutiful, etch for his
o ye daughters of Ierusalem, as the tabernacles of Cedar, as coming in
6 the skinnes of Salomon. † Doe not consider me that I am glorie.
browne, because the sunne hath altered my colour: the sonnes
of my mother haue fought against me, they haue made me a
keeper

The Church outwardly afflicted, is inwardly fayre.



a Christ encourageth his spouse the Church.
d She meditateth of his Passion, and Resurrection.
e Christ praiseth his spouse
f She againe praiseth him;
g With thanks for her repose, and present consolation.

keeper in the vinyards: my vinyard I haue not kept. † Shew 7
 me o thou, whom my soule loueth, where thou feedest, where
 thou lyest in the midday, lest I beginne to wander after the
 flockes of thy companyons. † *c* If thou know not thyselfe, 8
 o most fayrest among wemen, goeforth, and folow after the
 steppes of the flockes, and feede thy kiddes byside the taber-
 nacles of the pastours. † To my companie of horsemen, in 9
 the chariotes of Pharao, haue I likened thee, o my loue. † Thy 10
 cheekes are beautiful as the turteldoues, thy necke as iewels.
 † We wil make thee cheynes of gold, enamoled with siluer. 11
 † *d* Whiles the king was at his repose, my spikenard gaue the 12
 odour thereof. † A bundle of myrrhemy beloued is to me, 13
 he shal abide betwen my brestes. † A clustre of cypre my loue 14
 is to me, in the vineyardes of Engaddi. † *e* Behold thou art 15
 fayre, o my loue, behold thou art fayre, thyne eyes are as of 16
 doues. † *f* Behold thou art fayre my beloued, & comlie: *g* our 17
 litle bed is flourishing. † The beames of our houses are of cedar,
 our rafters of cypresse trees.

CHAP. II.

a Christ professeth himself the floure of mankinde: yea Lord of al creatures.
b The Church excelleth al other societies: In the Church the godlie excellenets,
 Among the innocent and holie, the virgin Marie surpasseth al.
c The Church praising Christ resteth secure vnder his protection.
d He for the weakes sake

I AM *a* the flower, the filde, and the lilie of the valley. 1
 † *b* As the lilie among the thornes, so is my loue among 2
 the daughters. † *c* As the aplet tree among trees of the woddes, 3
 so is my beloued among the sonnes. Vnder his shadow, whom
 I desired, I sate: and his fruite was sweete vnto my throte.
 † He brought me into the wineceller, he hath ordered in me 4
 charitie. † Stay me vp with flowers, compasse me about 5
 with apples: because I languish with loue. † His lefthand 6
 vnder my head, and his righthand shal embrace me. † I ad-
 iure you o daughters of Ierusalem, by the roes, and the hartes
 of the fildes, *d* that you rayse not, nor make the beloued to
 awake, vntil herselfe wil. † *e* The voice of my beloued, be- 8
 hold he cometh leaping in the mountaines, leaping ouer the
 little hilles: † my beloued is like vnto a roe, and to a fawne 9
 of hartes. Behold he standeth behind our walle, *f* looking
 through the windowes, looking forth by the grates. † Be- 10
 hold my beloued speaketh to me: *g* Arise, make hast my loue,
 my doue, beautiful one, and come. † For winter is now past, 11
 the rayne is gone, and departed. † The flowers haue appea- 12
 red in our land, the time of pruning is come: the voice of the
 turtledoue is heard in our land: † the figgetree hath brought 13
 forth.



forth her greene figges: the flourishing vineyards haue geuen
 14 their sauour. Arise my loue, my beautiful one, & come. † My
 doue in the holes of the rocke, in the holow places of the wal,
 shew me thy face; let thy voice sound in mine eares: for thy
 15 voice is sweete, and thy face comely. † *h* Catch vs the litle
 foxes, that destroy the vineyards: for our vineyard hath flori-
 16 shed. † *i* My beloued to me, and I to him, who feedeth among
 17 the lilies, † til the day breake, and the shadowes decline.
 Returne: belike, my beloued, to a roe, and to the fawne of
 hartes vpon the mountaynes of Bether.

truth against al Paganes, and Heretikes. f V Who though he shew not himself visibly: *g* yet
 encourage her to approach vnto him: *h* commandeth his pastors to destroy heresies. *i* And so
 she reposeth in him.

CHAP. III.

1 **I**N *a* my litle bed in the nightes I haue sought him, whom
 my soule loueth, I haue sought him; and haue not found.
 2 † I wil rise, and wil goe about the citie: by the streates and
 high waies, I wil seeke him whom my soule loueth: I haue
 3 sought him, and haue not found. † The watchmen which
 kepe the cite found me; Haue you seene him, whom my soule
 4 loueth. † When I had a litle passed by them, I found him
 whom my soule loueth: I held him: neither wil I let him goe,
 til I bring him into *b* my mothers house, and into the chamber
 5 of her that bare me. † *c* I adiure you o daughters of Ierusa-
 lem by the rors, and the hartes of the fildes, that you rayse not
 6 vp, nor make the beloued to awake, til herselfe wil. † *d* What
 is she, that ascendeth by the desert, as a litle rod of smoke of
e the aromatical spices of myrrhe, and frankincense, & of al
 7 powder of the apothecarie? † *f* Behold threescore valiants
 of the most valiant of Israel, compasse the litle bed of Salo-
 8 mon: † al holding swordes, and most cunning to battels: cut-
 9 tie mans sword vpon his thigh for feares by night. † King
 Salomon hath made him a portable throne of the wood of
 10 Libanus: † the pillers thereof he hath made of siluer, the seate
 of gold, the going vp *g* of purple: the middes he hath paved
 11 with *h* charitie for the daughters of Ierusalem. † *i* Goe forth
 ye daughters of Sion, and see king Salomon in *k* the diademe,
 wherewith his mother hath crowned him in the day of his
 despousing, and in the day of the ioy of his heart.

observing the ten commandments, in the six dayes of this life: g euen to bloud, if ned be,
h which is the highest degree of charitie. *i* And iuniteth al others to come vnto Christ, & who
 in the flesh which he tooke of his mother, was crowned in heauen after his Passion.

T t

CHAP.



a Christ againe
praieth the
beautie of his
Church.

b Sincere and
simple inten-
tion.

c Al her tem-
poral occupa-
tions directed
to Gods glorie
d Pastors who
like nurces
geue bread
of good do-
ctrine to li-
tle ones.

e Faith and
good workes.

f Preaching
Christs pas-
sion.

g And not
ashamed to
professe Christ
Crucified.

h Administra-
tion of Sacra-
ments wherby
the Church,
Christs mysti-
cal bodie, is
ioyned to him
her head,
i which is an
inexpugnable
fortresse.

k Both Iewes
and Gentiles
are fed with
the principles
of Christian
doctrin.

l Christ dwelleth in mortified, and devout mindes. *m* The Church triumphant is without spotte, and euerie particular soule entering into heaven; the B. virgia mother was also in this life alwayes immaculate. *n* Al reuerations, whether they be in manifest crueltie, or in flatering fustelie, make constant soules more grateful to God.

HOW *a* beautiful art thou my loue, how beautiful art *i*
thou! thine *b* eies as it were of doves, besides that,
which lyeth hid within. Thy *c* heares as the flockes of goates,
which haue come vp from mount Galaad. † Thy *d* teeth as *2*
flockes of them that are shorne, which haue come vp from
the lauatorie, al with *e* twinnes, and there is no barren among
them. † Thy *f* lippes as a scarlet lace: and thy speach sweete. *3*
As a peece of a pomegranate, so are also thy *g* cheekes, besides
that which lyeth hid within. † Thy *h* necke is as the *i* towre *4*
of Daud, which is built with bulworkes: a thousand targattes
hang on it, al the armour of the valiants. † Thy *k* two breastes *5*
as two fawnes the twinnes of a roe, which feede among the
lilies, † til the day aspire, and the shadowes decline. *6* I wil
goe to the mount of myrrhe, and to the little hil of franken-
cense. † Thou art al sayre *o* my loue, and there is *m* not a *7*
spotte in thee. † Come from Libanus my spouse, come from *8*
Libanus, come: thou shalt be crowned from the head of
Amena, from the toppe of Sanir & Hermon, from the dennes
of lions, from the mountaynes of leopardes. † Thou hast *9*
wounded my heart, my sister spouse, thou hast wounded my
heart in one of thine eies, and in one heare of thy necke.
† How beautiful are thy breastes my sister spouse! thy breastes *10*
are more beautiful then wine, and the odour of thine
ointmentes aboue al aromatical spices. † Thy lippes my *11*
spouse are as an honie combe distilling, honie and mile kare
vnder thy tongue: and the odour of thy garments as the
odour of frankincense. † My sister spouse is a garden inclosed, *12*
a garden inclosed, a fountaine sealed vp. † Thy offsprings a *13*
paradise of pomegranats with orchard fruites. Cypres with
spiknard, † spiknard, and safren, sweete cane and cinnamon, *14*
with al the trees of Libanus, myrrhe and aloes with al the
chiefe ointmentes. † The fountaine of gardens: the wel of *15*
liuing waters, which runne with violence from Libanus.
† *n* Arise Northwinde, & come Southwinde, blow through *16*
my garden, and let the aromatical spices therof flowe.



CHAP. V.

- 1 **L**ET *a* my beloued come into his garden, and eate the fruite of his appletrees. *b* I am come into my garden *a* The spouse
 2 *o* my sister spouse, I haue reaped my myrrhe, with myne aromaticall spices: I haue eaten the honiecombe with mine honie, I haue drunke my wine with my milke: *c* eate *o* frendes, and drinke, and be inebriated my dearest. *d* I sleepe, and my hart watcheth: *e* the voice of my beloued knocking: *b* Christ againe
 3 Open to me my sister, my loue, my dove, mine immaculate: *f* because my head is ful of dew, and my lockes of the droppes of the nightes. *†* I haue spoyled my selfe of my robe, how shal I be clothed with it? I haue washed my feete, how shal I defile them? *†* My beloued put his hand through the hole, and my bellie trembled at his touch. *† g* I arose, that I might open to my beloued: my handes haue distilled myrrhe, and my fingers are ful of most approued myrrhe. *†* I opened the bolt of my dore to my beloued: but he had turned aside, and was passed. My soule melted, as he spake: I sought, and found him not: I called, and he did not answer me. *†* The keepers that goe about the citie found me: they stroke me, and wounded me: the keepers of the walles tooke away my cloke. *† h* I adiure you *o* daughters of Hierusalem, if you shal finde my beloued, that you tel him, that I languishe with loue. *† i* What maner of one is thy beloued of the beloued, *o* most beautiful of women? What maner of one is thy beloued of the beloued, that thou hast so adiured vs? *†* My beloued is white and ruddie, chosen of thousands. *†* His head is as the best gold: his heares as the branches of palmetrees, blacke as a rauen. *†* His eies as doves vpon the litle riuers of waters, which are washed with milke, and sitte beside the most ful streames. *†* His cheekes are as litle beddes of aromaticall spices set of the pigmentaries. His lippes are as lilies distilling principal myrrhe. *†* His handes wrought round of gold, ful of hyacinthes. His bellie of iuorie, distinguished with sapphires. *†* His thighes as pillers of marble, that are vpon feete of gold. *†* His forme as of Libanus, elect as the cedars. *†* His throte most sweete, and he whole to be desired: such an one is my beloued, and he is my frend, *o* daughters of Hierusalem. *† k* Whither is thy beloued gone *o* most beautiful of women? whither is thy beloued turned aside, and we wil seeke him with thee? *a* The spouse condescending to Gods will, is well content to suffer persecution. *b* Christ againe sheweth his good liking in his spouses patience: *c* and willeth the glorious Sainctes to congratulate with the patient. *d* The spouse desireth to rest in meditation. *e* but is called vpon to helpe others: *f* and vrged by Christs owne example working for all mankind. *g* And so she employeth herself also in a active life. *h* Still conseruing a desire to returne into contemplation. *i* The deuout confer together describing the excellencies of Christ. *k* And resolute to seke him, wheresoeuer he be.

T r a

CHAP.



a The Church teacheth her children that Christ is delighted with the godlie desires, and fruitful vorkes of the faithfull.

b Christ againe commendeth his Church, wel composed of distinct orders (some governing, some retired in cloisters from this world, the rest also exercising vorkes of mercie, in the troubles of this life) altogether making a complete armie, terrible to all enemies.

MY *a* beloued is gone downe into his garden, to the bed 1
of aromatical spices, to feede in the gardens, and to 2
gather lilies. † I to my beloued, and my beloued to me, who 2
feedeth among the lilies. † *b* Thou art fayre o my loue, 3
sweete, and comelie as Hierusalem: terrible as the armie of
a campe set in aray. † *c* Turne away thine eies from me, 4
because they haue made me flee away. Thy heares as a flocke
of goates, which haue appeared from Galaad. † Thy teeth as 5
a flocke of sheepe, which haue come vp from the lauatorie, al
with twinnes, and there is no barren among them. † As the 6
barke of a pomegranate, so are thy cheekes beside thy hidden.
† There are *d* threescore queenes, & *e* fourescore concu- 7
bines, and of *f* yongmaydes there is no number. † My doue 8
is *g* one, my perfect one, she is the only to her mother, elect
to her that bare her. The daughters haue seene her, and decla-
red her to be most blessed: the queenes and concubines, and
haue praysed her. † *h* What is she, that cometh forth as the 9
morning ryling, fayre as the moone, elect as the sunne, terrible
as the armie of a campe set in aray? † I came downe into the 10
garden of nuttes, to see the fruites of the valles, and to looke if
the vineyarde had florished, and the pomegranats budded.
† I knew not: my soule troubled me for the chariotes of 11
Aminadab. † *i* Returne, returne o Sulamitesse: returne, 12
returne that we may behold thee.

c The more anie contemplate Gods Maiestie, the better they perceiue that he is incomprehensible. *d* Manie true pastores. *e* more hyrlinges, that also preach truth, but for temporal commoditie. *f* And innumerable faithfull soules in the Church. *g* All which are but one bodie in vnitie of faith. *h* The voice of the old synagoge, admiring the beautie of Christs Church. *i* The Church of Christ exhorteth the Synagoge of the Iewes to returne to Christ.

CHAP. VII.

a Christ interpreteth his commendation of the Iewes, who at last shal returne to him with great seruoure of faith and deuotion.

WHAT *a* shalt thou see in the Sulamitesse but the 1
companies of campes? How beautiful are thy
pases in shoes, o princes daughter! *b* the ioyntes of thy
thighes are asiewels, that are made by the hand of the arti-
ficer. † Thy nauclas a round bowle, neuer wanting cuppes. 2
Thy bellie as an heape of wheate, compassed about with
lilies. † Thy two breasts, as two fawnes the twinnes of a roe. 3
† Thy necke as a towre of yuorie. Thine eies as the fishpooles 4
in Hesebon, which are in the gate of the daughter of the
multitude



multitude. Thy nose as the towre of Libanus; that looketh
 5 against Damascus. † Thy head as Carmelus: and the heares
 6 of thy head as a kings purple tyed to cundite pipes. † How
 beautiful art thou, and how comely my dearest, in delights!
 7 † Thy stature is like to a palmetree, & thy breastes to clusters
 8 of grapes. † I sayd: I wil goe vp into the palmetree, and wil
 take hold of the frutes therof: and thy breasts shal be as the
 clusters of a vineyard: and the odour of thy mouth as it were
 9 of apples. † Thy throate as the best wine, & worthie for my
 beloued to drinke, & for his lippes and his teeth to ruminare.
 10 † I to my beloued, and his turning is toward me. † d Come
 11 my beloued, let vs goe forth in to the filde, let vs abide in the
 12 villages. † Let vs rise early to the vineyards, let vs see if the
 vineyard florish, if the flowers be readie to bring forth
 frutes, if the pomegranates florish: there wil I giue thee my
 13 breasts. † The Mandragoraes haue geuen a smel. In our gates
 al frutes: & the new and the old, my beloued, I haue kept
 for thee:

Sauour of both old and new testament.

CHAP. VIII.

1 **V**V Ho a shal giue to me thee my brother, sucking the
 2 breasts of my mother, that I may finde thee with-
 out, and kisse thee, and now no man despise me? † I wil take
 hold of thee, and wil bring thee into my mothers house: there
 thou shalt teach me, and I wil giue thee a cuppe of spiced
 3 wine, and new wine of my pomegranats. † His left hand
 4 vnder my head, and his right hand shal embrace me. † b I
 adiure you o daughters of Ierusalem, that you rayse not vp,
 5 nor make the beloued to awake til herselfe wil. † c Who is
 this, that cometh vp from the desert, flowing with delights,
 leaning vpon her beloued? Vnder the appletree I raysed thee
 vp: d there thy mother was corrupted, there she was defloured
 6 that bare thee. † Put me as a scale vpon thy hart, as a scale vpon
 thyne arme: because loue is strong as death: ielousie is hard
 7 as hel, the lampes thereof lampes of fyre and flames. † Manie
 waters can not quench charitie, neither shal floudes over-
 whelme it: if a man shal giue al the substance of his house for
 8 loue, as nothing he shal despise it. † e Our sister is litle, and
 hath no breasts. What shal we doe to our sister in the day when
 9 she is to be spoken vnto? † If she be a wal, let vs build vpon
 it bul-

a The Syna-
 gogue prose-
 cuteth her
 prayer, desi-
 ring Christs
 Incarnation.
 b Christ ad-
 monisheth
 vordlie men
 not to molest
 those that
 serue him in
 contempla-
 tion, & other
 spiritual ver-
 tues.
 c Angels and
 other Sainctes
 of the trium-
 phant Church
 admire the
 beautie of the
 Gentiles con-
 uerted, which

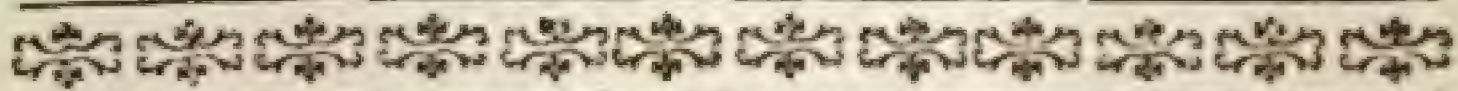
T t 3



is also vnder-
stood of euerie
holie soule as-
cending from
this world
into heauen,
And more sin-
gularly of the
most glorious
virgin mother
of God.
¶ The Syna-
gogue of the
Iewes was
corrupt vnder
the tree of

it bulwarkes of siluer: if she be a doore, let vs ioine it together
with bordes of ceder. † *f* I am a wal: and my breasts are as a 10
towre, since I was made before him as one finding peace.
† The peacemaker had a vinyard, in that which hath peoples: 11
he deliuered the same *g* to keepers, a man bringeth for the
fruite thereof a thousand peeces of siluer. † *b* My vineyard 12
is before me. A thousand are thy peacemakers, and two
hundreth for them, that keepe the frutes thereof. † Thou 13
that dwellest in the gardens, the frends doe harken: make me
heare thy voice. † *i* Flee, o my beloued, and be like to the roe, 14
and to the fawne of harts vpon the mountaines of aromatical
spices.

Christs Crosse, when they cried: Crucifie him, Crucifie him, And againe: His blood be
vpon vs, and vpon our children. Againe: VVe haue no King but Cæsar. &c. ¶ Christ againe
sheweth his affection towards his Church of the Gentiles: calling her his owne sister, and the
Synagogs sister, promising and bestowing on her manie excellent benefites. ¶ The Church of
Gentiles reioyceth in the strong defence, wherewith her Sauour hath established her.
¶ *g* Keepers of this vinyard, were the Prophetes and Apostles, and their Successors are stil the
keepers thereof. ¶ Christ sheweth that together with the pastors, himself especially hath care
of his Church, alwayes assisting the visible gouerners thereof with his inuisible grace. ¶ The
whole Church militant wel contented, yea desiring Christs Ascension into heauen, for the
good of al that here serue him, prayeth him from thence to send abundance of his grace, that
we may ascend the high mountaines of perfect charitie, and zeale of Gods honour, that he
wil make our soules such hilles, the garden of al vertues, & so voutsafe to dwell therein. Amen.



THE ARGUMENT OF THE BOOKE OF WISDOM.

Both the au-
thor & aucto-
ritie of this
booke were
sometimes
doubtful.

As wel of the auctor, as of the auctoritie of this booke, there haue bene
diuers opinions among the lerned. But in proceffe of time, the first is
probably discussed, the other is clerly decided by the Church. For concerning
the former doubt, Manie ancient Fathers alleage sentences of this
Booke, as the sayinges of Salomon. Namely *S. Irenæus* (apud *Eusebium*,
lib. 5. c. 8. Hist.) *S. Clement of Alexandria*, *li. 5. & 6. Stromat.* *Origen.*
ho. 12. in Leuit. & li. 8. in Epist. ad Rom. *S. Athanasius in synopsi, &*
Orat. 2. cont. Arrian. *S. Basil li. 5. cont. Eunomianos.* *S. Epiphanius*
heresi 67. *S. Gregorie Nazianzen. lib. de Fide.* *S. Gregorie Nissen. in*
Testimonijs ex vet. Testam. cap. de Natiuitate ex Virgine. *S. Chrysost. hom.*
33. & 34. in Mat. *S. Cyril of Alexandria li. 10. c. 4.* Also *S. Cyprian li. de*
exhortat.



exhortat. *Martyrum*. c. 12. & li. 3. c. 59. ad *Quirin.* & li. de *Mortalitate*.
S. Hilarie in *Psal.* 127. *S. Ambrose*, li. de *Salomone*. c. 1. and diuers others
 suppose Salomon to be auctor of this booke. To whom likewise some of them
 ascribe the booke of *Ecclesiasticus*. But *S. Ierom* *Prefatione in libros Salo-*
monis testifieth that some ancient writers affirme this booke to be written by
Philo a Jew, and the other by Iesus the sonne of *Sirach*. And *S. Augustin*
 very plainly (li. 17. c. 20. de ciuit.) saith, custom preuailed, that the
 bookes of *Wisdom*, & *Ecclesiasticus*, for some similitude of speach
 are called *Salomons*: but the more lerned assuredly iudge that they
 are not his. What then shal we say, seing so manie other ancient lerned
 Docters cite them as his. The answer is easie. And sufficiently insinuated
 by *S. Augustin*, that these two bookes being like unto the other three, which

The same
doubt is of
Ecclesiasticus.

Argum. are *Salomons*, were also called his. *V*herto we may adde a like example in
Lib. Reg. the two first bookes of *Kinges*, which are called the bookes of *Samuel*, though
 he writte not al the first, nor anie part of the second. Moreover al these five are
 called by one general title *Sapiential* bookes. In so much that the Church
 readeth in the sacred Office before al *Epistles*, taken out of anie of these five
 bookes, not *Lectio Proverbiorum*, or *Ecclesiasta*, &c. but stil, *Lectio libri Sa-*
pientie. The solution therefore is very probable, that this booke of *wisdom*
 was written by *Philo Iudeus*, not he that lived after Christ, but an other of
 the same name, nere two hundred yeares before. And *Ecclesiasticus* by Iesus
 the sonne of *Sirach*. Who not only imitated *Salomon*, but also compiled their
 bookes, for most part of *Salomons* sentences, conserued til their times by tra-

It is most pro-
bable, that
Philo a Jew
writte this
booke colle-
cting manie
sentences of
Salomons.

Five *Sapient-*
ial bookes of
the old testa-
ment.

chap. 7. dition, or in separated scrolles of papers; yea they so viter some sentences in
2.9. his person, as if himself had written them. As touching the auctoritie of
 these two bookes, and some others, it is euident that the *Iewes* refuse
 them. And therefore manie ancient *Fathers* writing against them, spared
 sometimes to urge such bookes, as they knew would be reuelled. Especially ha-
 ving abundant testimonies of other holie *Scriptures*, for deciding matters of
Mat. 22. faith against them. Euen as our *Sauour* himself proued the *Resurrection* of
Exo. 3. the dead against the *Sadduces*, out of the bookes of *Moyse*, which they confes-
 sed for Canonical *Scripture*, denying other partes, where the same point might
 otherwise haue bene more euidently shewed. And so *S. Ierom* in respect of
 the *Iewes* saide these bookes were not Canonical. Neuertheles he did often
 alleage testimonies of them, as of other diuine *Scriptures*: sometimes with this
 parenthesis [si cui tamen placet librum recipere] in cap. 8. & 12.
Zacharia; other times, especially in his last writings, absolutely without such
 restriction, as in cap. 1. & 56. *Isaia*. & in 18. *Jeremia*. Where he professeth
 to alleage none but Canonical *Scripture*. As for al the other ancient fathers
 here aboue mentioned, ascribing this booke to *Salomon*, and manie others
 cited by *Doctior Iodocus Coccinus* (To. 1. *Thesauri*. li. 6. art. 9.) they make

The *Iewes*
denie these
bookes to be
Canonical.

They are iud-
ged by very
manie ancient

no doubt



fathers, and
afterwards de-
fined by the
Church to be
Canonical
Scriptures.

no doubt at al, but that it is Canonical Scripture, as appeareth by their expresse termes, Diuine Scripture, Diuine word, Sacred letters, Propheticall saying, the Holie Ghost saith, & the like. Finally anwel ancient General counsels, namely that of Charthage, an. D. 419. With others; as the later of Florence, and Trent haue declared this booke to be Canonical. And that conformably to the most ancient, and lerned Fathers, as S. Augustin, not only iudgeth himself, but also plainly testifieth (li. de Prae-destinat. Sanct. c. 14.) saying: The sentence of the booke of wisdom ought not to be reiected (by certaine inclining to Pelagianisme) Which hath bene so long publicquely read in the Church of Christ, and receiued of al Christians, Byshops, and others, euen to the last of the Laitie, Penitents, and Catecumes (cum veneratione diuina auctoritatis) With veneration of diuine auctoritie. Which also the excellent writers, next to the Apostles times, alleaging for witnes (nihil se adhibere, nisi diuinum testimonium crediderunt) thought they alleaged nothing but diuine testimonie.

The contents.

The summe and contents of this booke is an Instruction, and Exhortation to Kirges and al Magistrates, to minister iustice in the comonwealth; teaching al sortes of vertues vnder the general names of Iustice & Wisdom. With frequent Prophecies of Christs Coming, Passion, Resurrection, & other Christian Mysteries. Al may be commodiously diuided into three partes. In the six first chapters, the auſtor admonisheth al Superiors to loue and exercise iustice and wisdom. In the next three, he teacheth that Wisdom procedeth only from God, & is procured by prayer & good life. In the other tenne chapters, he sheweth the excellent effects, and vilitie of wisdom and iustice.

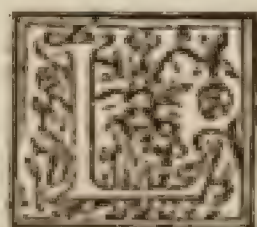
Diuided into
three parts.

THE BOOKE OF WISDOM.

CHAP. I.

Superiors are admonished to do iustice, sincerely seeking God. 7. Who being euery where seech al thinges. 11. Murmuration, detraction, and lying bring to perdition. 13. God created men to liue, but they brought death vpon themselves.

The 1. part.
An admoni-
tion to loue
and practise
iustice.



Ove iustice, you that iudge the earth. Thincke of our Lord in goodnes, and in simplicitie of hart seeke him: † because he is found of them, that tempt him not: and he appeareth to them, that haue faith in him. † For peruerse cogitations seperate from God: and proued powre chasteneth the vnwise: † because wisdom

3. R. 17.
Isa 38.
2. Par.

¶ Moral fla-
nes are not



Gal. 5. 7.
21.

- Wisdom wil not enter into a malicious soule, nor dwell in a bodie subiect to sinnes. † For the Holie Ghost of discipline wil flie from him that feyneth, and wil withdraw himselfe from the cogitations, that are without vnderstanding, and he shal be chastened of iniquitie ensewing: † For the spirit of wisdom is gentle, and wil not deliuer the scutset from his lippes: because God is witnes of his reynes, and he is a true searcher of his hart, and an hearer of his tongue. † Because the Spirit of our Lord hath replenished the whole world: and that, which contayneth al thinges, hath the knowledge of voice. † For this cause he that speaketh vniust thinges, can not be hid, neither shal the chastising iudgment passe him, † For in the cogitations of the impious there shal be examination: and the hearing of his workes shal come to God, to the chastising of his iniquities. † Because the eare of ielousie heareth al thinges, and the tumult of murmurings shal not be hid. † Kepe your selues therefore from murmuring, which profiteth nothing, and refraine your tongue from detraction; because an obscure speache shal not passe in vaine: and the mouth that lyeth killeth the soule. † Zeale not death in the errour of your life, neither procure ye perdition by the workes of your handes. † Because God made not death, neither doth he reioyce in the perdition of the liuing. † For he created al thinges to be: and he made the nations of the earth to health: and there is no medicine of destruction in them, nor kingdome of hel in the earth. († For iustice is perpetual and immortal.) † But the impious with handes & wordes haue prouoked it: and esteeming it a freind, haue fallen to decay, and haue made couenantes with it: because they are worthie to be of the part therof.

CHAP. II.

Such as hope not of life to come, 6. addiect themselves to present pleasures: 10. and persecute the iust, especially our saviour Christ, as contrarie to their wickednes. 23. Death came vpon man by the diuels enuie.

- FOR they haue said thinking with themselves not wel: † Little, and with tediousnes is the time of our life: and in the end of a man there is no recouerie, and there is none knowne that hath returned from hel: † because of nothing were we borne, and after this, we shal be as if we had not bene: because the breath is a smoke in our nostrils: & speech a sparke



fall to these
prophane
thoughts and
speeches of
infidelitie.

Of infideli-
tie touching
paine or re-
ward after
death, proce-
deth the Epi-
cures life.

Infidels are
not content to
liue in riote,
but doe also
enuie and per-
secute the iust.
vvhose good
examples vex
their mindes,
sturred therco
by the diuel.

An euident
prophecie of
the lewes ma-
lice persecu-
ting our Sau-
our. Fulfilled
by the chief
Priestes, Scri-
bes, and Anci-
entes, recor-
ded by the E-
uangelists.

Mat. 27. v. 41.

Mat. 24. v. 53.

vvhich of be-
lieuing diuine
Mysteries,
namely the re-
ward of the
iust, & punish-
ment of the wic

a sparke to moue our hart. † Which being extinguished, our 3
bodie shal be ashes, and the spirit shal be powred abroad as
soft ayre, and our life shal passe as the trace of a cloude, and
shal be dissolued as a mist, which is driuen away by the beames
of the sunne, and oppressed with the heate therof: † and our 4
name in time shal be forgotten, and no man shal haue remem-
brance of our workes. † For our time is the passing of a sha- 5
dow, and there is no returne of our end: because it is scaled,
and no man returneth. † Come therefore, and let vs enioy 6
the good thinges that are, and let vs quickly vse the creature as
in youth. † Let vs fill ourselues with precious wine, and oynt- 7
ments: and let not the flowre of the time passe vs. † Let vs 8
crowne ourselues with roses, before they wither: let there be
no meadow, which our riote shal not passe through. † Let 9
none of vs be exempted from our riotousnes: euerie where
let vs leaue signes of ioy: because this is our portion, and this
our lot. † Let vs oppresse the poore iust man, and not spare 10
the widow, nor reuerence the oldmans grey head of long
time. † But let our strength be the law of iustice: for that 11
which is weake, is found vnprofitable. † Let vs therefore 12
circumuent the iust, because he is vnprofitable to vs, and he is
contrarie to our workes, and reprochfully obiecteth vnto vs
the sinnes of the law, and defameth in vs the sinnes of our
discipline. † He boasteeth that he hath the knowlege of God, 13
and nameth himselfe the sonne of God. † He is made vnto 14
vs to the defaming of our cogitations. † He is greuous vnto 15
vs euen to behold, because his life is vnlike to others, and his
wayes are changed. † We are esteemed of him as triflers, and 16
he absteyneth from our wayes as from vncleannes, and he
preferreth the later ends of the iust, and glorieth that he hath
God for his father. † Let vs see therefore if his wordes be true, 17
and let vs proue what thinges shal come to him, and we shal
know what shal be his later ends. † For if he be the true sonne 18
of God, he wil defend him, & wil deliuer him from the hands
of the aduersaries. † By contumelie and torment let vs exa- 19
mine him, that we may know his reuerence, and proue his pa-
tience. † To a most shameful death let vs condemne him: for 20
there shal be respect had vnto him by his wordes. † These 21
thinges haue they thought, and haue erred: for their malice
hath blinded them. † And they haue not knowen the sa- 22
craments of God; not hoped for the reward of iustice, nor
esteemed

Mat. 27.
7. 41.



13 esteemed the honour of holie soules. † For God created man
incorruptible, and to the image of his owne likenes he made
24 him. † But by the enuie of the diuel, death entred into the
25 world: † and they folow him that are of his part.

ked, is cause of
dissolure life,
and of hatred
against the
good.

CHAP. III

*The iust contemned by the wicked, and proued by tentations are happie. 10.
and the wicked unhappie. 12. Chastitie shal be rewarded, & adulterous
generations shal not prosper.*

1 **B**UT :: the soules of the iust are in the hand of God, and
2 the torment of death shal not touch them. † They se-
med in the eyes of the vnwise to die: and their decease was
3 counted affliction: † and that which with vs is the way, is
4 destruction: but they are in peace. † And though before men
they suffered torments, their hope is ful of immortalitie.
5 † Vexed in few thinges, in many they shal be wel disposed of:
because God hath tempted them, and hath found them wor-
6 thie of him selfe. † As gold in the furnace he hath proued
them, and as an host of holocaust he hath receiued them, and
7 in time there shal be respect of them. † The iust shal shine,
and as sparkes in a place of reedes they shal runne abroad.
8 † They :: shal iudge nations, & haue dominion ouer peoples,
9 and their Lord shal reigne for euer. † They that trust in him,
shal vnderstand truth: and the faithful in loue shal rest in him:
10 because rest and peace is to his elect. † But the impious accor-
ding to the thinges which they haue thought, shal haue cor-
reption: which haue neglected the iust, & haue reuolced from
11 our Lord. † For he that reiecteth wisdom, and discipline, is
vnhappie: and their hope is vaine, and labours without fruite
12 and their workes vnprofitable. † Their :: wiues are sensles,
13 and their children most wicked. † Cursed is their creature:
because happie is the barren woman: and the vndefiled,
which hath not known bed in sinne, she shal haue fruite in
14 visitation of holie soules: † and the eunuch, that hath not
wrought iniquitie with his hands, nor thought most wicked
things against God: for the chosen gift of fayth shal be geuen
15 to him, and a most acceptable lot in the temple of God. † For
of good labour there is glorious fruite, and the roote of
16 wisdom which falleth not. † But the children of adulterers
shal be in consummation, and the seed of the ynlawful bed

Temporal
death of the
iust, is the way
to eternal life.
where dam-
nation (called
here the tor-
ment of death)
shal not touch
them.

For albeie
Martyrs seme
in the eyes of
the vnwise to
dye, or to be
extinguished,
they passe in
dede into eter-
nal, and un-
speakeable
glorie.

Al the iust
shal approue
Gods iudgmeēt
condemning
the wicked.

Literally is
vnderstood,
that the wiues
of adulterers,
often become
adulteresses, &
their children
wicked.

Morally, their
sensualitie & al
their workes
are wholly
shal corrupted.

V u 2

chap. 3.
v. 4.

Mat. 13.
v. 43.

* See. 5.
Ierem.
in Isa. 56.
v. 4.



shal be destroyed. † And if certes they be of long life, they 17
shal be reputed for nothing, & their last oldage shal be with-
out honour. † And if they dye quickly they shal haue no 18
hope, nor speach of comfort in the day of acknowledging
† For of a wicked nation the endes are cruel 19

CHAP. IIII.

Great difference between chaste, and adulterous generations. 7. Speedier death of the iust is recompensed by Gods providence, 19. but the wicked incurre greater damnation by living long.

Chastitie of the bodie is a singular great vertue, & spiritual chastitie of true faith and religion is greater, and more generally commended, as the roote and fundation of al vertues. For without faith it is vnpossible to please God.

¶ When soeuer the iust dieth it is profitable for him & dying yong his immaculate life is more commendable then old age in the wicked. 7. 16.

O How beautiful is the chaste generation with glorie: 1
for the memorie therof is immortal: because it is 2
known both with God, and with men. † When it is present, 2
they imitate it, and they desire it when it hath withdrawen it-
self, and it triumpheth crowned for euer, winning the reward 3
of vndefiled conflict. † But the multitude of the impious, 3
that hath manie children shal not be profitable, and bastarde
plants shal not take deepe roote, nor lay sure fundation.
† And if in the boughes for a time they shal spring being 4
weakly set, they shal be moued of the winde, and by the vehemencie 5
of the windes they shal be rooted out. † For the vn- 5
perfect boughes shal be broken, and their fruites shal be vn-
profitable, and so wre to cate, and meete for nothing. † For 6
the children that be borne of wicked sleepes, are witnessses of
wickednes against the parents in their examination. † But 7
the iust if he be preuented with death, shal be in a place of
refreshing. † For venerable oldage is not that of long time, 8
nor accounted by the number of yeares: but the vnderstan-
ding of a man are grey heares: † and an immaculate life is 9
oldage. † Pleasing God he is made beloued, and liuing among 10
sinners he was translated. † He was taken away lest malice 11
should change his vnderstanding, or lest anie guile might de-
ceiue his soule. † For the bewitching of vanitie obscureth 12
good thinges, and the inconstancie of concupiscence peruer-
teth the vnderstanding that is without malice. † Being con- 13
summate in short space he fulfilled much time: † for his soule 14
pleased God: for this cause he hastened to bring him out of the
middles of iniquities: but the peoples that are seing, and not
vnderstanding, nor putting such thinges in their hartes:
† that the grace of God, and mercie is toward his saintes, and 15
respect toward his elect. † But the iust dead condemneth the 16
impious



impious alie, and youth soone ended, the long, life of the
 17 vniust. † For they shal see the end of the wise, and shal not
 vnderstand what God hath thought of him, and why our Lord
 18 hath fensed him. † For they shal see and shal contemne him:
 19 but our Lord shal laugh them to scorne, † and they shal fal
 after this without honour, and in contumeliē among the dead
 for euer: because he shal breake them puffed vp: without
 yoice, and shal remoue them from the foundations, and they
 shal be made desolate vnto the highest degree: and shal be
 20 mootning, and the memorie of them shal perish. † They shal
 come feareful in cogitation of their sinnes, and their iniqui-
 ties on the contrarie shal conuince them.

The damned
 shal be with-
 out excuse
 vnto the con-
 founded in
 their owne
 consciences.

ANNOTATIONS CHAP. IIII.

11. *He was taken away.* By this place S. Augustin proueth that such as died
 in good state, might haue fallen into wickednes, if they had liued longer: and
 therefore it was a benefite to them, to dye sooner. And that it is neuertheles
 certaine, that God both knew the possibilitie that such might, yea would haue
 sinned, if they had liued longer, and also knew that they should die sooner, and
 so escape that danger. VVhich assured foreknowledge of al thinges that shal
 be, or may be, standeth wel with mans freewil: against certaine that inclined
 to Pelagianisme, attributing too much to mans freewil; and detracting from
 Gods foreknowledge, and prouidence. VVhich he prouing by this place, his
 21. 17. c. aduersaries excepted against the auctoritie of this booke, and therefore he also
 20. c. iiii. proueth that it is Canonical Scripture. li. de Predest. Sanct. c. 14.

Gods presci-
 ence doth not
 prejudice
 mans freewil.

CHAP. V.

*In the general iudgement, the wicked seing the iust, whom they had con-
 demned, to be in great honour, shal bewaile their owne miserie, 9. consi-
 der. 15. that their pleasure was short, 16. and the ioy of the blessed shal be
 for euer. 18. God wil arme himself, and al creatures, to punish the
 impious.*

1 **T**HEN shal the iust stand in great constancie against those
 that haue afflicted them, and: taken away their labours.
 2 † They seing shal be troubled with horrible feare, and shal
 3 meruel at the sodennes of vnexpected saluation, † saying with-
 in themselves, : repenting, and sighing for anguish of spirit:
 These are they, whom we had sometime in derision, and in a
 4 parable of reproch. † We senselesse esteemed their life madnes,
 5 and their end without honour. † Behold how they are coun-
 ted among the children of God, and their lot is among the
 6 saints. † We therefore haue erred from the way of truth, and

VVicked
 men in their
 false conceipt
 iudge the tra-
 uels of the iust
 to be vaine &
 fruitles.
 : Repentance
 of the damned
 is only for the
 losse & paine

V u 3

the



whereinto they are fallen not of loue towards God, or vertue, nor of hate towards sinne, & therefore is fruitles bringing no comforte nor helpe at al, but euertlasting torment and anguish of mind.

:: For the certaintie of thinges that shal be, Prophetes do very often speake in the preterence, of thinges to come as if they were already past.

:: As the ioy of the blessed, so contrariwise the miserie of the damned is meruelous great, & for euer vchangeable.

the light of iustice hath not shined to vs, and the sunne of vnderstanding rose not to vs. † We are wended in the way of iniquitie and perdition, and haue walked hard wayes, but the way of our Lord we haue not knowen. † What hath pride profited vs? or what commoditie hath the vaunting of riches brought to vs? † Al those thinges are passed away as a shadow, and as a messenger running before, † and as a shippe, that passeth through the surging waters: wherof, when it is past, the trace can not be found, nor the path of that shippes keele in the waues: † or as a bird, that flyeth through in the ayre, of which there is no token can be found of her passage, but only a sound of the winges beating the light winde: and by vehemence of going cutting the ayre, mouing the winges she is flown through, and afterward there is no signe found of her way: † or as when an arrow is shotte forth to a sette marke, the diuided ayre is forthwith closed in itself againe, so that the passage therof is not knowen: † so we also being borne forthwith ceased to be: and of vertue certes haue bene able to shew no signe: but in our naughtines we are consumed. † Such thinges :: sayd they in hel, which sinned: † because the hope of the impious is as dust, which is taken away with the winde: and as a thinne froth, which is dispersed by the storme: and as smoke that is scatered abroad by the winde: and as the memorie of a ghest of one day that passeth. † But the iust shal liue for euer, and their reward is with our Lord, and cogitation of them with the Highest. † Therefore shal they receiue a kingdom of honour, & a crowne of beautie at the hand of our Lord: because with his right hand he wil couer them, and with in his holie arme he wil defend them. † And :: his zeale wil take armour, and he wil arme the creature to the reuenge of the enemies. † He wil put on iustice for a brestplate, & wil take sincere iudgement for an helmet: † he wil take equitie for an invincible ihilde: † and he wil sharpen fierce wrath for a speare, and the round world shal fight with him against the senselesse. † The shottes of lightnings shal goe directly, & as it were from a bow of the clouds wel bent they shal be cast forth, and shal light on a certaine place. † And from rocked wrath shal thicke haile stones be cast, the water of the sea shal rage against them, and the riuers shal runne together roughly. † A spirit of powre shal stand against them, and as a hurlewinde shal diuide them: and their iniquitie

Pro. 3
7. 19



iniquitie shal bring al the land to a desert, and naughtines
shal ouerthrow the seates of the mightie.

CHAP. VI.

*Kinges and al Magistrates are againe admonished to exercise iustice: 7.
otherwise they shal be more greuously punished. 13. wisdom may easely be
found, 18. by those that sincerely desire it. 22. And is very profitable
(25. excepting the enuious, or ill disposed) 26. both to prince and people.*

1 **W**ISDOM is better then strength: and a wiseman
2 then a strong. † Heare therfore ye kinges, & vnder-
3 stand, lerne ye iudges of the endes of the earth. † Geue eare ye,
4 of nations: † because the :: powre is geuen you of our Lord,
5 and strength by the Highest, who wil examine your workes,
6 and search your cogitations: † because when you were the
7 ministers of his kingdom, you iudged not rightly, nor kept the
8 law of iustice, nor haue walked according to the wil of God.
9 † Horribly and quickly wil he appeare to you: because most
10 seuerer iudgement shal be done on them, that beare rule. † For
11 to the litle one mercie is granted: but :: the mightie shal mighti-
12 ly suffer torments. † For God wil not except any mans per-
13 son, neither wil feare the greatnes of any man: because he
14 made the litle and the great, & he hath equally care of al. † But
15 to the stronger more strong torment is imminent. † To you
16 therfore o kinges are these my wordes, that you may lerne wis-
17 dom, and not fal. † For they that haue kept iust thinges iustly,
18 shal be iustified: and they that haue lerned these thinges, shal
19 find what they may answer. † Couet ye therfore my wordes,
20 and loue them, and you shal haue discipline. † Wisdom is
21 cleere, and such as neuer fadeth, and is easely sene of them that
22 loue her, and is found of them that seeke her. † She preuen-
23 teth them that couete her, that she first may shew herself vnto
24 them. † He that awaketh early to her, shal not labour: for
25 he shal find her sitting at her doores. † To thinke therfore
26 of her, is perfect vnderstanding: and he that watcheth for her,
shal quickly be secure. † Because she goeth about seeking
them that be worthie of her, and in the wayes she wil shew
her self to them cheerefully, and in al prouidence she wil
meete them. † For :: the beginning of her is the most true
desire of discipline. † The care therfore of discipline, is loue:

:: Al powre is
from God: &
therfore to be
respected,
though the
magistrates
sometimes
abuse their au-
thoritie.

:: As euerie
ones charge is
more or lesse,
so his account
is easier or har-
der, and the
punishment
(if he offend)
smaller or
greater. S. Gre.
ho. 9. in Euang.

:: Wisdom is
attained by

and



this gradation
and so from
first to last, a
resolute desire
joyneth faith-
ful soules to
God. 7. 21.

and loue, is the keeping of her lawes: and the keeping of the
lawes, is the consummation of incorruption: † and incor- 20
ruption maketh to be next to God. † Therefore the desire of 21
wisdom leadeth to the euerlasting kingdom. † If therefore 22
you be delighted with thrones, and with scepters o ye kinges
of the people, loue wisdom, that you may reigne for euer.
† Loue the light of wisdom al ye that beare rule ouer peoples. 23
† But what wisdom is, and how she was made, I wil declare: 24
and I wil not hide from you the mysteries of God, but from
the beginning of her natiuitie I wil seatch out, and sette the
knowlege of her into light, and wil not let passe the truth:
† neither wil I goe with pynning enuie: because such a man 25
shal not be pattaker of wisdom. † But the multitude of the 26
wise is the health of the round world: and a wise king is the
stabilitie of the people. † Therefore take ye discipline by my 17
wordes, and it shal profite you.

CHAP. VII.

The second
part.
¶ Wisdom pro-
cedeth from
God, and is
procured by
prayer.

¶ The perfe-
ctest children
are borne in
the beginning
of the tenth
moneth.

¶ Children in
the mothers
wombe are as
in slepe.

¶ Salomon
(whose say-
inges are here
recited) praised
for wisdom, &
obtained it.
1. Reg. 3.

*Wheras al men haue the like birth and death, 7. Wisdom maketh great
difference, bringing al goodnes, 13. and knowlege, 17. as wel of natural
thinges, 22. as moral. 25. Which heauenlie gift is a sparckle, and partici-
pation of wisdom increated, God himself.*

I also certes am a mortal man, like to al, and of the earthlie 1
kinred of him, that was made first, and in the wombe of
my mother was I fashioned flesh, † the time of 2: ten mone- 2:
thes was I brought together in bloud, of the seede of man, and
the delcctation of 2: sleepe concurring. † And I being borne 3
receiued the common ayre, and fel vpon the earth, that is
made alike, and the first voice like to al men did I put forth
weeping. † I was nourished in swadling clothes, and great 4
cares. † For none of the kinges had other begynning' of nati- 5
uitie. † There is one entrance therefore into life to al men, 6
and like departure. † For this cause 2: I wished, and vnderstan- 7
ding was geuen me: and I inuocated, and the spirit of wisdom
came vpon me: † and I preferred her before kingdoms and 8
thrones, and riches I counted to be nothing in comparison
of her. † Neither did I compare the precious stone to her: 9
because al gold in comparison of her, is a litle sand, and siluer
in the sight of her shal be esteemed as clay. † Aboue health 10
and beautie did I loue her, and purposed to haue her for light:
because her light can not be extinguished. † And al good' 11
thinges



- things came to me together with her, and very much ho-
 nestie by her handes, † and I reioyced in al : because :: this
 wisdom went before me, and I was ignorant that she is the
 mother of al these. † Which I lerned without fiction, and
 doe communicate without enuie, and her honestie I hid not.
 † For she is an infinite treasure to men : which who so haue,
 are made partakers of the frenship of God, commended for
 the gifts of discipline. † And to me God hath geuen to speake
 according to my minde, and to presume thinges worthie of
 those, that are geuen me : because he is the guide of wisdom,
 and the creator of the wise : † for in his hand are both we, &
 our wordes, and wisdom, and the knowlege and discipline
 of workes. † For he gaue me :: the true knowlege of those
 thinges, which are : that I may know the disposition of the
 round world, and the vertues of the elements, † the begin-
 ning, & end, & middes of times, the permutations of change-
 able seasons, and consummations of times, † the courses of
 the yeare, and dispositions of the starres, † the natures of
 beastes, and furies of wilde beastes, the force of windes, and
 the cogitations of men, the differences of plantes, and ver-
 tues of rootes, † and whatsoeuer are hid thinges and not for-
 sene, I haue lerned : for wisdom the worker of al taught me.
 † For in her is the spirite of vnderstanding, :: holie, onlie, mani-
 fold, subtil, eloquent, moueable, vnde filed, sure, swete, louing
 good, sharpe, who nothing hindereth wel doing, † gentle,
 benigne, stable, certaine, secure, hauing al powre, forleing al
 thinges, and that conteyneth al spirites : intelligible, cleane,
 subtile. † For wisdom is more moueable then al moueable
 thinges : and reacheth euerie where because of her cleannes.
 † For she :: is a vapour of the powre of God, & a certaine sin-
 cere emanation of the glorie of God omnipotent : and ther-
 fore no defiled thing cometh vnto her. † For she is the bright-
 nes of eternal light, & the vnspotted glasse of Gods maicstie,
 and the image of his goodnes. † And wheras she is one, she
 can doe al thinges : and permanent in herselfe she reneweth al
 thinges, and by nations transpotteth herself into holie soules,
 she maketh the frendes of God, and Prophetes. † For God lo-
 ueth none, but him, that dwelleth with wisdom. † For she is
 more beautiful then the sunne, and aboue al disposition of
 the starres, being compared to light she is found the first. † For
 night succedeth to it, but malice ouercometh not wisdom.

:: God first
 gaue him
 grace to desire
 wisdom be-
 fore al other
 thinges, as he
 explicareth
 plainly cap. 1:
 v. 11.

:: Salomon
 was a most ex-
 cellent Philo-
 sopher.

:: Proper Epi-
 theron of the
 spirite of wis-
 dom.

:: See the An-
 notation, Pro-
 uerb. 1. v. 2.

Job. 1. 7.

W W

CHAP.



Wisdom excelling al thinges, that can be desired, 9. is worthely preferred as the cause of much estimation, 13. and of immortal glorie, 16. without molestation. 21. At which is Gods gift.

∴ God, the in-
created wis-
dom is infinite
and wisdom
created is also
most excellent
amongst Gods
giftes.

∴ This is also
the speech of
Salomon, re-
cited by the
writer of this
booke.

∴ Of Salomons
wisdom, ri-
ches, glorie &
renowned
fame not only
the bookes of
Kinges & Pa-
ralipomenon,
but also our
Saviour doth
witness. *Mat. 6.*
Or 12.

∴ It is not cer-
taine that Sa-
lomon hath
immortal glo-
rie, but rather
by immortalitie
is here vnder-
stood that his
glorious fame
remaineth to
the end of this
world.

∴ Neuertheles
wisdom of her

SHE ∴ reacheth therfore from end vnto end mightely, and 1
disposeth al thinges sweetely. † Her haue I loued, and haue 2
sought her out from my youth, and haue sought to take her
for my spouse, and I was made a louer of her beautie. † She 3
glorifieth her nobilitie, hauing consociation with God: yea and 3. R. 1
the Lord of al hath loued her. † For she is the mistresse of the 4
discipline of God, & the chooser of his workes. † And if riches 5
be desired in life, what is richer then wisdom, which worketh
al thinges? † And if vnderstanding doe worke: who is the 6
worker of those things that are, more then she? † And if a 7
man loue iustice: her labours haue great vertues: for she tea-
cheth sobrietie, and prudence, and iustice, and strength,
then the which nothing is more profitable in life to men.
† And if a man desire multitude of knowlege: she knoweth 8
thinges past, & coniectureth of thinges to come: she knoweth
the subtilities of wordes, and the solution of arguments: she
knoweth signes and wonders before they be done, and the
euentures of times and ages. † ∴ I purposed therfore to bring 9
her to me to liue together: knowing that she wil communi-
cate vnto me of good thinges, and wil be a comfort of my co-
gitation & tediousnes. † I shal haue for her sake ∴ glorie with 10
the multitudes, and honour with the ancient being yong:
† and I shal be found sharpe in iudgement, and in the sight 11
of the mightie I shal be meruelous, and the faces of princes
wil meruel at me. † Holding my peace they shal expect me, 12
and whiles I speake manie wordes, they shal lay their hands on
their mouth. † Moreover by her I shal haue ∴ immortalitie: 13
and I shal leaue an eternal memorie to them, that shal be after
me. † I shal dispose peoples: and nations shal be subiect to 14
me. † Horrible kings hearing shal feare me: in the multitude 15
I shal seme good, and in battel strong. † Entering into my 16
house, I shal rest with her: for her conuersation hath no bit-
ternes, nor her companie tediousnes, but ioy and gladnesse.
† Thinking these thinges with my selfe, and recording in my 17
hart, that ∴ immortalitie is in the kindred of wisdom, † and 18
good delectation in her frendship, and in the workes of her
handes

3. R. 1

Pre 1



handes honestie without defect, and wisdom in the disputa-
 tion of her talke, and glorie in the communication of her
 wordes: I went about seeking, that I might take her to me.
 19 † And I was a wittie childe, and had gotten a good soule.
 20 † And wheras I was more good, I came to :: a bodie vnde-
 21 filed. † And as I knew that I could not otherwise be conti-
 nent, vnlesse God gaue it, this verie thing also was wisdom, to
 know whose this gift was: I went to our Lord, and besought
 him, and said from my whole hart.

CHAP. IX.

*A prayer (made by Salomon) for wisdom, 9. wherby Superiours are able
 to gouerne: 13. Which by only humane wisdom, they can not rightly
 performe.*

GOD of my fathers, and Lord of mercie, which madest al
 2 things with thy word, † and by thy wisdom didst ap-
 point man, that he should haue dominion of the creature,
 3 that was made by thee, † that he should dispose the round-
 world in equitie and iustice, and execute iudgement in dire-
 4 ction of hart: † geue me wisdom the assistant of thy seates,
 5 and repel me not from thy children: † because I am thy ser-
 uant, and the sonne of thy handmaide, a weake man, and of
 smal time, and lesse to the vnderstanding of iudgement and
 6 lawes. † And if one be perfect among the children of men,
 and thy wisdom be absent from him, he shal be counted for
 7 nothing. † :: Thou hast chosen me king to thy people, and
 8 iudge of thy sonnes, and daughters: † and badst me build a
 temple in thy holie mount, and an altar in the citie of thy ha-
 bitation, a similitude of thy holie tabernacle, which thou didst
 9 prepare from the beginning: † and :: thy wisdom with thee,
 which knew thy workes, which then also was present when
 thou madest the round world, and knew what was pleasing
 10 to thine eyes, and what was direct in thy precepts. † :: Send
 her from thy holy heauens, and from the seate of thy greatnes,
 that she may be with me, and may labour with me, that I may
 11 know what is acceptable with thee: † for she knoweth al
 thinges, & vnderstandeth, and shal conduct me in my workes
 12 soberly, & shal keepe me with her might. † And my workes
 shal be acceptable, and I shal gouerne thy people iustly, and
 13 shal be worthie of the seates of my father. † For :: who of

part, geueth
 life and glorie
 euerlasting, to
 al that perse-
 uere to the end
 of this life.
 :: It is certaine
 that Salomon
 was sometime
 innocent and
 holie, but was
 peruerred by
 women. 3. Reg.
 11.

:: Here againe
 it is euident,
 that the Au-
 thor reporteth
 Salomons
 speeches.
 :: V Wisdom in-
 created is
 with God, yea
 is God him-
 selfe.
 :: V Wisdom
 which is ge-
 uen to men
 procedeth
 from God as a
 gift created.
 :: Mans wis-
 dom without

W W 1

men

Reg. 3.
 9. 12.

1. Paral.
 18 v. 5.

1. Paral.
 1. 9.

Prov. 8.
 7. 12.



Special wisdom from
God is not sufficient to govern ourselves, much lesse others.

men is able to know the counsel of God? or who can thinke what God wil? † For the cogitations of mortal men be fearful, and our providences vncertaine. † For the bodie, that is corrupted burdeneth the soule, and the earthlie habitation presseth downe the vnderstanding that thinketh manie thinges. † And we doe hardly coniecture the thinges that are in the earth: and the thinges that are in sight, we finde with labour. But the thinges that are in the heauens who shal search out? † And thy sense who shal know, vnles thou geue wisdom, and send thy holie spirit from on high: † and so the pathes of them, that are on the earth may be corrected, and men lerne the thinges that please thee? † For by wisdom they were healed, whoseouer haue pleased thee o Lord from the begynning.

CHAP. X.

They part.
The excellent effectes of wisdom & iustice:
:: Adam.
:: By this it is certaine that our first parent Adam truly repented, and had remission of his sinne.
:: Noe.

:: Abraham.

:: Lot.

:: In al trees about So dom there is only shew of fruite, which when it is touched falleth into dust.
:: Lots wife an example of inconstancie.
:: Jacob.

The benefites of wisdom are declared by examples, in Adams, 4. Noe, 5. Abraham, 6. Lot, 10. Iacob, 13. Ioseph, 15. And the people of Israel.

SHE kept him, :: that was first made of God father of the world, when he was created alone, † and she :: brought him out of his sinne, and gaue him powre to conteyne al thinges. † After the vniust departed in his anger from her, by the furie of brothers manslaughter perished. † For whose cause, when water destroyed the earth, wisdom healed it againe, gouerning the :: iust by contemptible wood. † She euen in the consent of wickednes, when the nations had confederated themselves, knewe :: the iust, and preserved him without blame to God, and in his sonnes mercie kept the strong. † She deliuered :: the iust, fleeing from the impious that perished, when the syre came downe vpon Pentapolis: † to whom for a witnes of their wickednes the desert land standeth smoking, and :: trees hauing fruites at vncertain season; and the memorie of an incredulous soule a standing :: piller of salt. † For pretermittting wisdom they did not only slippe in this, that they were ignorant of good thinges, but they left also vnto men a memorie of their foolishnes, that in those thinges, in which they sinned in, they could not be hid neither. † But wisdom hath deliuered them, that obserue her from sorowes. † And :: the iust fleeing his brothers wrath, she conducted by the right wayes, and shewed him the kingdom of God, and gaue him the knowlege of the holie, did honest him

Gen. 1. 7.
27.

Gen. 4. 7.
8.

Gen. 6.

Gen. 19.

Gen. 28.



- 11 him in labours, and accomplished his labours. † In the fraude
 of the circumuenterers of him she was present with him, and
 12 made him honorable. † She kept him from the enemies, and
 from seducers she defended him, and from seducers she
 defended him, and gaue him a strong fight, thas he might
 13 ouercome, and know that wisdom is mightier then al. † She
 forsooke not :: the iust being sold, but deliuered him from :: Ioseph.
 14 sinners: and she went downe with him into the pitte, † and
 in bands leaft him not, til she brought him the scepter of a
 kingdome, and might against them, that oppressed him: and
 shewed them to be lyers, that spotted him, and gaue him eter-
 15 nal glorie. † The :: iust people, and seede without blame :: Gods pecu-
 16 she deliuered from the nations, that oppressed them. † She liar people.
 17 entered into the soule of the seruant of God, and stood against
 dreadful kinges in wonders and signes. † And she rendred to
 the iust the hope of their labours, and conducted them in a
 meruelous way: and she was vnto them for a couerr in the
 18 day, and for the light of starres by night: † and she transpor-
 ted them through the Red sea, and caried them ouer through
 19 a great water. † But their enemies she drowned in the sea,
 and from the depth of hel she brought them out. Therefore
 20 the iust rooke the spoyles of the impious, † and they sang thy
 holie name ô Lord, and thy victorious hand they praised toge-
 21 ther: † because wisdom hath opened the mouth of the
 dumme, and the tongues of infants she hath made eloquent.

CHAP. XI.

*Other benefites of wisdom, protecting the Israelites in the desert; 3. over-
 throwing their enemies; 4. geuing them water out of a rocke; 8. plaguing
 the Egyptians, 21. yet not al suddenly, but by often admonitions, that
 they might haue repented if they would.*

- 1 **S**HE directed their workes in the handes of :: a holy prophet. :: Moyſes.
 2 † They made a iourney through the deserts, that were not
 3 inhabited: and in desert places they pitched cottages. † They
 stood against :: the aduersaries, and reuenged themselves of :: The Amala-
 4 the enemies. † They thirsted, and inuocated thee, and water chites. Exo. 17.
 was geuen them out of a most high rocke, and quenching of
 5 their thirst out of the hard stone. † For by the thinges wherby
 their enemies suffered punishment, for defect of their drinke,
 and therein, when the children of Israel abunded, they did
 6 reioyce; † by these thinges, when others lacked the same, it

W W 3

went



¶ When the
Israelites wan-
ted water God
gaue them a-
bundance out
of rockes.

¶ But turned
the Egyptians
waters into
blood.

¶ After affli-
ction the be-
nefit of peace
is more grat-
ful.

¶ Moyſes was
reſected when
he iudged be-
tween his bre-
theren Exo. 2.
v. 14. but was
afterwards
the deliuer of
the whole
people Act. 7.
v. 45.

¶ Egyptians
ſeruing beaſts
for golde,
were plagued
by frogges,
ſniſhes, ſees,
and locuſtes.

¶ God made
no creature e-
vil as the Ma-

went wel with them. † For in ſteede of the fountaine of an
euerlaſting riuer, thou gaueſt mans bloud to the vniuſt. † Who
when they were diminished in the deſtruction of the murde-
red infants, thou gaueſt them abundant vnlooked for: † ſhew-
ing by the thirſt, that then was, how thou didſt exalt thine,
& didſt kil their aduerſaries. † For when :: they were tempted,
and indeede with mercie taking diſcipline, they knew how
:: the impious being iudged with wrath did ſuffer torments.
† Theſe certes admoniſhing as a father thou didſt proue: but
them examining as a hard king thou didſt condemne. † For
the abſent and the preſent were tormented alike. † For double
tediouſnes had taken them, and ſighing with the memorie of
good thinges paſt. † For when they vnderſtood :: by their
punishment that it went wel with them, they remembered
our Lord, merueling at the end of the euent. † For :: whom
before they derided, being caſt forth in that wicked laying out
to periſh, him they merueled at in the end of the euent: not
thirſting in like maner to the iuſt: † but for ſenſeles cogita-
tions of their iniquitie, for that :: ſome erring did worſhippe
dumme ſerpents, and ſuperfluous beaſts, thou didſt ſend vpon
them a multitude of dumme beaſts for reuenge: † that they
might know that by what thinges a man ſinneth, by the ſame
alſo he is tormented. † For thine omnipotent hand, which
made the world of inuiſible matter, was not vnable to ſend
vpon them a multitude of beares, or fierce lyons, † or vn-
known beaſts ful of anger of a new kind; or breathing the
vapour of fires, or caſting forth the ſauour of ſmoke, or shoo-
ting horrible ſparkes from their eies: † of which not onlie
their hurt was able to deſtroy them, but alſo their ſight to kil
them for feare. † Yea and without theſe with one ſpirit, they
might haue beene ſlaine ſuffering perſecution of their owne
factes, and diſperſed by the ſpirit of thy powre: but thou haſt
diſpoſed al thinges in meaſure, and number, and weight.
† For, to be of great force reſted alwaies in thee onlie: & who
ſhal reſiſt the powre of thyne arme? † Becauſe as the leaſt
weight of the balance, ſo is the roundworld before thee, and
as a droppe of the dewe before day, that fallerh vpon the
earth. † But thou haſt mercie on al, becauſe thou canſt do al
thinges, and diſſembleſt the ſinnes of men for repentance.
† For thou :: loueſt al thinges that are, and hateſt nothing of
thoſe which thou haſt made: for thou didſt not ordaine, or
make

Leuit.
v. 12.
Iere.
17.



- 26 make any thing hating it. † And how could any thing continue, vntles thou wouldest? or be preserued which was not
 27 called of thee? † But thou sparèst al: because they are thine
 ô Lord, which louest soules.

nichees foolishly imagined, neither is there any God but one who alone created al thinges.

CHAP. XII.

Gods wisdom and mercie in destroying the wicked inhabitants of Chanaan, by partes (10. that they might haue amended,) Whom he could haue slaine suddenly. 15. In that God neuer condemneth the iust, 19. his people are instructed to confide in him, 25. and sinners to turne vnto him.

- 1 **O** how good, and sweete is thy spirit ô Lord in al! † And
 2 therefore those, that erre, by partes thou doest chastise:
 and doest admonish, and speake to them, concerning the
 thinges wherin they sinne: that leauing naughtines, they may
 3 beleue in thee ô Lord. † For, those old inhabitantes of thy
 4 holie land, whom thou didst abhorre, † because they did
 workes odious to thee by sorceries, and vniust sacrifices,
 5 † and the murderers of their owne children without mercie,
 and eaters of mens bowels, and deuourers of bloud from the
 6 middes :: of thy sacrament, † and the parents authors of
 aydelesse soules, thou wouldest destroy by the handes of our
 7 parents, † that they might receiue a peregrination worthie of
 the children of God, which is a land of al most deare to thee.
 8 † But them also as men thou didst spare, and didst send fore-
 runners of thine host, walpes, that by litle and litle they might
 9 destroy them. † Not because thou wast vnable in battel to
 subdewe the impious to the iust, or with cruel beastes,
 or with a sharpe word to destroy them together: † but
 10 iudging by partes thou gauest place of repentance, being
 not ignorant, that the nation of them is wicked, and their
 malice :: natural, & that their cogitation could not be changed
 11 for euer. † For it was a cursed seede from the beginning:
 neither fearing any, didst thou geue pardon to their sinnes.
 12 † For who shal say to thee: what hast thou done? or who shal
 stand against thy iudgement? or who in thy sight shal come
 reuenger of the wicked men? or who shal impute it to thee,
 13 if the nations perish, which thou hast made? † For there is
 no other God but thou, who hast care of al, th t thou mayst
 14 shew that thou doest not geue iudgement vniustly. † Neither
 king, nor tyrant in thy sight shal enquire of them, whom thou
 15 hast destroyed. † For so much then as thou art iust, thou
 dost

:: From the land of Iurie called sacred because God was there rightly serued in the old testament, and mans redemption was wrought there by Christ.

:: By custom malice became as it were natural, after that nature was corrupted.

Exo. 21.
Deut. 71



∴ Gods powre
being almighty
is only limited
by his
will.

∴ Serpents,
barnes, moles,
& like beastes,
which seme
not only super-
fluous in the
world, but also
hurtful, yet
were esteemed
as goddes.
∴ Knowing
him to be the
only true
God, by
whom they
saw their false
goddes de-
stroyed, yet
they did not
serue him as
God.

doest dispose al thinges iustly: thou also esteimest it disagreeable
from thy powre, to condemne him, who ought not to be
punished. † For thy powre is the begynning of iustice: and 16
for this that thou art Lord of al, thou makest thyself to spare
al. † For thou shewest powre, which art not thought to be 17
absolute in powre, and thou conuincest the boldnes of them,
that know thee not. † But thou dominatour of powre, 18
iudgeth with tranquillitie, and with great reuerence disposeth
of vs: for ∴ it is in thy powre when thou wilt, to be able.
† And thou hast taught thy people by such workes, that 19
they must be iust and gentle, and hast made thy children of
good hope: because iudging thou geuest in sinnes place of
repentance. † For if thou didst punish the enemies of thy ser- 20
uants, and that deserued to die, with so great consideration,
kening time and place, whereby they might be changed from
their wickednes. † With what diligence hast thou iudged 21
thy children, to whose parents thou gauest othes and coue-
nants of good promises? † Therefore when thou geuest vs 22
discipline, thou scourgest our enemies very manie wayes, that
iudging we may thinke vpon thy goodnes: and when we
are iudged, we may hope for thy mercie. † Wherefore to 23
them also, which in their life haue liued foolishly & vniustly,
thou hast geuen great torments by the same thinges, which
they did worshipec. † For they wandered long in the way of 24
errour, esteeming for goddes those thinges, that in beastes ∴ are
superfluous, liuing after the maner of sensles infants. † For this 25
cause thou hast geuen iudgement on them as on sensles
children to be in derision. † But they that were not amended 26
by scornes and reprehensions, haue tried the worthe iudge-
ment of God. † For in what thinges they suffering tooke indi- 27
gnation, by those whom they thought goddes, when seing
they were destroyed in them, him, whom in time past they
denied that they knewe, they acknowledged the true God:
∴ for the which cause the end also of their condemnation shal
come vpon them.

Rom. 1
7. 13.

CHAP. XIII.

Men folowing their phantasies knew not God by his creatures, but honored
the creatures for goddes. 10. Most foolishly also worshipped thinges fa-
shioned by mens handes, as goddes.

BUT



1 **B**UT all men be vaine, in whom there is not the knowlege
of God: and of these good thinges, which are sene: they
could not vnderstand him: that is, neither attending to the
2 workes haue they agnised who was the workeman: † but
either the fyre, or the wind; or the swift ayre; or a circle of
starres or exceeding much water, or the sunne and the moone,
3 they thought to be goddes rulers of the world. † With whose
beautie if being delighted, they thought them goddes: let
4 them know how much the Lord of them is more beautiful
then they. For the author of beautie made al those thinges.
† Or if they marvelled at their vertue, & operations, let them
vnderstand by them, that he which made these, is stronger then
5 they: † for by the grea:nes of the beautie, and of the creature
6 the creator of them may be sene, to be known therby. † But
notwithstanding there is yet in these lesse complainte. For they
also perhaps erre, seeking God, and desirous to finde him.
7 † For whereas they conuerie in his workes, they enquire: &
they are perswaded that: he thinges be good which are sene.
8 † But againe neither ought these to be pardoned. † For if
9 they could know so much, that they were able to estimate the
world: how did they not more easely find the Lord therof?
10 † But they are vnhappie, & their hope is among the dead, who
haue called: the workes of mens handes godds, gold & siluer,
the inuention of art, and the similitudes of beastes, or an vn-
11 profitable stone the worke of an old hand. † Or if an artificer
a carpenter, cut streight timber out of the wood, & pare of al
the barke therof cunningly, and vsing his art, diligently fra-
12 meth a vessel profitable for the common vse of this life, † and
13 vseth the chippes of that worke to dresse his meate: † and
maketh that which is left therof; which is for no vses, but
being a crooked peece of wood, and ful of knobes, carueth it
diligently in the holownes therof, and by the skil of his
art fashioneth it, and maketh it like to the image of a man,
14 † or comparseth it to some beast, straking it ouer with redde,
and with paynting making the colour therof ruddie, and lay-
15 eth a colour quer euerie spot that is in it: † and maketh a
worthie habitation for it, and setting it in a wal, and fastening
16 it with yron; † lest perhaps it fal, prouiding for it. knowing
that it can not helpe it selfe: for it is an image, and it nedeth
17 helpe. † And concerning his substance, & his children, & for
marriage, making a vow he seeketh to it. He is not ashamed to

Gods most
proper name is
He WHICH IS.
Exo. 3. 7. 14.

Seing no
creature how
excellent
soeuer, is or
may be este-
med a god, it
is more foo-
lish to thinke,
an Image, or
statua, or any
thing framed
by mans
handes can be
God.



speake with him, that is without soule: † and for health certes 18
 he beseecheth the weake, and for life asketh the dead, and for
 helpe innocateth him that is vnprofitable: † and for a iourney 19
 asketh him, that can not walke: and for getting, and for
 working, and for the euent of al thinges he asketh him, that
 in al is vnprofitable.

ANNOTATIONS CHAP. XIII.

God is the be-
 ginning of al
 thinges, abso-
 lute and inde-
 pending.

1. They could not vnderstand him, that is] Philosophers discussing the nature
 of manie creatures, saw that euerie creature proceeded of some other thing, &
 so there must nedes be one beginning of al, absolute of itselfe, neither pro-
 ceeding nor depending of an other, nor a limited substance. As the thing that is
 a man, is not a beast; an ox is not a horse: &c. and telling what anie thing is,
 we exclude therby that it is not other thinges, but saying without addition,
 HE WHICH IS, we shew the beginning of al, in no sorte limited: and this is
 God. VVhom some Philosophers, by such discourse found, & knew, in general,
 & sometimes confessed, but did not honour him as God, and therefore were in-
 excusable, as S. Paule concludeth against them. Rom. 1.

CHAP. XIII.

*Foolish men intending to saile, honour wooden idols, in regard of the profite
 they receiue by shippes: 6. by which some were saued in the general di-
 luge. 8. Idols, and idolmakers are cursed. 12. They were not from the
 beginning, 15. but were deuised for memorie of the dead, and worshipped
 with diuine honour. 22. So men forgetting God, proceeded in idolatrie,
 with other abominable, and cruel enormities.*

Great mad-
 nes to inuo-
 cate a wooden
 idol more base
 & commonly
 more corrup-
 tible then the
 wood of a
 shippe.

As the Israe-
 lites went
 through the
 red sea.

The auctor
 prophetically
 alludeth to

A GAYNE an other thinking to sayle, and beginning to 1
 make a iorney through the fierce waues, inuocateth
 wood :: more fraile then the wood that carrieth him. † For 2
 couetousnes of getting inuented it, and the craftsman by his
 wisdom framed it. † But thy prouidence, o Father, doth go- 3
 uerne: because thou hast geuen a way euen in the sea, and
 among the waues a most sure path, † shewing that thou art 4
 able to saue out of al thinges, yea :: if a man goe to the sea
 without art. † But that thy workes might not be voyde of 5
 wisdom: for this cause also men commit their liues euen to a
 little wood, and passing ouer the sea are deliuered by shippe.
 † But from the beginning also when the prowde giants 6
 perished, the hope of the world fleing to a shippe, rendered
 to the world seede of natiuitie, which was gouerned by thy
 hand. † For :: blessed is the wood, by the which :: iustice is 7
 made. † But the idol that is made by handes, cursed is both it,
 and



- and he that made it: because he in deede wrought it: and the
 9 same being fraile, was called god. † But to God the impious
 10 and his impietic are odious alike. † For that which is made,
 11 with him that made it, shal suffer torments. † For this cause
 also in the idol of the nations there shal be no respect: because
 the creatures of God were made to hatred, and for tentation
 to the soules of men, and for a snare to the feete of the vnwise.
 12 † For the begynning :: of fornication is the deuising of idols:
 13 and the inuention of them is the corruption of life. † For
 neither were they from the begynning, neither shal they be
 14 for euer. † For this vanitie of men came into the world: and
 15 therfore there is found a short end of them. † For the father
 being sorowful with bitter moorning, made vnto himself the
 image of his sonne quickly taken away: and him, that then
 was a dead man, now :: he began to worshipec as god, and
 appointed holie thinges and sacrifices among his seruants.
 16 † :: Afterward by succession of time, the wicked custom pre-
 uayling, this errour was kept as a law, and thinges grauen
 17 were worshipped by the commandement of tyrants. † And
 those, whom openly men could not honour, for that they
 were far of, their figure being brought from a far, they made
 an euident image of the king, whom they would honour: that
 by their carefulnes they might honour as present, him that
 18 was absent. † And to the worshipping of these, the excellent
 diligence also of the artificer, holpe them forward, that were
 19 ignorant. † For he willing to please him, that entertained him,
 laboured by his art, to fashion the similitude in better sort.
 20 † And the multitude of men caried away by the beaurie of the
 worke, him that a little before had bene honoured as a man,
 21 now they esteemed for a god. † And this was the deceyuing
 of mans life: because men seruing either affection, or kinges,
 gave the name that is :: not communicable to stones and
 22 wood. † And it was not sufficient that they erred about the
 knowlege of God, but also liuing in a great battail of ignorance
 23 so manie and so great euils they cal peace. † For :: either
 sacrificing their children, or making obscure sacrifices, or
 24 hauing watches ful of madnes, † they now neither keepe
 life, nor mariage cleane, but one killeth an other by enuie,
 25 or playing the adulterer maketh him sorowful: † and al
 thinges are mingled together, bloud, manslaughter, theft and
 fiction, corruption, and infidelitie, truble, and periuie,
 :: This first
 idolatrie was
 only priuately
 exercised by
 the father and
 his seruants at
 their masters
 commandment,
 by which
 occasion pub-
 lique idola-
 tric came into
 the world,
 wicked cu-
 stom in time
 preuailing.
 :: The name
 God in the
 proper signi-
 fication, can
 not be geuen
 to anie cre-
 ature.
 :: Manie enor-
 mous crimes
 procede from
 idolatrie.



disquieting of the good, † forgetfulnes of God, iniquation 16
 of soules, immutation of natiuitie, inconstancie of mariage,
 disorder of adulterie, and vnchastnes. † For the worshippe 27
 of idols not to be named, is the cause of al euil, and the begin-
 ning and end. † For either when they reioyce, they are madde: 28
 or certes prophetic false thinges, or liue vniustly, or quickly
 forswear themselves. † For whiles they trust in idols, which 29
 are without soule, swearing amisse they hope not to be hurt.
 † Two euil thinges therfore shal happen to them worthely, 30
 because they haue thought euil of God, attending to idols, and
 haue sworne vniustly, in guile contemning iustice. † For it is 31
 not the powre of them, that are sworne by, but the punish-
 ment of them that sinne, goeth alwayes through the transgres-
 sion of the vniust.

Two sortes
 of perurie:
 swearing by
 false goddes,
 and swearing
 vniustly.

ANNOTATIONS. CHAP. XIII.

Caluin falsly
 chargech this
 booke with
 error.

Images of
 false goddes
 are rightly
 called idols.

Idolatrie be-
 gane by wor-
 shipping ima-
 ges of dead
 men with di-
 uine honour.

Private idola-
 trie was before
 publique.

15. *The father made vnto himself the image of his sonne.* Calvin here chargeth this booke with error, in affirming that idolatrie begane by superstitiously honoring images of the dead. Against which he alleageth that Labans idoles, *Gen.* and others more ancient, were before anie images of dead men were honoured. But he argueth vpon a false ground. For labans idols were images, as the Hebrew word Teraphim signifieth, and is so translated in the English Bibles (1551. and 1577.) but because they were images of false goddes, and for that Laban called them his goddes, a later Bible (1603.) translateth it better, *idoles*, as the Latin and Greke haue *idola*. It is also certaine that Ninus king of Assirians long before Laban, yea before Abraham, sette vp the image of his Father Belus (otherwise called Iuppiter) to be publicly honored by the people. as S. Cyril sheweth. li. 3. in Iulianum, nere the end, and S. Ambrose, or an other grave Auctor writeth the same, in cap. 1. ad Romanos. Likewise S. Cyprian li. de Idolorum vanitate. S. Chrysostom. ho. 87. in Matth. and Egesippus, apud S. Ieronym. li. de Viris Illustrib. testifie, that the making of mens images, in memorie of the dead, was the occasion, and beginning of idolatrie, according as this place reporteth, that a Father sorowring for the death of his sonne, made an image in his memorie, & begane to worshippe him as a god, causing his seruants also to honour his dead sonne, with rites and sacrifices. VWhich priuate idolatrie was absolutely the first, that is recorded in holie Scripture, or anie other good auctor. And the first publike is counted by most auctors, that of Ninus, worshipping the image of his father Belus, with diuine honour, who also pardoned al offenders, how enormous soeuer their crimes were, that fled vnto that image. VWhich allurement together with so great a kinges auctoritie, drew innumerable to publique idolatrie. VWhereupon S. Ierom noteth (in cap. 2. Osee) that Ninus became so great and glorious, as to make his father to be honored as a god.

CHAP. XV.

The wise gratefully praise the sweetenes, and mercie of God, by whom they are deliuered from idolatrie: 6. detesting the makers, & worshippers of idols.

But



B V. T. O thou our God, art sweete, and true, patient, and
 disposing al thinges, in mercie: † For if we sinne, we are
 thine, knowing thy greatnes: and if we sinne not, we know
 that we are counted with thee: † For to know thee, is abso-
 lute iustice: and to know iustice, and thy powre, is the roote
 of immortalitie. † For mens inuention of euil art hath not
 brought vs into errour, nor the shadow of a picture being a
 labour without fruite, a shape grauen by diuerse colours,
 † the sight wherof geueth concupiscence to the senses, and
 and he loueth the shape without life of a dead image. † The
 louers of euils, are worthe to haue their hope in such thinges,
 both they that make them, and that loue, and that worshippe
 them. † Yea and the potter pressing softe earth, with labour
 fashioneth euerie vessel to our vses, and of the same clay, ma-
 keth the vessels, that are cleane to vse, and in like maner them,
 that are contrarie to these: but what the vse of these vessels
 is, the potter is iudge. † And with vaine labour he fashion-
 neth a god of the same clay: he which a litle before was made
 of earth, and a litle after returneth backe whence he was ta-
 ken, being exacted the debte of the life which he had. † But
 his care is, not because he shall labour, nor because he hath a
 short life, but he contendeth with goldsmithes and siluer
 smithes: yea and he imitaterh the copper smithes, and coun-
 reth it a glorie, because he maketh vaine thinges. † For his
 hart is asher, and his hope vaine earth, and his life viler then
 clay: † because he was ignorant who made him, and who in-
 spired into him the soule which worketh, and who breathed
 into him the vital spirite. † Yea and they esteemed our life
 to be a pastime, and the conuersation of life made for a gayne,
 & that we must get euerie way euē of euil: † For he know-
 eth that he offendeth aboue al men, which of the matter of
 earth fashioneth frayle vessels, and sculptrils. † For al the vn-
 wise, and unhappie, aboue measure of the soule, proude are
 the enemies of thy people, and rule ouer them: † because
 they haue esteemed al the idols of the nations for goddes,
 which neither haue vse of eyes to see, nor nostrils to take
 breath, nor eares to heare, nor fingers of the hands to handle,
 yea and their seete are slow to walke. † For a man made them;
 and he that borrowed breath, the same fashioned them. For
 no man can make God like to himself, † For wherash himself
 is mortal, he maketh a dead thing with his wicked handes For

Of the di-
 uers sortes of
 idols and ido-
 lators, see our
 brise Anno-
 tion vpon the
 13. Psal.

Idolaters
 hauing forsak-
 en and for-
 got the onlie
 true God, be-
 come as Athe-
 ists, making
 their tempo-
 ral gaine of
 false goddes.

And so
 waxing inso-
 lent, con-
 temne, and
 persecute the
 seruants of
 God.



∴ Some idolaters worshipped brute beastes for goddesses, as being better then senseles images: but al are abominable.

he is better then they, whom he worshippeth, because he in deede liued, though he were mortal, but they neuer. † But they worship also most miserable beastes: for the senseles thinges compared to these, are worse then they. † Yeaneither by sight can any man see good of these beastes. But they haue fled from the prayse of God, and from his blessing.

CHAP. XVI.

God plaguing the Egyptians for idolatrie; and crueltie, deliuered the Israelites. 5. Chastised them also, but againe shewed them mercie; 20. and fedde them with Manna.

∴ The Egyptians were plagued for their idolatrie. ∴ And that by beastes, because they worshipped beastes for goddesses and by death of their first begotten, for their crueltie against Gods people.

∴ God punished his owne people as a father, for their amendment.

∴ The brasen serpent not by any vertue inherent, but as a signe of Gods fauoure, was the meanes of curing the people.

Numb. 21.

FOR ∴ these thinges, and ∴ by the like to these, they haue worthely suffered torments, and were destroyed by a multitude of beastes. † For the which torments thou didst wel dispose of thy people, to whom thou gauest the desire of their delectation a new taste, preparing them the quail for meate: † that they in deede coueting meate, because of those thinges which were shewed and sent them, might be turned away euē from necessarie concupiscence. But they in short time being made needie, tasted a new meate. † For it behoued that without excuse destruction should come vpon them exercising tyrannie: ∴ but to these onlie to shew how their enemies were destroyed. † For when the cruel wrath of beastes came vpon them, they were destroyed with the bytings of peruerse serpents. † Howbeit thy wrath endured not for euer, but for chastisement they were troubled a short time, hauing a signe of saluation for the remembrance of the commandment of thy law. † For he that turned to it, ∴ was not healed by that which he saw, but by thee the sauour of al: † and in this thou didst shew to our enemies, that thou art he which deliuerest from al euil. † For the bitings of locusts, and flies killed them, and there was found no remedie for their life: because they were worthie to be destroyed by such thinges: † But neither the teeth of venemous dragons overcame thy children: for thy mercie coming healed them. † For in memorie of thy wordes they were examined, & were quickly saued, lest falling into deepe obliuion, they might not vse thy helpe. † For neither herbe, nor playster healed them, but thy word, o Lord, which healeth al thinges. † For it is thou, o Lord, that hast powre of life and death, and bringest downe to the



14 the gates of death, and fetchest agayne: † but man certes
 kille: by malice, and when the spirit is gone forth, it shal not
 15 returne, neither shal he cal backe the soule, that is receiued:
 † but it is vnpossible to escape thy hand. † For the impious
 16 denying to knowe thee, haue bene scourged by the strength
 of thine arme, suffering persecution by strange waters, and
 17 haile, and rayne, and consumed by fyre. † For that which
 was meruelous in water, which extinguisheth al thinges,
 18 † fyre more preuayled: for the world is reuenger of the iust.
 † For a certayne time, the fyre was mitigated, that the
 beasts which were sent to the impious might not be burnt,
 but that they seing might know that by Gods iudgement they
 19 suffer punishment, † And at a certayne time the fyre aboue his
 powre burnt in water on euerie side, that it might destroy
 20 the nation of a wicked land. † For the which thinges thou
 didst nourish thy people with the meate of Angels, and bread
 prepared thou gauest them from heauen without labour,
 21 † hauing in it al delectation, and the sweetnes of al taste. † For
 thy substance did shew thy sweetnes which thou hast toward
 thy children, and seruing euerie mans wil, it was turned to
 22 that, that euerie man would. † Yea snow and yce susteyned
 the force of fyre, and melted not: that they might know that
 23 fyre burning in hayle, and lightening in rayne destroyed the
 frutes of the enemies. † And this againe, that the iust might
 24 be nourished, it forgot also his owne strength. † For the
 creature seruing thee the Creatour, is fierce into torment
 against the vniust: and is made more gentle to doe good for
 25 them, that trust in thee. † For this cause even then being
 transformed into al thinges they serued thy grace the nource
 26 of al, at their wil that desired thee: † that thy children might
 know, whom thou louedst o Lord, that not the frutes of nati-
 uitie doe feede men, but thy word preserueth them, that
 27 beleue in thee. † For that which could not be destroyed by
 fyre, forthwith being heated with a litle beame, of the sunne
 28 did melt: † that it might be knowen to al men, that we ought
 to preuent the sunne to blesse thee, and at the rysing of light
 29 to adore thee. † For the fayth of the vngratful shal melt as
 winter yce, & shal perish as vnprofitable water.

With the plague of
 haile there
 was also fire
 mixed. Exo. 9.
 v. 24. Which
 destroyed the
 profitable
 cattle. But burnt
 not other
 beastes, that
 plagued the
 Egyptians.
 Haile did
 not extinguishe
 the fire, by
 Gods powre
 aboue nature.
 See the mi-
 racles of
 Manna. Annot.
 Exod. 16.

He speaketh
 againe of
 Manna.
 The vaine
 imagination
 of the wicked
 that himself
 shal be saued
 vvil faile him.

CHAP. XVII.

Horrible darkenes falling in Egypt. 19. the rest of the world had ordinarie
 light.

For



1: Literally the
Egyptians
ha. 10. 11. kne
th. 10. 11. dayes to-
ge. he. 10. 11.
7. 11. Morally
they & other
g. 10. 11. e. 10. 11.
in darknes
without faith
in God, til
Christs Resur-
rection the 1
thud day.

2: A troubled
conscience is
a great tor-
ment.

FOR thy iudgements O Lord are great, & thy wordes inex- 1
- plicable, for this cause the soules lacking discipline haue 2
- erred. ¶ For whiles the wicked are perswaded that they can 2
- rule ouer the holie nation: fettered with the hands of darknes, 2
- and long night, shut vp vnder roofes, they haue lyen fugi- 2
- times from the euercasting prouidence: ¶ And whiles they 3
- thinke that they lie hid in obscure sinnes, they were dispersed 3
- by the darke couert of obliuion, being horribly afrayd and 3
- disturbed with exceeding admiration: ¶ For neither did the 4
- denie that conteyned them: keepe them without feare: 2
- because the sound coming downe troubled them, and sorowful 4
- visions appearing to them, put them in feare: ¶ And no force 5
- of the fyre could geue them light, neither could the 5
- cleere flames of the starres lighten that horrible night. ¶ But 6
- there appeared to them soden fyre, ful of feare: and being 6
- stroken with the feare of that face, which was not sene, they 6
- esteemed the thinges that were sene to be worse: ¶ and there 7
- were added derisions of the magical art, and contumelious 7
- rebuke of the glorie of their wisdom: ¶ For they which pro- 8
- mised that they would expel feares and perturbations from 8
- the languishing soule, these with derision languished ful of 8
- feare. ¶ For although none of the monsters disturbed them: 9
- being moued with the passing by of beasts, and hissing of ser- 9
- pents, they perished trembling: and denying that they saw 10
- the ayre, which by no meanes any man could avoide: ¶ For 10
- wheras wickednes is fearful, it geueth testimonie of con-
- demnation: for a troubled conscience doth alwayes presume
- cruel thinges. ¶ For feare is nothing els but a bewraying of 11
- the aydes of cogitation: ¶ And whiles inwardly there is lesse 12
- expectation, the greater doth he count the ignorance of that 12
- cause which maketh the torment. ¶ But they that during the 13
- night in deede impotent, and coming vpon them from the 13
- lowest and highest hel, slept the same sleepe, ¶ were sometime 14
- molested with the feare of monsters: sometime fayled by 14
- passing away of the soule: for soden feare and vnlooked for 15
- came vpon them. ¶ Moreouer if any of them had fallen 15
- downe, he was kept shut vp in prison without yron: ¶ For if 16
- one were a husbandman, or if a shepheard, or worker of the 16
- labours in the filde were sodenly taken, he susteyned necessitie
- ineuitable. ¶ For with one chayne of darkenes they were al 17
- tyed together. Whether it were the hissing winde, or among

the

Exe
10.



the thicke boughes of trees the sweete sound of birdes, or the
 18 force of water running downward exceedingly, † or the
 mightie sound of rockes tumbled headlong, or the running
 of playing beasts, that were not sene, or the mightie noyse of
 roaring beastes, or an Echo resounding from the highest moun-
 19 taines: they made them lwoone for feare. † For :: al the world
 was illuminated with a cleare light, & none was hindered in
 20 their workes. † But ouer them onlie was layd an heauie night,
 the image of darkenes, which was to come vpon them. They
 therfore were vnto themselves more heauie then the darknes.

:: This signi-
 fied the con-
 uersion of al
 nations to
 Christ.

CHAP. XVIII.

*In the Egyptian darknes, the Israelites saw clerly, and were not sene of
 their enemies. 5. For the Egyptians cruelie against the Hebrewes in-
 fants, at their owne first borne were slaine, and their whole armie drow-
 ned in the red sea. 20. But fire denouring the rebellions in Chores schisme,
 was quenched by Aarons intercession.*

1 **B**V T to thy :: saincts there was very great light, and their
 voyce in deede they heard, but figure they saw not. And
 because themselves also did not suffer by the same thinges,
 2 they magnified thee: † and they that before had bene hurt,
 because they were not hurt, gaue thanks: and that there
 3 might be a difference, they asked a gift. † For the which
 cause they had a burning pillar of fyre for a guide of the
 vnknown way, and thou gauest them the sunne without
 4 hurt of a good harbour. † They in deede worthie to lacke
 light, and to suffer the prison of darkenes, which kept thy
 children shut vp, by whom the vncorrupt light of the law
 5 began to be geuen to the world. † When they decreed to
 kil the infantes of the iust: and :: one child being layd forth,
 and deliuered, thou to the reprobuing of them, didst take away
 a multitude of children, and destroyedst them together in the
 6 mightie water. † For that night was known before of our
 fathers, that they knowing in deede what othes they had cre-
 7 dited, might be of better comfort. † And by thy people in
 deede the health of the iust, was receiued, but destruction by
 8 the vniust. † For as thou didst hurt the aduersaries: so vs also
 9 thou didst magnifie, prouoking vs. † For the iust children of
 the good sacrificed secretly, and disposed the law of iustice in
 concorde: that the iust should receiue both good & euil alike;
 10 sing ing now the prayes of the fathers. † But there sounded a

:: The Church
 is called holie
 because it pro-
 fesseth holines
 and hath al-
 wayes some
 holie men, &
 without the
 Church there
 is no sanctitie.

:: VWhen the
 Egyptians
 drowned the
 Hebrews chil-
 dren, Moyse
 was saued, and
 reserved to
 guide the Isra-
 elites, when
 the Egyptians
 were drow-
 ned.

Y y

disagreeing



∴ A prophetic
of Christ, com-
ing into this
world when
there was tem-
poral peace,
but extreme
darkenes of
ignorance.

∴ An other ex-
ample of diffe-
rence in Gods
punishing his
people for
their amend-
ment, and of
the oblitrate
vnto their
ruine. Exo 14.
v 12. Num. 16.
v 46.

disagreing voyce of the enemies, and a lamentable moorning
was heard for the bewayled infants. † And the seruant with 11
the master was afflicted with like punishment, and a man of
the vulgar sort suffered the like thinges to the king. † Al ther- 12
fore alike by one name of death had dead ones innumerable.
For neither did the liuing suffice to burie them: because in
one moment, that which was the nobler nation of them, was
destroyed. † For concerning al thinges being incredulous 13
because of the inchantments, but then first when there was
destruction of the first begotten, they promised to be the
people of God. † ∴ For when quiet silence conteyned al 14
thinges, and the night was in the midde way of her course,
† thy omnipent word salying out of heauen from the royal 15
seates, lighted as a seuerer conquerour vpon the middes of the
land of destruction, † a sharpe sword carying thy vnfeyned 16
commandment, and standing filled al with death, and reached
euen to heauen standing on the earth. † Then incontinent 17
the visions of naughtie dreames trubled them, and feares
vnlooked for came vpon them. † And one here an other 18
there, cast forth halfe alieue, shewed for what cause of death
he died. † For the visions, that trubled them, forewarned 19
these thinges, that they might not perish as ignorant why
they suffered euils. † But then ∴ there touched the iust also 20
tentation of death, and a disturbance of the multitude was
made in the wilderness: but thy wrath did not long continue. 21
† For a man without blame hasting to pray for the people,
bringing forth the shilde of his ministerie prayer, and by
incense alleaging supplication, resisted the wrath, and made
an end of the necessitie, shewing that he is thy seruant. † And 22
he ouercame the multitudes, not in strength of bodie, nor with
might of armour, but with a word subdued he him, that
vexed him, rehearsing the oathes of the parents, and the
testament. † For when they were now fallen dead by heapes 23
one vpon an other, he stood betwen, and cut of the violence,
and seperated that way which leadeth to the liuing. † For 24
in the vesture downe to the foote, which he had, was al the
world: and the glorious thinges of the fathers were grauen
in the foure iewels of stones & thy magnificence was written
in the diademe of his head. † And to these he that destroyed 25
gaue place, & these did he feare: for the prooffe onlie of wrath
was sufficient.

Num 16

CHAP.



CHAP. XIX.

Egyptians persecuting the Hebrewes were drowned, 10. hauing bene plagued before with flies, and frogges. 11. Quails were geuen to the people of Israel. 13. The barbarous not receiuing, or euil intreating Gods people, were strooken with blindnes. 17. And al creatures serue God in punishing the impious, and rewarding the godlie.

Exo. 14.

- 1 **B**V T vpon the impious euen to the later end there came
 2 wrath without mercie. For :: he foreknew also the :: God fore-
 3 things that should come vnto them : † because when they seing the
 4 had permitted that they should depart, and had sent them Egyptians
 5 away with great diligence, they repenting pursued them. malice, per-
 6 For hauing as yet moorning betwen their hands, and lamen- mitted them
 7 ring at the graues of the dead, they tooke to themselves an to persecute
 8 other cogitation of follie : and whom by intreating they had his people, but
 9 cast forth, them they pursued as fugitiues : † for worthie ne- was no way
 10 cessitie brought them to this end : and they lost the remem- the cause nor
 11 brance of those thinges, which had chanced, that punishment auctor of their
 12 might fulfil the thinges that wanted to the torments : † and siane.
 13 that thy people certes might passe through meruelously, but
 14 they might finde a new death. † For euerie creature according
 15 to his kind was fashioned agayne from the begynning, seruing
 16 thy precepts, that thy children might be kept without hurt.
 17 † For a clowde ouer shadowed their campe, and out of the
 18 water which was before, there appeared drie land, and
 19 in the red sea a way without impediment, and of the great
 20 depth a springing filde : † through the which al the nation
 21 passed, which was protected with thy hand, seing thy mer-
 22 uelous thinges and wonders. † For euen as horses they
 23 fed on meate, and as lambes they reioyced, magnifying thee
 24 ô Lord, which didst deliuer them. † For they were mindful
 25 of those thinges, which had bene done in their seiourning,
 26 how for the nation of beasts the earth brought forth flies, and
 27 for fishes the riuer yelded a multitude of frogges. † And last
 28 of al they saw a new creature of birdes, when allured by con-
 29 cupiscence they desired meates of deliciousnes. † For in com-
 30 fort of their desire, there came vp to them the quail from the
 31 sea : and vexations came vpon the sinners, not without those
 32 arguments, which were made before by the force of light-
 33 ninges : for they suffered iustly occording to their wickednes.

Y y 1

† For



∴ The Amor-
rheites refu-
sed to grant
them passage.
Num 21. 7. 21.
The Ægypti-
ans brought
them into ser-
vitude. Exo. 1.

God changing
the natural
properties of
elements, by
them wrought
justice on sin-
ners. S. Greg.
ho. 35 in Evang.

† For they instituted a more detestable inhospitalitie: ∴ some 13
certes receiued not the vnknewen strangers, and other some
brought the good strangers into seruitude. † And not onlie 14
these thinges, but in deede there was an other respect also of
them: for they against their wil receiued the strangers. † But 15
they that receiued them with gladnes, did afflict them with
most cruel sorowes, that vsed the same rightes: † but they 16
were stricken with blindnes: as they in the dores of the iust,
when they were couered with sodaine darkenes, euerie man
sought the passage of his doore. † For whiles the ∴ elements 17
are turned in themselues, as in an instrument the sound of the
qualitie is changed, and al keepe their sound: wherfore it
may be certainly iudged by the very sight. † For the thinges 18
of the fild were turned into thinges of the water: and what
soeuer were swimming thinges passed into the land. † The 19
fyre had force in water aboue his powre, and the water forgot
her quenching nature. † On the contrarie the flames vexed 20
not the flesh of corruptible beasts walking therewith, neither
did they melt that good meate, which was easely dissolued
euen as yce. For in al thinges thou didst magnifie thy people
ô Lord, and didst honour them, and didst not despise them, at
al time, and in euerie place assisting them.

Exo. 9.
24.

Exo. 1
7. 21.

THE ARGUMENT OF ECCLESIASTICVS.

Particular tes-
timonies that
this booke is
holie Scrip-
ture.

IN what sense this Booke is sometimes called Salomons, we haue shewed
in the argument before the Booke of wisdom. As likewise that it is Ca-
nonical Scripture. Wherto we might adde more testimonies of ancient
Fathers: as S. Clement of Alexandria, li. 1. c. 8. Pedagogi, Origen. ho.
8. in Numer. & ho. 1. in Ezech. S. Cyprian de opere & eleemos. S. Atha-
nadius in Synopsi, & li. de virginitate. S. Basil in regul. disput. resp. 104.
S. Gregorie Nazianzen. Orat. 2. aduers. Iulian. S. Epiphanius. her. 76.
& in Ancorato. S. Hilarie, in Psal. 144. S. Ambrose de bono mortis. c. 8. &
ser. 22. in Psal. 118. S. Chrysostom ho. 33. ad populum Antioch. S. Au-
gustin, li. 2. ca. 8. Doct. Chrisc. & li. 17. c. 20. de Cinit. S. Gregorie the
great. in Psal. 50. and manie others expressly cite this booke as holie Scripture.
But chiefly we relie vpon the auctoritie of the Church defining that it is Ca-
nonical.

It was



It was written by Iesus the sonne of Sirach in Hebrew, about the time of Simon Iustus, otherwise called Priscus: and translated into Greke by the authors Nephew, as the same Translator testifieth in his Prologue, but expresseth not his owne name. It is called Ecclesiasticus, which signifieth a Collector or Gatherer, as a common title of euery ordinarie preacher, instructing and exhorting the multiude gathered to a sermon: with difference from Ecclesiastes: Which signifieth The Preacher, as a greater title of the chief or principal Preacher of anie Church, Citie, or Prouince, and agreeth most eminently to Christ our Saviour: Who preached, and sendeth preachers to the whole world. And for the excellent contents, it may also rightly be called Panaretos, that is, a Receptacle, or storehouse of al vertues, for the instruction of al in general, to cooperate with Gods grace in this life, and so enherite eternal glorie. In fouentie and three whole chapters, are mixtly the commendations, and precepts of al sortes of vertues; sometimes in particular, but more often vnder the general names of wisdom and iustice. In the other eight chapters are recited manie excellent examples of most renowned holie men: with praises and thanks to God.

It was written in Hebrew & translated into Greke.

The Difference between Ecclesiasticus, and Ecclesiastes.

Panaretos.

The contents divided into two partes.

THE PROLOGVE VPON ECCLESIASTICVS OF IESVS THE SONNE OF SIRACH.

THE knowlege of manie and great thinges hath bene shewed vs by the Law, and the Prophetes, and others that folowed them: in which we ought to prayse Israel for doctrine & wisdom: because not onlie they in speaking must nedes be cunning, but strangers also both lerning & writing, may become most lerned. My grandfather Iesus, after he gaue himselfe more amply to the diligence of reading the Law, and the Prophetes, and other Bookes, that were deliuered vs from our fathers: himself also would write some of those thinges, which pertyne to doctrine and wisdom: that such as are desirous to lerne, and to be made cunning in the same thinges, may more and more be attent in minde, and be confirmed to the life that is according to the law. I exhort you therefore to come with beneuolence, and to read with attent studie, and to pardon vs for those thinges, wherein we seeme to folow the image of wisdom, may

By reason of a more perfect law the people of Israel were more renowned then anie other nation in the world.

Deut. 4.

Y y 3

fayle



∴ Translations
into other lan-
guages hardly
expresse the
sense of the o-
riginal con-
gue.

∴ fayle in the composition of wordes: for the Hebrew wordes also
∴ fayle when they shal be translated to an other tongue. And not
onlie these, but the Law also itself, and the Prophetes, and the rest
of other bookes, haue no smal difference, when they are spoken
within themselves. For in the eight and thirteth yeare, in the time
of Ptolomee Euergetes the king, after I came into Ægypt: and
when I had bene there much time, I found there bookes least, of
no smal nor contemptible doctrine. Therefore myself also thought
it good, and necessarie to adde some diligence and labour to inter-
prete this booke: and with much watching I brought forth this
doctrin in space of time, that men may lerne those thinges which
teach them, that wil applie their minde, how they ought to order
their maners, them that purpose to lead their life according to the
Law of our Lord.

ECCELESIASTICVS.

CHAP. I.

The 1. part.
Praises and
preceptes of
wisdom.

*Wisdom procedeth from God, appeareth in his creatures. 10. and is given
in competent measure to al that feare God, 16. it bringeth al vertues, 27.
excludeth al vices, 33. and is to be sought in simplicitie of hart.*

∴ Mans wis-
dom is not
able to com-
prehend the
workes of
God.



AL wisdom is of our Lord God, & hath bene alwayes 1
with him, & is before al time. † The sand of the sea, 2
& the droppes of rayne, & the dayes of the world
∴ who hath numbred? The height of heauen, and
breadth of the earth, & profunditie of the depth who hath mea-
sured? † The wisdom of God that goeth before al thinges who 3
hath searched out? † Wisdom was created before al thinges, & 4
the vnderstanding of prudence from euerlasting. † A foun- 5
tayne of wisdom the word of God on high, and the entrance
therof euerlasting commandments. † The roote of wisdom to 6
whom hath it bene reueled, & the subtilties therof who hath
known? † The discipline of wisdom to whom hath it bene 7
reueled, and made manifest, and the multiplication of her
entrance who hath vnderstood? † There is one most high 8
Creatour omnipotent, and mightie King, and to be feared
exceedingly, sitting vpon his throne and the God of dominion.
† He created her in the Holie Ghost, and hath sene, and 9
numbred, and measured her. † And he hath powred her 10
out vpon al his workes, and vpon al flesh according to his
gift,



- 11 gift, and hath geuen her to them that feare him. † The feare
 of our Lord is :: glorie, and gloriatiō, and ioy, and a crowne
 12 of exultation. † The feare of our Lord shal delight the hart,
 13 and shal geue ioy, gladnes in length of dayes. † With him
 that feareth our Lord it shal be wel in the later end, and in
 14 the day of his death he shal be blessed. † The loue of God is
 15 honorable wisdom. † But they to whom she shal appeare in
 vision, they loue her in the vision, and in the agnising of
 16 her great workes. † The feare of our Lord, is the begynning
 of wisdom, and was created with the faythful in the wombe,
 and goeth with the elect women, and is knowen with the iust
 17 and faythful. † The feare of our Lord is religiositie of know-
 18 lege. † Religiositie shal keepe and iustifie the hart, shal geue
 19 ioy and gladnes. † With him that feareth our Lord it shal be
 wel, and in the dayes of his consummation he shal be blessed.
 20 † The fulnesse of wisdom is to feare God, and fulnesse is of
 21 the fruites therof. † Al her house she shal fil with her gene-
 22 rations, and the storehouses with her treasures. † A crowne
 of wisdom, the feare of our Lord, replenishing place, and the
 23 fruite of saluation: † and he hath sene, and numbred her:
 24 but both are the gistes of God. † Wisdom shal distribute
 knowlege, and vnderstanding of prudence: and exalteth the
 25 glorie of them that hold it. † The roote of wisdom is to feare
 26 our Lord: for the boughes therof are of long time. † In the
 treasures of wisdom is vnderstanding, & religiositie of know-
 27 lege, but to sinners wisdom is abomination. † The feare of
 28 our Lord expelleth sinne: † for he that is without feare, can
 not be iustified: for the anger of his animositie, is his subuer-
 29 sion. † Vntil a time the patient shal susteyne, and after shal
 30 be rewarded of ioyfulness. † A good vnderstanding wil hide
 his wordes vntil a time, and the lippes of manie shal shew
 31 forth his vnderstanding. † In the treasures of wisdom is signi-
 32 fication of discipline: † but the worshipec of God, :: is abomi-
 33 nation to a sinner. † Sonne, coueting wisdom, keepe iustice,
 and God wil geue her to thee. † For the feare of our Lord is
 34 wisdom and discipline: and that which wel pleateth him,
 35 † is fayth, and meeknes, and he wil fil his treasures. † Be not
 incredulous to the feare of our Lord: and come not to him
 37 with a duple hart. † Be not an hypocrite in the sight of men,
 38 and be not scandalized in thy lippes. † Attend to them, lest
 39 perhaps thou fal, and bring dishonour to thy soule, † and God
 reuele

:: Eternal glo-
 rie is the
 fruite of the
 feare of our
 Lord: not that
 this one ver-
 tue sufficeth,
 but it is the
 beginning,
 grounded in
 true faith, and
 bringeth forth
 other vertues,
 diuine gistes
 with the frui-
 tes of the Ho-
 lie Ghost, & a
 ioyful crowne
 in the end.

:: Men drow-
 ned in sinne
 thincke the
 seruice of God
 a most tedious
 & loathsome
 thing.



reuele thy secretes, and in the maddes of the synagoge cast thee downe: † becauſe thou cameſt to our Lord wickedly, & 40 thy hart is ful of guile and deceite.

CHAP. II.

Whoſoeuer wil ſerue God muſt haue iuſtice, feare of God, and patience; 6. with confidence in God. 14. Diſſemblers, incredulous, and impitient ſhal be miſerable; 18. but the godly ſhal receiue more grace.

∴ Deſire not to dye, that thou maſt therby be couered from worldlie miſeries, for that is a deſperate deſire, but haue patience in this life that thou maſt finde reſt in God.

∴ As vertues are to be rewarded: ſo al ſinnes ſhal be puniſhed. Namely external pretence of holines, with ſecret evil intencion. Diſtruſt in God. Impatience, and the like.

SOME coming to the ſeruiſe of God, ſtand in iuſtice, and 1
in feare, & prepare thy ſoule to temptation. † Repreſſe thy 2
hart, & ſuſteyne: incline thine eare, & receiue the wordes of
vnderſtanding: ∴ and make no haſt in the time of * obduction. * Cont.
ping.
† Suſteyne the ſuſtentations of God: be ioyned to God, and 3
ſuſteyne, that thy life may increaſe in the later end. † Al, that 4
ſhal be applied to thee, receiue: and in ſorrow ſuſteyne, and
in thy humiliation haue patience: † for gold and ſiluer are 5
tryed in the fyre, but acceptable men in the fornace of humili-
ation. † Beleue God, and he wil recouer thee: and direct 6
thy way, and hope in him. Keepe his feare, and grow old
therin. † Ye that feare our Lord expect his mercie: & decline 7
not from him leſt ye fal. † Ye that feare our Lord, beleue him, 8
and your reward ſhal not be voyde. † Ye that feare our Lord, 9
hope in him: and mercie ſhal come to you for your delecta-
tion. † Ye that feare our Lord, loue him, & your hartes ſhal 10
be illuminated. † Children behold the nations of men: and 11
know ye that none hath hoped in our Lord, and hath bene
confounded. † For who hath continued in his command- 12
ment, and hath bene forſaken? or who hath inuocated
him, and he deſpiſed him? † Becauſe God is pitiful and mer- 13
ciful, and wil forgeue ſinnes in the day of tribulation: and he
is protector to al that ſeeke him in truth. † ∴ Woe to them of 14
a double hart, and to wicked lippes, and to the handes that doe
euil, and to the ſinner that goeth on the earth two wayes.
† Woe to them that be diſſolute of hart, which beleue not 15
God: and therefore they ſhal not be protected of him. † Woe 16
be to them, that haue loſt patience, and that haue forſaken
the right wayes, and haue declined into peruerſe wayes.
† And what wil they doe, when our Lord ſhal begynne to 17
looke on them? † They that feare our Lord, wil not be 18
incredulous to his word: and they that loue him, wil kepe
his



19 his waye. † They that feare our Lord, wil seeke after the
 thinges that are wel pleasing to him : and they that loue him,
 20 shal be filled with his law. † They that feare our Lord, wil
 prepare their hartes, and in his sight wil sanctifie their soules.
 21 † They that feare our Lord, kepe his commandements, and
 22 wil haue patience euen vntil his visitation, † saying : If we
 doe not penance, we shal fal into the handes of our Lord, and
 23 not into the handes of men. † For according to his greatnes,
 so also his mercie is with him.

CHAP. III.

*Honour of parents procureth Gods blessing, 11. dishonoring them his curse.
 19. Meekenes and modestie auaille much : but curiositie to know secret
 mysteries is dangerous. 27. A charitable, sincere, and docile hart, 33.
 with workes of mercie merite reward.*

1 **T**HE children of wisdom, are the Church of the iust : and
 2 their :: nation, obedience and loue. † :: Heare your :: The proge-
 fathers iudgement o children, and so doe that you may be nie of Gods
 3 saued. † For God hath honoured the father in the children: children bring
 and inquiring of the mothers iudgement, hath confirmed it forth the fruite
 4 vpon the children. † He that loueth God, praying shal of obedience
 obteyne for sinnes, and shal refrayne himself from them, and and loue.
 5 shal be heard in the prayer of dayes. † And as he that gathereth estimation of
 6 treasure, so he also that honoureth his mother. † He that parents is the
 honoureth his father, shal haue ioy in children, and in the day chiefest obli-
 7 of his prayer he shal be heard. † He that honoureth his gation that
 father, shal liue the longer life: & he that obeyeth the father, man hath to-
 8 shal refresh the mother. † He that feareth our Lord honou- wardes his
 reth his parents, and as his lordes he wil serue them, that begat neighbour, &
 9 him. † In worke and word, & al patience honour thy father, the first after
 10 † that blessing may come vpon thee from him, & his blessing his dutie to
 may remayne in the later end. † The fathers blessing establi- God.
 sheth the houses of the children : but the mothers curse
 12 rooteth vp the foundation. † Glorie not in the contumelie of
 13 thy father : for his confusion is no glorie to thee. † For the
 glorie of a man is by the honour of his father, and the father
 14 without honour is the dishonour of the sonne. † Sonne
 receiue the old age of thy father, and make him not sorowful
 15 in his life: † and if he fayle in vnderstanding, pardon him,
 and despise him not in thy strength : for the almes to the
 16 father shal not be in obliuion. † For good shal be restored

Z z

thee

Ex. 20.
 Ex. 5.

Ex. 27.
 Ex. 49.



Almes ge-
uen, or prayer
made, or sacri-
fice offered
for parents,
doth merite re-
ward at Gods
hand.

Al greatnes
in men proced-
ing from
God, bindeth
them so much
the more to
humilitie.

Which ver-
tue God most
specially lo-
ueth, that so
they may the
gratitude for
his benefites.

Those that
dare lue in
sinful state,
tempting God
euen to the
last houre,
commonly pe-
rish therein.

thee: for the sinne of thy mother, † and in iustice it shal be 17
buildd to thee, and in the day of tribulation there shal be re-
membrance of thee: and as yce in the clere weather shal thy
sinnes melt away. † Of what an euil fame is he, that forsaketh 18
his father: and he is cursed of God, that doth exasperate his
mother. † Sonne doe thy workes in meekenes, and thou 19
shalt be beloued aboue the glorie of men. † The: greater 20
thou art, humble thy self in al thinges, and thou shalt finde
grace before God: † because the might of God onlie is great, 21
and he is honoured of the humble. † Seeke not thinges 22
higher then thy self, and search not thinges stronger then thy
habilitie: but the thinges that God hath commanded thee,
thincke on them alwayes, and in manie of his workes be not
curious. † For it is not necessarie for thee, to see with thyne 23
eies those thinges that are hid. † In superfluous thinges 24
search not manie wayes, and in manie of his workes thou
shalt not be curious. † For verie manie thinges are shewed 25
to thee aboue the vnderstanding of men. † Manie also haue 26
their suspicion supplanted, and haue held their senses in vani-
tie. † A hard hart shal fare il in the later end: and he: that 27
loueth danger, shal perish in it. † A hart that goeth two 28
wayes, shal not haue successe, and the peruerse of hart shal
be scandalized in them. † A wicked hart shal be laden with 29
sorowes, and the sinner wil adde to commit sinne. † To the 30
synagogue of the proude there shal be no health: for the
shrubbe of sinne shal be rooted vp in them, and it shal not be
perceiued. † The hart of the wise is vnderstood in wisdom, 31
and a good eare wil heare wisdom with al desire. † A wise 32
hart, and that which hath vnderstanding wil absteine it self
from sinnes, and in the workes of iustice shal haue successe.
† Water quencheth burning fyre, and almes resisteth sinnes: 33
† and God is the beholder of him that rendreth grace: he re- 34
membreth him after ward, and in the time of his fal he shal
finde a sure stay.

Philip.

Pro. 1
v. 1.Dan 4
v. 2.

CHAP. IIII.

*An exhortation to practise workes of mercie. 12. With commendation of
wisdom: 23. (Or observing due times) not to omite for anie feare, or sham
fastnes, to say the truth, 34. also to be diligent, meke, and liberal.*

Sonne defraude not the almes of the poore, and turne 1
not away thyne eies from the poore. † Despise not the 2
hungrie



hungrie soule: and exasperate not the poore in his pouertie.

3 † Afflict not the hart of the needie, and deferre not the gift to
4 him that is in distresse. † Reiect not the petition of him that
is afflicted: and turne not away thy face from the needie.

5 † From the poore turne not away thine eies for anger: and
∴ leaue not to them that aske of thee, to curse thee behinde

6 thy backe. † For the prayer of him that curseth thee in the
bitternes of his soule, ∴ shal be heard: and he that made him,

7 wil heare him. † Make thyself affable to the congregation of
the poore, and to the ancient humble thy soule, and to a great

8 man bow thy head. † Bow downe thyne eare to the poore
without sadnesse, and render thy debt, and answer him

9 peaccable wordes in mildenes. † Deliuer him that suffereth
iniurie out of the hand of the proud: and be not faynt harted

10 in thy soule. † In iudging be merciful to pupils as a father, &
11 as an husband to their mother: † and thou shalt be as the
obedient sonne of the Highest, and he wil haue mercie on

12 thee more then a mother. † Wisdom inspireth life to her
children, and receaueth them that seeke after her, and wil

13 goe before them in the way of iustice. † And he that loueth
her, loueth life: and they that shal watch to her, shal embrace

14 her sweetnes. † They that shal hold her, shal inherite life:
15 and whither soeuer he shal enter, God wil blesse him. † They
that serue her, shal be seruants to the holie: and them that

16 loue her God loueth. † He that heareth her, shal iudge nations:
17 and he that beholdeth her, shal remayne confident. † If he
beleue her, he shal inherite her, and her ∴ creatures shal be

18 in confirmation: † because in tentation she walketh with
19 him, and first of al she chooseth him. † Feare and dread, and
probation she wil bring vpon him: and she wil torment him

in the tribulation of her doctrine, til she trie him in her cogi-
20 tations, and credite his soule. † And she wil establish him,

21 and make a direct way vnto him, and reioyce him, † and wil
disclose her secretes to him, and wil heape vpon him as trea-
22 sures knowlege and vnderstanding of iustice. † But if he goe

23 amis, she wil forsake him, and deliuer him into the handes
of his euinie. † Sonne obserue time, and avoyd from euil.

24 For thy soule be not ashamed to say the truth. † For there is
25 ∴ shame that bringeth sinne, & there is ∴ shame that bringeth

26 glorie and grace. † Accept no face against thine owne face,
27 nor against thy soule a lie. † Reuerence not thy neighbour

in his

∴ Geue not
occasion by
thy hard dea-
ling with the
poore, that
they curse
thee.

∴ For if thou
geue cause,
God who is
their prote-
ctor, wil re-
venge them
against thee.

∴ They that
folow wisdom
shal be safe.

∴ Through
shamefastnes
to yeld vnto
sinne: or not
to reproue
sinne, is vi-
cious.

∴ But to be
ashamed, and



to abhorre
sinne is very
good and ne-
cessarie.

¶ Al men are
bonde to say
the truth at
conuenient
times, & 25.
And euer bonde
to auoide vn-
truthes.

¶ Euerie one
is bonde rather
to lose his life,
then to do a-
gainst iustice,
or to denie the
truth.

in his offence: † nor kepe in a word in time of saluation. 28
Hide not thy wisdom in the beautie thereof. † For by the 29
tongue wisdom is discerned: and vnderstanding, and know-
lege, and doctrine by the word of the wise, and steadfastnes
in the workes of iustice. † ¶ Doe not gayne say the word of 30
truth by any meanes, and be ashamed of the lie of thyne
vnskillfulnes. † Be not ashamed to confesse thy sinnes, and 31
submitte not thy self to euerie man for sinne. † Resist not 32
against the face of the mightie, neither labour against the
streame of the riuer. † For ¶ iustice contend for thy soule, and 33
vnto death strue for iustice, and God wil ouerthrow thyne
enemies for thee. † Be not hastie in thy tongue: and vnpro- 34
fitable, and remisse in thy workes. † Be not as a lion in thy 35
house, ouerthrowing them of thy household, and oppressing
them that are subiect to thee. † Let not thine hand be stret- 36
ched out to receiue, and closed to geue.

CHAP. V.

*Let not riches, youth, nor strenght hold thee in sinne: 5. but do penance
for sinnes remitted, and adde not sinne vpon sinne. 6. Neither presume to
sinne, because God is merciful. 10. Be not couetous, nor vncoustant. 13.
Be meeke in lerning, and careful in teaching. 16. not a bate-maker, nor
duble tongued.*

Though thou
be so potent,
that no man
can hinder thy
euil design-
ment; yet do it
not because
God wil pu-
nith it.

¶ After that
sinne is for-
geuen there
remaineth of-
tentimes pu-
nishment for
satisfaction.

AT TEND not to vniust possessions, and say not: I haue 1
sufficient liuelihood: for it shal nothing profite in the
time of vengeance & affliction. † Follow not in ¶ thy strength 2
the concupiscence of thy hart: † and say not: How mightie 3
am I? and who shal bring me vnder for my factes? for God
reuenging wil reuenge. † Say not: I haue sinned, and what 4
sorowful thing hath chanced to me? For the Highest is a pa-
tient rewarde. † ¶ Of sinne forgeuen be not without feare, 5
neither adde thou sinne vpon sinne. † And say not: The 6
mercie of our Lord is great, he wil haue mercie on the multi-
tude of my sinnes. † For mercie and wrath quickly approch 7
from God, and his wrath looketh vpon sinners. † Slacke not 8
to be conuerted to our Lord, and differre not from day to day.
† For his wrath shal come sodainly, and in the time of ven- 9
geance he wil destroy thee. † Be not careful in vniust riches: 10
for they shal not profite thee in the day of * obduction and
vengeance. † Toss not thy self into euerie winde, and goe 11
not

* inter-
rion for
den.



ch. 10.

4.

- not into euerie way: for so euerie sinner is proued by a duple
 tongue. † :: Be stedfast in the way of our Lord, & in the truth :: Constancie
 of thy vnderstanding and in knowlege, and let the word of in good pur-
 pose, meriteth
 peace and iustice accompanie thee. † Be milde to heare the :: the promised
 word, thou maist vnderstand: and with wisdom vtter thou peace, and iust
 reward.
 a true answer. † If thou haue vnderstanding, answer thy
 neighbour: but if not, let thine hand be vpon thy mouth,
 lest thou be taken in an vnskilful word, and be confounded.
 † Honour and glorie in the word of the wise, but the tongue
 of the vnwise is his subuersion. † Be not called a whisperer
 and be not taken in thy tongue, & confounded. † For vpon a
 theefe is confusion & repentance, and a verie evil condemna-
 tion vpon the duple tongued, but to the whisperer hatred,
 and emnitie, and contumelie. † Iustifie thou the litle one, and
 the great alike.

CHAP. VI.

*Reproch, ennie, and ferocitie hinder from louing our neighbour, 5. sweetenes
 norisheth it. 6. A trustie freind is much worth. 18. Seeke and kepe
 wisdom, with al diligence. 35. Frequent the companie of the wise: and
 meditate in Gods law.*

- 1 **B**E not for a frend made an enemy to thy neighbour: for
 the euil man shal inherite reproch and contumelie, and
 2 euerie sinner enuious and duple tongued. † Extol not thyself
 in the cogitation of thy soule as it were a bul: lest perhaps thy
 3 strength be quashed, † and it eate thy leaues, and destroy thy
 4 fruites, and thou be leaft as a drie tree in the wildernes. † For
 a wicked soule shal destroy him that hath it, and it geueth him
 to be a ioy to his enemies, and shal lead him into the lot of the
 5 impious. † :: A sweete word multiplieth frends, & appeaseth :: So Gedeon
 enemies, and a gracious tongue in a good man aboundeth. pacified the
 6 † Let there be manie at peace with thee, and let one of a Ephraimites,
 7 thousand be thy counseler. † If thou possesse a frend, in ten- that were in-
 8 tation possesse him, and not easely credite him. † For he is a censed against
 frend according to his owne time, and wil not abide in the him. Iudic. 8.
 9 day of tribulation. † And there is a frend that is turned to
 enmitie: and there is a frend that wil disclose hatred, and
 10 reproches. † And there is a frend companion at the table, and
 11 he wil not abide in the day of necessitie. † A frend if he con-
 tinue stedfast, shal be to thee as an equal, and in them of thy
 12 household shal deale confidently: † if he humble himself
 against



against thee; and hide himself from thy face, thou shalt have
 friendshippe of one accord for good. † Be seperated from 13
 thine enemies, & take heede of thy friends. † A faithful friend, 14
 is a strong protection: and he that hath found him, hath found
 a treasure. † To a faithful friend there is no comparison, and 15
 there is no poysse of gold and siluer able to counteruaile the
 goodnes of his fidelitie. † A faithful friend, is the medecine of 16
 life & immortalitie: & they that feare our Lord, shal finde him.
 † He that feareth God, shal likewise have good friendship: 17
 because according to him shal his friend be. † Sonne, from 18
 thy youth receiue doctrine, and euen to thy hoare heares thou
 shalt finde wisdom. † As he that ploweth, and that soweth, 19
 goe to her, and expect her good fruites. † For in her worke 20
 thou shalt labour a litle, and shalt quickly eate of her g^one-
 ration. † How exceeding sharpe is wisdom to the vnlearned 21
 men, and the vnwise wil not continew in her. † As the ver- 22
 tue of a stone she shal be a probation in them, and they wil
 not stay to cast her forth. † For :: the wisdom of doctrine is 23
 according to her name, and she is not manifest to manie, but
 to whom she is knowen, she contineweth euen to the sight of
 God. † Heare my sonne, and take counsel of vnderstanding, 24
 and call not away my counsel. † Thrust thy foote into her 25
 fetters, and thy necke into her cheynes: † put vnder thy 26
 shoulder, and carie her, and be not wearie of her bands.
 † With al thy minde goe to her, and with al thy strength keepe 27
 her wayes. † Search her out, and she shal be made manifest 28
 to thee, and hauing obteyned her, forsake her not: † for in 29
 the later end, thou shalt finde rest in her, and she shal be turned
 vnto delectation. † And her fetters shal be to thee for a pro- 30
 tection of strength, and foundation of powre, & her cheynes
 for a stole of glorie: † For the beautie of life is in her, and her 31
 bands are a healthful bynding. † Thou shalt put on her a stole 32
 of glorie, and as a crowne of gratulation thou shalt set her
 vpon thee: † Sonne, if thou attend to me, thou shalt learne: 33
 and if thou wilt applie thy minde, thou shalt be wise. † If 34
 thou wilt incline thine eare, thou shalt receiue doctrine: and
 if thou loue to heare, thou shalt be wise. † Stand in the mul- 35
 titude of wise ancients, and be ioyned to their wisdom from
 thy hart, that thou maist heare al the narration of God, and
 the prayse may not escape thee. † And if thou see a wise man, 36
 watch after him, and let thy foote weare the steppes of his
 doores.

:: Manie pre-
 fer e learning
 before pietie,
 which S. Au-
 gustin repro-
 ueh, prefer-
 ring the godlie
 before the
 lerned that
 are lesse ret-
 tuous: The
 vnlearned rise
 (sayth he) and
 take the king-
 dom of hea-
 uen, and we
 with our ler-
 nings without
 hart, loe how
 we tumble in
 the dust. *Is. 8.*
c. 8. Consequ.



27 doores. † Haue thy cogitation in the precepts of God, and in his commandements most of al be dayly conuersant: and he wil geue thee hart, and the desire of wisdom shal be geuen thee.

CHAP. VII.

Flie from al euil thinges, 4. as ambition, presumption, scandal, pusillanimitie, lying, and babling. 16. Husbandrie of the ground, 11. a good wife, and good seruantes are to be cherished, 25. kepe children in discipline. 29. Honour parents, and elders, 36. & pittie the poore. 40. Memorie of the last thinges preserveth from sinne.

1 **D**O B :: not euils, and they shal not apprehend thee.
 2 † Depart from the wicked, & euil shal fayle from thee.
 3 † Sonne, sow not euils in the furrowes of iustice, & thou shalt
 4 not reape them seuenfold: † Seeke not of the lord chiefe
 5 principalitie, nor of the king the chayre of honour. † Iustifie
 6 not thyself before God, because he is the knower of the hart:
 7 and before the king desire not to seme wise. † :: Seeke not
 8 to be made a iudge, vnles thou be able by power to breake
 9 iniquities: lest perhaps thou feare the face of the mightie, and
 10 put a scandal in thyn equitie. † Sinne not against the multi-
 11 tude of a citie, neither thrust thyself into the people, † nor
 12 binde together duple sinnes: for neither in one shalt thou be
 13 free from punishment. † Be not faynthearted in thy minde:
 14 † despise not to pray, and to geue almes. † Say not: In the
 15 multitude of my giftes God wil haue respect, and when I
 16 offer to God most high, he wil receiue my giftes. † Laugh
 17 not a man to scorne in the bitternes of his soule: for there is
 18 that humbleth and exalteth, God the overseer of al. † Plowe
 19 not a lie agaynst thy brother: neither doe thou likewise
 20 agaynst thy frend. † Be not willing to make any lie: for the
 21 custome therof is not good. † Be not ful of wordes in a mul-
 22 titude of ancients, and :: iterate not a word in thy speech.
 23 † Hate not laborious workes, and husbandrie created of the
 24 Highest. † Counte not thy selfe in the multitude of men
 25 without discipline. † Be mindeful of wrath, because it wil
 26 not slacke. † Humble thy spirit very much: because the ven-
 27 geance of the flesh of the impious, is :: fyre and the worme.
 28 † Doe not preuaticate agaynst thy frend differring money, nor
 29 despise thy dearest brother for gold. † Depart not from a wise
 30 and good woman, which thou hast gotten in the feare of our
 31 Lord:

:: what soeuer
 anie soweth
 that he shal
 reape, and the
 wicked shal
 eate the frui-
 tes of his
 owne workes.
 :: Great pru-
 dence and for-
 titude are re-
 quired in al
 Iudges spiri-
 tual and tem-
 poral.

:: In hel are
 two punish-
 ments: fire
 burning, and
 the worme of
 conscience
 verryng the
 soule, & both
 are eternal.

Job. 9.

psal. 142.

Eccle. 7.



Lord: for the grace of her bashfulnes is aboue gold. † Hurt 12 *Leuit. 19.*
 not the seruant that worketh in truth, nor the hyred man that
 geueth his soule. † Let a wise seruant be beloued of thee as 23
 thy soule, defraude him not of libertie, nor leaue him needie.
 † Hast thou cattel? looke wel to them: and if they be profita- 24
 ble, let them continew with thee. † Hast thou children? 25
 instruct them, & bowe them from their childehood. † Hast 26
 thou daughters? keepe their bodie, and shew not thy counte-
 nance merrie towards them. † Bestow thy daughter, and thou 27
 shalt doe a great worke, and geue her to a wise man. † If thou 28
 haue a wife according to thy soule; cast her not of: and to her
 that is hateful commit not thyself. With thy whole hart
 † honour thy father, and forget not the gronings of thy 29
 mother: † remember that thou hadst not bene borne but by 30 *Tob. 4.*
 them: and recompence them, as they also thee. † In al thy 31
 soule feare our Lord, and sanctifie his priestes. † With al thy 32
 strength loue him that made thee: & forsake not his ministers.
 † Honour God with al thy soule, and honour the priestes, and 33 *Deut. 12.*
 purge thyself with the armes. † Geue them the portion, as it 34 *Leuit. 2.*
 is commanded thee, of the first frutes and purgation: and of *Nom. 18.*
 thy negligence purge thy self with few. † The gift of thyne 35
 armes and the sacrifice of sanctification thou shalt offer to our
 Lord, and the first of holie thinges: † and to the poore stretch 36
 out thyne hand, that thy propitiation may be perfected, and
 thy blessing. † The grace of a gift is in the sight of al the 37
 liuing, :: and from the dead stay not grace. † Want not in con- 38 *Rom. 12. 1*
 solation to them that weepe, and walke with them that *v. 15.*
 moorne. † Be not loth to visite the sicke: for by these thinges 39
 thou shalt be confirmed in loue. † In al thy workes :: re- 40
 member thy later ends, and thou wilt not sinne for euer.

CHAP. VIII.

Contend not with a man of poure, rich, ful of tongue, or very ignorant. 6.
Despise not the penitent, nor old folke. 8. Reioyce not at an enemies death.
9. Lerne of the elder. 15. Obserue discretion in admonishing, lending, and
in being suerrie. 17. Reproue not Iudges. 18. Conuerse not with the fu-
rious, foolish, nor with strangers.

STRIVE not with a mightie man, lest perhaps thou fal 1
 into his handes. † Contend not with a rich man, lest 2
 perhaps he make an action against thee. † For :: gold and 3
 siluer hath destroyed manie, and hath reached euen to the
 hart

:: Workes of
 mercie are
 also profitable
 to the dead, as
 prayer, almes,
 and sacrifice
 for soules in
 purgatorie.
 :: A most espe-
 cial preserua-
 tion from
 sinne.

:: Briberie
 sometimes
 corrupteth



- 4 hart of kinges, and hath turned them. † Strive not with a man
ful of tongue, and thou shalt not heape stickes vpon his fyre.
5 † Communicate not with the ignorant man, lest he speake
6 il of thy progenie. † Despise not a man that turneth himself
Gal 4. from sinne, nor vpbrayde him therewith: remember that we
7 are al in state to be blamed. † Despise not a man in his old
8 age: for we also shal become old. † Reioyce not of thine
enemie dead: knowing that we doe al die, and would not that
9 others should ioy therat. † Despise not the narration of wise
10 ancients, and in their prouerbes be thou conuersant. † For of
them thou shalt lerne wisdom, and doctrine of vnderstanding,
11 and to serue great men without blame. † Let not the narra-
tion of the ancients escape thee: for they lerned of their
12 fathers: † because of them thou shalt lerne vnderstanding, and
13 in time of necessitie to geue answer. † Kindle not the coles of
sinners rebuking them, and be not kindled with the flame of
Prou 16. the fire of their sinnes. † Stand not against the face of a con-
tumelious person, lest he sitte as a spie in wayte for thy mouth.
15 † Lend not to a man mightier then thyself, and if thou doest
16 lend, count it as lost. † Be not suretie aboue thy power: and
17 if thou be suretie, thinke as if thou were to pay it. † Iudge
not agaynst a iudge: because he iudgeth according to that
18 which is iust. † With the audacious goe not on the way, lest
perhaps he burden thee with his euils: for he goeth according
to his owne wil, and thou shalt perish together with his
19 follie. † With an angrie man make no brawle, and with the
audacious goe not into the desert: because bloud is as nothing
before him, and where there is no helpe, he wil ouerthrow
20 thee. † Conferre no counsel: with fooles, for they can not
21 loue but such thinges as please them. † Before a stranger doe
no matter of counsel: for thou knowest not what he wil
22 bring forth. † Make not thy hart manifest to euerie man:
lest perhaps he repay thee false kindnes, and speake reproch-
fully to thee.

∴ In al consul-
tations con-
ferre with the
skilful; for the
blinde can not
iudge of co-
lours, the
deafe of mu-
like, the sicke
of caise: nor
worldlie men
of spiritual
thinges.

CHAP. IX.

*Great prudence is required in conuersation betwen men and women. 14.
Esteeme old freindes. 16. Emulate not sinners. 18. Avoide the companie
of malicious. 21. Consult with the prudent, hauing God euer before
thyne eyes.*



∴ Seing ielousie betwen man & wife is dangerous, much more vnnesessarie conuersation betwen other men and women. especially probable occasions of sinne must be auoided.

∴ Constancie in good thinges namely in freindshippe is very necessarie.

∴ A sinner that prospereth is like to a sower sowne in the filde, that is quickly cut downe, and withereth.

BE ∴ not ielous ouer the wife of thy bosome, lest she shew
vpon thee the malice of wicked doctrine. † Geue not to
a woman the power of thy soule, lest she goe in thy strength,
and thou be confounded. †. Looke not vpon a woman that is
desirous of manie : lest perhaps thou fal into her snares.
† With her that is a dauncer be not daily conuersant, nor
heare her, lest perhaps thou perish in her efficacie. † Behold
not a virgin, lest perhaps thou be scandalized in her beautie.
† Geue not thy soule to harlottes in any poynt : lest thou de-
stroy thyself, and thine inheritance. †. Looke not round
about in the wayes of the citie, nor wander vp and downe in
the streates therof. † Turne away thy face from a trimmed
woman, and gaze not about vpon an others beautie. † By the
beautie of a woman manie haue perished : and hereby con-
cupiscence is inflamed as a fire. † Euerie woman, that is an
harlot, shal be troden vpon as dung in the way. † Manie
hauing admired the beautie of an other mans wife, haue be-
come reprobate. for her communication burneth as fire. † Sit
not at al with an other mans wife, nor repose vpon the bed with
her : † and strine not with her at the wine, lest perhapes thy hart
decline toward her, & with thy bloud thou fal into perdition.
† ∴ Forsake not an old frend : for the new wil not be like to
him. † A new frend, is as new wine : it shal waxe old, and
thou shalt drinke it with isweetnes. † ∴ Doe not zelously
desire the glorie, and the riches of a sinner : for thou knowest
not what his subuersion shal be. † Let not the iniurie of the
vniust please thee, knowing that euen to hel the impious shal
not please. † Be far from the man that hath power to kil, and
thou shalt not suspect the feare of death. † And if thou come
to him, committe nothing, lest perhaps he take away thy life.
† Know it to be communication with death ; because thou
shalt goe in the middes of snarres, and shalt walke vpon the
weapons of the sorowful. † According to thy powre beware
thee of thy neighbour, and treat with the wise and prudent.
† Let iust men be thy ghests, and let thy gloriation be in the
feare of God, † and let the cogitation of God be in thy vnder-
standing, & al thine enarration in the precepts of the Highest.
† Workes shal be prayesd in the handes of artificers, and the
prince of the people in the wisdom of his speech, but the word
of the ancients in the sense. † A man ful of tongue is terri-
ble in his citie, and he that is rash in his word shal be odious.

Prov. 5.

CHAP.



CHAP. X.

Wise superiors are very necessarie, because the multitude follow their example. 6. Remitt and forget iniuries, detest pride, iniustice, contumelie, and auarice. 12. Life is short. 14. Pride is the roote of al sinnes. 23. Just pouertie is better then sinful riches. 31. Meekenes and modestie are necessarie in al men.

- Prov. 19.** 1. **A** wise iudge shal iudge his people; and the principalitie
2. of the wise shal be stable. † According to the iudge :: Example of
of the people, so also are his ministers: and what maner of rulers is of
man the ruler of a citie is, such also are the inhabitants therein. great efficacie.
3. † An vnwise king shal destroy his people: and cities shal be
4. inhabited by the vnderstanding of the prudent. † The powre
of the earth is in the hand of God, and he wil rayse vp a profi-
5. table ruler for a time ouer it. † The prosperitie of man is in
the hand of God, & vpon the face of the scribe he wil put his
6. honour. † Anie iniurie of thy neighbour remember not, and
Dan. 4. 7. doe nothing by workes of iniurie. † Pride is odious before
God and men: and al the iniquitie of the nations is execrable.
8. † A :: kingdome is translated from nation vnto nation, :: The causes
because of iniustices, and iniuries, and contumelies, and di- of translating
9. uerse deceites. † But :: nothing is more wicked then the kingdomes, &
10. couetous man. Why is earth and ashes proud? † Nothing is dominions.
more wicked then to loue money. For he hath his soule also :: Couetousnes is
to sel: because in his life he hath cast forth his most inward the roote of al
11. thinges: † Al power is of short life. Long sicknes greueth the exiles, 1. Tim.
12. Physicion. † Short sicknes the Physicion cutteth of at the 6. in that for
first: so also the king is to day, & to morow he shal die. † For lucre manie
13. when a man shal die, he shal inherite serpents, and beasts, and fal into al sor-
14. wormes. † The begynning of the pride of man, is to apostata- tes of sinnes,
15. tate from God: † because his hart is departed from him that euen into
made him, for :: pride is the begynning of al sinne: he that hol- schisme and
deth it, shal be filled with curses, & it shal subuert him in the heresie, erring
16. end. † Therefore hath our Lord dishonoured the congregations from the faith.
17. of the euil, & hath destroyed them euen to the end. † God hath *ibidem. 7. 10.*
destroyed the seates of proud princes, and hath made the :: Neuertheles
18. meeke sitte in their stead, † God hath made the rootes of the pride is the
proud nations to wither, and hath planted the humble of the beginning of
19. nations themselues. † Our Lord hath subuerted the landes of al sinne, as this
the gentiles, and hath destroyed them euen to the fundation. text expressly
testifieth, and
the reason is,
for that mans
inordinate
selfloue is

Aaa 2

† He



the cause of declining from Gods commandments, & they which runne on in that course, cast themselves headlong into the depth of all mischief, and of eternal miserie.

† He hath made of them to wither, and hath destroyed them, 10
and hath made the memorie of them to cease from the earth.
† God hath destroyed the memorie of the proud, and hath left 21
the memorie of them that are humble in vnderstanding.
† Pride was not created to men: nor wrath to the nation of 22
women. † That seede of men shal be honoured, which feareth 23
God: but that seede shal be dishonoured, which transgresseth
the commandments of our Lord. † In the middes of brethren 24
their ruler shal be in honour: and they that feare our Lord,
shal be in his eyes. † The glorie of the rich, of the honou- 25
rable, and of the poore, is the feare of God: † Despise not 26
the iust man that is poore, and magnifie not the sinful man
that is rich. † The great one, and the iudge, and the mightie is 27
in honour, and there is none greater then he, that feareth
God. † Free men wil serue a seruant, that is wise: and a man 28
that is prudent and hath discipline, wil not murmur being re-
buked, and the ignorant shal not be honoured. † Extol not 29
thyself in doing thy worke, and linger not in the time of
distresse: † better is he that worketh, and abundeth in al 30
thinges, then he that glorieth, and lacketh bread. † Sonne in 31
mildenes keepe thy soule, and geue him honour according to
his desert. † Him that sinneth agaynst his owne soule who 32
shal iustifie? and who shal honour him that dishonoureth
his owne soule? † The poore man is glorified by his discipline 33
and feare: & there is a man that is honoured for his substance.
† But he that is glorified in pouertie, how much more in 34
substance? and he that is glorified in substance, let him feare
pouertie.

Prov. 17

Prov. 13

CHAP. XI.

*Wisdom by humilitie meriteth exaltation. 7. Iudge not before examination.
16. Trust not in riches. 14. God sendeth both prosperitie and aduersitie,
for the good of his seruants. 31. Take heede of the deceitful.*

∴ A wiseman humbling himself by penance as Daniel did, or being mightily humbled by others, as Io-

THE ∴ wisdom of the humble shal exalt his head, & shal 1
make him sitte in the middes of great men. † Prayse not 2
a man in his beautie, neither despise a man by his looke. † The 3
bee is smal among fowles, and her fruite hath the beginning of
sweetnes. † In apparel doe not glorie at any time, nor be 4
extolled in the day of thine honour, because the workes of
the Highest onlie be meruelous, and his workes are glorious,
and



5 and secrete, and not scene. † Manie tyrantes haue sitte in the
 throne, and he whom no man would thincke hath worne
 6 the crowne. † Manie mightie men haue bene greatly oppres-
 sed, and the glorious haue bene deliuered into the handes of
 7 others. † Before thou enquire, blame no man: and when
 8 thou hast enquired, chasten iustly. † :: Before thou heare,
 answer not a word, and in the middes :: of ancients adde not
 9 to speake. † Striue not for that thing, which doeth not
 molest thee: and consiste not in the iudgement of sinners.
 10 † Sonne let not thy doings be in manie thinges: and if thou
 be rich, thou shalt not be free from sinne. for if thou pursue,
 thou shalt not attayne: and if thou runne before, thou shalt
 11 not escape. † There is one that laboureth, and hasteneth, and
 is a sorowful impious man, and so much the more he shal
 12 not abound. † There is a lither man that wanteth recouerie,
 13 more fayling in strength, and abunding in pouertie: † and
 the eie of God hath respected him in good, and hath erected
 him from his low estate, and hath exalted his head: and manie
 14 haue merueled at him, and haue honoured God. † Good
 thinges and euil, life and death, pouertie and honestie are of
 15 God. † Wisdom and discipline, and the knowlege of the
 law are with God. Loue, and the wayes of good thinges are
 16 with him. † :: Errour and darkenes are created with sinners:
 17 and they that reioyce in euils, waxe old in euil. † The gift of
 God is permanent to the iust, and his prospering shal haue suc-
 18 cesse foreuer. † There is that is enriched by doing sparingly,
 19 and this is the portion of his reward † in that he sayth: I
 haue found me rest, and now I wil eate of my goods alone:
 20 † and he knoweth not that time passeth, & death approcheth,
 21 and he must leaue al to others, and shal die. † Stand in thy
 couenant, and commen therein, and grow old in the worke
 22 of thy commandements. † Abide not in the workes of
 sinners. But trust in God, and tarie in thy place. † For it is
 easie in the eies of God sodainly to enrich the poore man.
 24 † The blessing of God hasteth to the reward of the iust, and
 25 in a swift houre his prospering fructifieth. † Say not: What
 26 neede I, and what good shal I haue by this? † Say not: I am
 sufficient for my self: and what shal I be made worse by this?
 27 † :: In the day of good thinges be not vnmindful of euils:
 and in the day of euils be not vnmindful of good thinges:
 28 † because it is easie before God in the day of death to reward

seph was shal
 be exalted by
 God.

:: Expect the
 end of an
 other mans
 speech, before
 you beginne
 to answer.

:: Expect also
 if anye that is
 elder, or bet-
 ter able wil
 answer first.

:: One punish-
 ment of sinne
 is blindnes of
 hart. Especi-
 ally where is
 no remorse of
 conscience.

:: In prosperi-
 tie is feare,
 and in aduersi-
 tie hope of
 change.

Aaa;

and



euerie one according to his wayes. † The malice of an houre 29
 maketh obliuion of great voluptuousnes, and in the end of a
 man is the disclosing of his workes. † Before death prayse no 30
 man, because a man is known in his children. † Bring not 31
 euerie man into thine house: for there be manie traynes of the
 deceitful man. † For as the stomakes belche of stinking brea- 32
 thes, and as the partriche is brought in the cage, and as the
 doe into the snare: so also the hart of the proude, and as a
 watche man that seeth the fal of his neighbour. † For turning 33
 good thinges into euil he lyeth in wayte, and on the elect he
 wil lay a blot. † For of one sparke fire is increased, and of a 34
 deceitful man bloud is increased: and a sinful man lyeth in
 wayte for bloud. † Take heede to thy self of the pestiferous 35
 person, for he forgeth euils: lest perhaps he bring vpon thee
 derision for euer. † Admitte a straunger to thee, and he shal 36
 ouerthrow thee in an hurlewind, & shal make thee an aliene
 from thine owne.

CHAP. XII.

Use beneuolence towards good men. 10. Trust not enemies ouer much.

∴ It is rather
 crueltie then
 mercie to nou-
 rish a wicked
 man persisting
 in sinne: for so
 he runneth stil
 into more
 wickednes,
 and into eter-
 nal damna-
 tion, ∴ but the
 penitent is to
 be comforted
 and assisted.

∴ Euerie one
 is bound to
 loue his ene-
 mie of chari-
 tie, but in pru-

IF thou wilt doe good, ∴ know to whom thou doest it, and 1
 there shal be much thanke in thy good deedes. † Doe 2
 good to the iust, and thou shalt finde great rewarde: and if
 not of him, assuredly of our Lord. † For it is not wel with 3
 him, that is euer occupied in euil thinges, and that geueth not
 almes: because the Highest both hateth sinners, and hath
 mercie on them ∴ that are penitent. † Geue to the merciful, 4
 and receiue not the sinner: both to the impious, & to sinners
 he wil repay vengeance, keping them vnto the day of ven-
 geance. † Geue to the good, and receiue not a sinner. † Doe 5
 good to the humble, and geue not to the impious: prohibite 6
 to geue him bread, lest therin he be mightier then thou: † for 7
 thou shalt finde duple euils in al the good, whatsoeuer thou
 shalt do to him: because the Highest hateth sinners, and wil
 repay vengeance to the impious. † A freind shal not be 8
 known in prosperitie, and an enemie shal not be hid in aduer-
 sitie. † In the prosperitie of a man, his enemies are in sorow, 9
 and in affliction a freind is knowne. † ∴ Credite not thyn 10
 enemie for euer: for as a brasle pottle his wickednes rusteth:
 † and if humbling himself he goe crouching, be aduised in thy 11
 mind, and beware of him. † Place him not by thee, neither 12
 let



let him sitte on thy right hand, lest perhaps turning into thy place, he seke after thy seate: and at the last thou know my
 13 wordes, and be pricked in my sayinges. † Who wil haue pittie vpon the inchanter stricking of a serpent, or of anie that come nere to beastes? so also he that kepeth companie with a
 14 wicked man, and is wrapped in his sinnes. † For one houre he wil rarie with thee: but if thou decline, he wil not abide it.
 15 † In his lippes the enimie speaketh sweetely, and in his hart he lyeth in wayte, that he may ouerthrow thee into the pitte.
 16 † In his eyes the enimie weepeth: and if he may finde a time,
 17 he wil not be satisfied with bloud: † and if euils happen to
 18 thee, thou shalt finde him there first † In his eyes the enimie weepeth, and as it were helping thee, he wil vndermine thy
 19 feete. † He wil shake his head, and clappe his hand, and whispering manie thinges he wil change his countenance.

dence is he-
 howeuer not to
 credite him.
 According to
 our Sauours
 rule: Be wise
 as serpents;
 and simple as
 doones. *Mat. 10*

CHAP. XIII.

Conuersation with the proud, rich, and potent is dangerous. 9. Relie vpon Gods helpe, 11. Beware of pusillanimitie, & of presumption. 19. A meane is necessarie, and the companie of equals is most secure.

Lat. 7.

1 **H**E that toucheth pitch, shal be defiled with it: and he that
 2 communicateth with the proud, shal put on pride.
 3 † He shal take a burden vpon him that communicateth with
 4 one more honorable then himself. And be not companion
 5 with one richer then thyself. † What societie shal the caudron
 6 haue with the earthen pottle? for when they shal knock one
 7 against the other, it shal be broken. † The rich man hath done
 8 vniustly, and he wil fume: but the poore man being hurt wil
 9 hold his peace. † If thou geue, he wil take thee: and if thou
 10 haue not, he wil forsake thee. † If thou haue, he wil liue
 11 with thee, and wil emptie thee, and he wil not be sorie for
 12 thee. † If thou be necessarie for him, he wil supplant thee,
 13 and smiling wil put thee in hope, telling thee good thinges,
 14 and wil say: What wantest thou? † And he wil confound
 15 thee in his meates, til he emptie thee twice, & thrise, and at the
 16 last he wil mocke thee: and after ward seeing he wil forsake
 17 thee, and wil shake his head at thee. † Humble thyself to
 18 God, and expect his bandes. † Take heede lest seduced into
 19 follie thou be humbled. † Be not humble in thy wisdom,
 20 lest humbled thou be seduced into follie. † Being called of the
 21 mightier depart: for by this he wil cal thee the more. † Be
 not

He that con-
 uerseth with a
 greater man
 then himself
 (except it be
 with vertuous)
 is forced often
 to suffer much
 and to yeld to
 manie incon-
 ueniencies.

Pusillanimi-
 tie in a supe-
 rior maketh
 him omite his



datie, & com-
mitte errors,
fearing to do
that persey-
neth to his of-
fice, & which
his auctoritie
requireth.

not importune, lest thou be reiected: and be not farre from
him, lest thou goe into obliuion. † Stay not to speake fellow- 14
like with him: neither credite his manie wordes. For by much
talke he wil proue thee, and smiling wil examine thee of thy
secretes. † His cruel mind wil kepe thy wordes: and he wil 15
not spare for malice, and for bandes. † Take heede to thyself, 16
and attend diligently to thyn hearing: because thou walkest
with thy subuersion. † But hearing those thinges see as it were 17
in sleepe, and thou shalt watch. † Loue God al thy life, and 18
inuocate him for thy saluation. † Euerie beast loneth the like 19
to it self: so also euerie man the next to himself. † Al flesh 20
wil match with the like to it self, and euerie man wil associate
himself to his like. † If the wolfe shal at anie time communi- 21
cate with the lambe, so the sinner with the iust. † What fellow- 22
shippe hath an holy man with a dogge, or what part hath
the riche with the poore? † The wilde asse in the deserte is 23
the lyons pray: so the poore are also the pastures of the riche.
† And as humilitie is abomination to the proude: so also the 24
poore man is the execration of the riche. † The riche man 25
being moued is confirmed by his frendes: but the humble
when he is fallen, shal be thrust out euen of his familiars. † To 26
the rich deceeued there are many recouerers: he hath spoken
proud wordes, and they haue iustified him. † The humble 27
was deceined, he moreouer is rebuked also: he hath spoken
wisely, and place was not geuen vnto him. † The rich man 28
spake, and al helde their peace, and they wil carry his worde
euen to the cloudes. † The poore man spake and they say: 29
Who is this? and if he stumble, they wil ouerthrowe him.
† Substance is good, to him that hath no sinne in his con- 30
science: and pouertie is most wicked in the mouth of the
impious. † The hart of a man altereth his countenance, either 31
into good, or into euil. † The token of a good hart, and a 32
good countenance thou shalt hardly finde, and with labour.

¶ Acception of
persons hideth
manie
good counsels:
& promoteth
manie euil
thinges.

CHAP. XIII.

*Offence of the tongue is a frequent and dangerous sinne. 3. Riches are hurtful
to a couetous, and to an enuious mind. 11. workers of mercie necessarie. 12.
and perseuerance in Wisdome.*

BLESSED is the man that hath not offended in a word 1 140.
out of his mouth, and is not pricked with the sorrow
of sinne.



1 of sinne. † Happie is he, that hath not had heauines of his
 2 minde, and hath not fallen from his hope. † Substance is
 without reason to the couetous man and niggard; and for
 3 the spiteful enuious man to what purpose is gold? † He that
 4 heapeth together from his hart vniustly, gathereth for others,
 5 and in his goodes an other wil kepe riote. † He that is wicked
 to himselfe, to what other man wil he be good? and he shal
 6 haue no pleasure in his goodes. † He that enuieth himselfe,
 nothing is worse then he; and this is the reward of his malice:
 7 † and if he doe good, he doth yt ignorantly, and not willing:
 8 and at the last he manifesteth his malice. † The eye of the
 enuious is wicked, and turneth away his face, and despiseth
 9 his owne soule. † The eye of the couetous man insatiable in
 a portion of iniquitie, wil not be satisfied til he consume
 10 his owne soule withering it. † An euil eye is towards euil
 thinges: & he shal haue his fil of bread, needie & in heauines
 11 shal he be at his table. † Sonne if thou haue it, doe good to
 12 thyselfe, and offer to God worthie oblations. † Be mindful
 that death slacketh not, and that :: the couenant of hel hath
 beene shewed thee: for the couenant of this world shal dye
 13 the death. † Before death do good to thy freind, and accor-
 ding to thine abilitie stretching out thy hand, geue to the
 14 poore. † Be not defrauded of thy good day, and let not a litle
 15 portion of a good gift ouerpasse the. † Shalt thou not leaue
 to others thy sorrowes, & labours in the deuision of the lotte?
 16 † Geue and take, and iustifie thy soule. † Before thy death
 17 worke iustice: for in hel there can not meat be found. † Al
 18 flesh shal waxe olde as grasse, and as the leafe fructifying on
 19 a greene tree. † Some grow, and some are shaken of: so the
 generation of flesh and bloude, one is ended, and an other is
 20 borne. † Al corruptible worke shal faile in the end: and he
 21 that worketh it shal goe therewith. † And :: euerie excellent
 worke shal be iustified: and he that worketh it, shal be
 22 honoured therein. † Blessed is the man that shal continew
 in wisdom, and that shal meditate in his iustice, and in vnder-
 23 standing shal consider the prouidence of God. † He that
 considereth her wayes in his hart, and hath vnderstanding
 in her secreters, going after her as a searcher, and consisting in
 24 her wayes: † He that looketh through her windowes, and
 25 heareth in her gates: † He that resteth by her house, & in her
 walles fastening a stake wil set vp his cotage beside her handes,
 B b b and

:: He that can
 not afforde
 nourishment
 to his owne
 bodie by such
 means as he
 hath, sinneth
 against God,
 abusing his
 benefites, a-
 gainst himself
 whom he vn-
 iustly afflicteth
 and against
 his neighbour
 whom he
 scandalizeth.
 :: In the old
 testament al
 descended
 into some part
 of hel.

:: There shal
 be particular
 reward of
 euerie good
 worke.

Prov. 27.
 v. 10.

Isa. 40.
 v. 7.



and good thinges shal rest in his cottage for euer. † He shal 16
set his children vnder her couering, and shal abide vnder her
boughes: † he shal be protected vnder her couering from 17
the heate, and shal rest in her glorie.

CHAP. XV.

*The fruites of fearing God: 7. Which fooles, and liers reape not, but the
wise only. 11. God is no way author of sinne, 14. but sinners themselves
are the authors, abusing their freewil.*

¶ Whosoever
shal resolute
with himself
to lue iustly,
shal be sure to
haue grace,
for God pre-
uenteth our
weakenes and
so continueth
to helpe al
that accept
his grace.

¶ He doth in-
iurie to God,
& to his word,
that prea-
cheth wel and
liueth euil.

¶ Beza sayeth,
God ordained
Adams fall,
but to a good
end: and that
God iustly
decreed that
which men
vniustly haue
done, in resur.
2. calumna, ad
Castel. But this
holie Scrip-
ture teacheth
the contrarie,
that God gaue
man both
freewil, and
sufficient
grace, that he

HE that feareth God, shal doe good thinges, and he that 1
hath: iustice shal apprehend her, † and she wil meete 2
him as an honourable mother, and as a wife from virginie
she wil receiue him. † She shal fede him with the bread of 3
life and vnderstanding, and geue him the water of wholsome
wisdom to drinke: and she shal be made sure in him, and he 4
shal not be bowed: † and she shal hold him fast, and he
shal not be confounded: and she shal exalt him before his 5
neighbours, † and in the midst of the Chutch she shal open
his mouth, and shal fil him with the spirite of wisdom and
vnderstanding, and shal clothe him with a stole of glorie.
† Ioy & exultation she shal heape vpon him, & shal make him 6
inherite an euerlasting name. † Foolish men shal not appre- 7
hend her, & wise men shal meete her, foolish men shal not see 8
her: for she is far from pride and deceite. † Lying men shal not
be myndful of her: and true men shal be found in her, and shal 9
haue successe, euen to the beholding of God. † Prayse is not
comelie in the mouth of a sinner: † Because wisdom proceded 10
from God. For prayse shal be with the wisdom of God, & shal
abound in a faithful mouth, & the dominator wil giue praise
to yt. † Say not: It is by God, that she is absent: for doe not 11
thou the thinges that he hateth. † Say not: He hath made me 12
erre: for impious men are not necessarie for him. † Our Lord 13
hateth al abomination of errour, and it shal not be amiable to
them, that feare him. † God from the beginning made man, 14
and left him in the hand of his owne counsel. † He added his 15
commandmentes and precepts. † If thou wilt keepe the 16
commandment, and keepe acceptable fidelitie for euer, they
shal preserue thee. † He hath set before thee water and fire: 17
to which thou wilt, stretch forth thine hande. † Before 18
man there is life and death, good and euil: what pleaseth him
shal be geuen him: † Because the wisdom of God is much, 19
and

Gen. 2.

Mat. 13
v. 17.Ier. 2. 7
8.

and he is strong in mighte, seing al men without inter-
 20 mission. † The eies of our Lord are towards them that feare
 21 him, and he knoweth al the worke of man. † He hath com-
 manded no man to do impiously, and he hath geuen no man
 22 space to sinne: † for he desireth not a multitude of faithlesse
 and vnprofitable children.

might if he
 would haue
 kept his pre-
 cepts. The same
 is also clerely
 taught. Deut. 7.
 11. 30. and other
 places.

CHAP. XVI.

*A few good children, yea none at al, are better then manie wicked. 9. Gods
 wrath falleth vpon the euil, and his mercie on the good. 14. workes
 of mercie merite great reward. 15. Nothing is hid from God, 20. but
 manie thinges from men.*

1 **R**EIOICE not in impious children, if they be multiplied:
 neither be delighted vpon them, if the feare of God be
 2 not in them. † Credite not their life, and respect not their
 3 labours. † For better is one fearing God, then a thousand
 4 impious children. † And it is more profitable to die without
 5 children, rather then to leaue impious children. † By one
 wise a countrie shal be inhabited, and the tribe of the impious
 6 shal be made desolate. † Manie such thinges hath mine eie
 sene, and myne eare hath heard thinges of more force then
 7 these. † In the synagogue of sinners: a fire shal flame, and in
 8 an incredulous nation wrath shal waxe hotte. † The old
 9 gigantes did not obtaine for their sinnes, who were destroyed
 trusting to their owne strength: † and he spared not the pere-
 grination of Lot, and he detested them for the pride of their
 10 word. † He had not pitie on them, destroying the whole
 11 nation, and extolling themselves in their sinnes. † And as the
 six hundred thousand foote men, which were gathered toge-
 ther in the hardnes of their hart: and if one had bene stiffe
 12 necked, it is meruel if he had bene vnpunished. † For there
 is mercie and wrath with him. Mightie exoration, & powring
 13 out wrath: † according to his mercie, so his chastisement
 14 iudgeth a man according to his workes. † The sinner shal
 not escape in robberie, and the sufferance of him that doth
 15 mercie shal not slacke. † Al mercie shal make a place to
 euerie man according to: the merite of his workes, & accor-
 16 ding to the vnderstanding of his peregrination. † Say not, I
 shal be hid from God, and from on high who shal remember
 17 me? † In a great peop^l: I shal not be known: for what is
 18 my soule among so innumerable creatures? † Behold heauen,

Fire of con-
 cupiscence, if
 it be not ouer-
 come in this
 life, wil pro-
 cure the fire of
 Gods wrath,
 which shal ne-
 uer be extin-
 guished.

Euena dish
 of colde water
 geuer in almes
 shal be rewar-
 ded Mat. 10.

B b b 2

and



and the heauens of heauens; the depth, and al the earth, & the
 thinges that are in them, in his sight shal be moued, † the 19
 mountaines together, and the litle hilles, & the foundations of
 the earth: & when God shal behold them, they shal be shaken
 with trembling. † And in al these thinges the hart is senseles: 20
 and euerie hart is vnderstood of him: † and his wayes who 21
 doth vnderstand, and the storme, which neither the eie of man
 shal see: † For manie of his workes are in secretes: but the 22
 workes of his iustice who shal declare? or who shal susteine?
 For the testament is far from some, and the examination of al
 is in consummation. † He that is lesse of hart, thinketh vaine 23
 thinges: and the vnwise, and erring man, thinketh folish
 thinges. † Heare me my sonne, and lerne the discipline of 24
 vnderstanding, and attend to my wordes in thy hart, † and I 25
 wil speake discipline in equitie, and wil search to declare
 wisdom, and to my wordes attend in thy hart, and I speake
 in equitie of spirit the vertues, that God hath put vpon his
 workes from the beginning, and in truth I shew forth his
 knowlege. † In the iudgement of God are his workes from 26
 the beginning, and from the institution of them he distingui-
 shed their partes, and their beginniges in their nations.
 † He adorned their workes for euer, neither haue they hun- 27
 gred, nor laboured, and they haue not ceased from their
 workes. † Euerie one shal not vex his neighbour for euer. 28
 † Be not incredulous to his word. † After this God looked 29; 30
 vpon the earth, & filled it with his good thinges. † And :: the 31
 soule of euerie liuing thing shal shew before the face thereof,
 and into it againe is their returne.

Reasonable
 soules (if they
 folow reason)
 and al sensible
 soules doe (in
 their maner)
 praise the pro-
 uidence of
 God, in vsing
 al creatures
 to that end
 for which
 they were
 created.

CHAP. XVII.

*God creating man to his owne image, gaue him giftes, 9. and precepts. 14.
 chose the Israelites for his peculiar people. 18. Workes of mercie are
 commended to al men. 20. Repentance to sinners. 28. mercie is offered
 to al.*

Man at first
 receiued ori-
 ginal iustice,
 by losing
 wherof we al
 fel into origi-
 nal sinne.

GOD created man of the earth, and after his owne image 1
 he made him. † And againe he turned him into it, and 2
 conformable to himselfe clothed him :: with strength. † He 3
 gaue him a number of daies and time, and gaue him power of
 those thinges, that are vpon the earth. † He put his feare ouer 4
 al flesh, and he had dominion of beastes and fowles. † He 5
 created of him an helper like to himselfe he gaue them counsel,
 and



and tongue, and eies, & eares, and hart to deuise: and he filled
 6 them with the discipline of vnderstanding. † He created in
 them the knowlege of the spirit, he filled their hart with
 7 vnderstanding, and euil and good he shewed them. † He set
 his eie vpon their hartes to shew them the great thinges of his
 8 workes: † that they might praise the name of sanctification:
 and glorie in his meruelous workes, that thy might declare
 9 the glorious thinges of his workes. † He added :: discipline
 10 vnto them, and made them inherite the lawe of life. † He
 made an euerlasting testament with them, & he shewed them
 11 iustice and his iudgementes. † And their eie saw the glorious
 thinges of his honour, and their eares heard the honour of his
 voice, and he said to them: Beware of euerie vniust thing.
 12 † And he gaue them commandment euerie one concerning
 13 his neighbour. † Their wayes are before him alwaies, they
 14 are not hid from his eies. † Ouer euerie nation he appointed
 15 a ruler. † And Israel was made the manifest portion of God.
 16 † And al their workes as the sunne in the sight of God: and
 17 his eies without intermission looking on their wayes. † The
 18 testaments were not hid by their iniquitie, and al their ini-
 quities are in the sight of God. † The almes of a man is as a
 scale with him, and shal preferue the grace of a man as the
 19 apple of the eie: † And afterward he shal arise, and shal
 render them reward, to euerie one vpon their head, and shal
 20 turne into the inner partes of the earth. † But to the penitent
 he hath geuen the way of iustice, and he hath confirmed them
 that faile to susteine, and hath appointed to them the lot of
 21 truth. † Turne to our Lord, and forsake thy sinnes: † pray
 22 before the face of our Lord, and diminish offences. † Returne
 to our Lord, and turne away from thine iniustice, and hate
 23 exceedingly abomination: † and know the iniustices and
 iudgementes of God, and :: stand in the lot of thy purpose, and
 24 :: of prayer of the most high God. † Goe into the partes of the
 holie world, with the liuing, and them that geue praise to
 25 God. † Tarie not in the errour of the impious, before death
 confesse. From the dead as nothing, confession perisheth.
 26 † Thou shalt confesse liuing, alieue and in health thou shalt
 confesse, and shalt praise God, and shalt glorie in his mercies.
 27 † How great is the mercie of our Lord, and his propitiation
 28 to them that turne to him! † For al thinges can not be in men,
 because the sonne of man is not immortal, and they haue
 B b b ; delighted

God gaue a
 precept to
 man to be ob-
 served for ex-
 ercise of his
 obedience, &
 so to be re-
 warded, and
 vnder paine of
 punishment
 if he trans-
 gressed. Gen. 2.

Perseueran-
 ce in vertue to
 the end is ne-
 cessarie which
 none can me-
 rite:
 But must still
 pray for it.



delighted in the vanitie of malice. † What is brighter then the sunne? & it shal faile. Or what more wicked then that which flesh and bloud hath inuented? and this shal be reprobued. † He beholdeth the powre of the height of heauen: and al men be earth and ashes.

CHAP. XVIII.

Gods wonderful workes exceed mans capacitie. 7. Our weaknes is strengthened by grace. 15. wherto man must cooperate, 19. by purging his conscience, 22. by prayer, 24. by meditating Gods iudgements, 30. and by mortifying his owne concupiscence.

¶ Al creatures according to their substantial forme in general, were created together, though they were afterwards formed in particular kindes, as they are distinctly recited in Genesis, with the order & ornaments of the world. S. Aug. li. 4. c. 33 & 34. de Gen. ad litter. VVhere he expressly affirmeth that this Scripture was written by inspiration of the same spirit of truth, wherby Genesis was written.

HE that liueth for euer, created al thinges together. God onlie shal be iustified, and remaineth an inuincible king for euer. † Who is sufficient to declare his workes? † For who shal search out his glorious thinges? † and who shal shew forth the powre of his greatnesse? or who shal adde to declare his mercie? † It is not possible to diminish, nor adde, neither is it possible to finde the glorious workes of God: † When a man shal haue done, then shal he beginne: and when he shal rest, he shal worke. † What is man, and what is his grace? and what is his good, or what his euil? † The number of the daies of men at the most an hundred yeares: as droppes of the water of the sea they are reputed: and as the grauel stone of the sand, so a few yeares in the day of eternitie. † For this cause God is patient toward them, and powreth out his mercie vpon them. † He hath senne the presumption of their hart that it is naught, and hath knowen their subuersion that it is euil. † Therefore hath he fulfilled his propitiation toward them, and hath shewed them the way of equitie. † Mans compassion is touching his neighbour: but the mercie of God is vpon al flesh. † He that hath mercie, teacheth, and instructeth, as a pastour his flocke. † He hath mercie on him that receiueth the doctrine of compassion, and he that hasteneth in his iudgements. † Sonne in good deedes geue no blame, and in euerie gift geue not the sadnes of an euil word. † Shal not the dew coole heate? so also a word better then a gift. † Is not a word aboue a good gift? but both are with a iustified man. † A foole wil vpbraide bitterly: and the gift of one vntaught maketh the eies to drie away. † Before iudgement prepare thee iustice, and before thou speake lerne. † Before sicknes take medicine, and before iudgement

*Psal. 89: 1
7. 10.*



1. Cor. II.

iudgement examine thyself, and in the sight of God thou shalt
 21 finde propitiation. † Before sickenes humble thy self, and in
 22 time of infirmitie shew thy conuersation. † Be not hindered
 23 to pray alwayes, & feare not to be iustified euen to death: † They pray
 1. Thes. 5. because the reward of God abideth for euer. † Before praier alwayses that
 prepare thy soule: and be not as a man that tempteth God. pray at cer-
 24 † Remember the wrath in the day of consummation, and the taine conue-
 25 time of reward in conuersation of the face. † Remember nient times.
 pouertie in the time of abundance, and the necessities of And stil haue
 26 pouertie in the day of riches. † From morning vnto euening intention so
 time shal be changed, & al these are sowne in the eies of God. to frequeht
 27 † A wise man in al thinges wil feare, & in the daies of offences the same exer-
 28 wil beware of sloth. † Euerie subtile man knoweth wisdom, cise al their
 29 and to him that findeth her he wil geue prayse. † The wise in life. S. Aug.
 wordes, and they also haue done wisely: and haue vnder- Epist. 121. c. 9.
 stood truth and iustice, and haue rayned prouerbes & iudge- ad Probam,
 30 mentes. † Goe not after thy concupiscences, and turne away
 31 from thy wil. † If thou geue to thy soule her concupiscences;
 32 she wil make thee a ioy to the enemies. † Be not delighted
 in multitudes, nor in few: for their concertation is continual.
 33 † Be not poore in contention of borowing, and thou hast
 nothing in thy purse: for thou shalt be enuious to thine
 owne life.

CHAP. XIX.

*An admonition against drunkennes, luxurie, 4. light suspicion, 7. and
 detraction. 13. Freindlie correption is necessarie, 23. and sincere humili-
 tie. 27. Exterior carege is a signe of internal disposition.*

Reg. II.

of. 12.

1 **A** workman that is a drunkard shal not be rich: and he
 2 that contemneth smal thinges, shal fal by litle and litle. † The best re-
 3 † Wine and wemen make wisemen to apostatate, and shal medie against
 4 reprove the prudent: † and he that ioyneth himself to har- great finnes is
 5 lotes, shal be naught. Rottennes and wormes shal inherite to auoide smal
 6 him, and he shal be lifted vp for a greater example, and his ones, and not
 7 life shal be taken out of the number. † He that geueth credite to contemne
 8 quickly, is light of hart, and shal be lessened: and he shal more the least, but
 9 ouer be counted one that sinneth against his owne soule. diligently to
 10 † He that reioyceth in iniquitie, shal be reprehended, and he amend al.
 11 that hateth chastisement, shal be diminished of life: and he
 12 that hateth babbling, extinguisheth malice. † He that sinneth
 against his owne soule, shal repent: and he that is delighted in
 naughtines,



That this document pertaineth to common conversation with worldlie men, appeareth by the next verse. But to reuele secrete sinnes to a spiritual father, in sacramental confession, is necessarie vvhole some and secure. It is also very commendable and most lawfull in holie religious Societies, vvhether they willingly for their owne spiritual good submitte themselves to such a godlie rule. False pretence of pietie is hypocrisie. And in a Superior, to open his owne secrete fault to his subiects is pusillanimitie. Discretion avoideth both: by concealing and reuelling faultes as reason directeth and iustice requireth.

naughtinesse, shal be reprehended. † Iterate not a wicked 7
and hard word, and thou shalt not be lessened. † To freind 8
and foe tel not thy minde: and if thou haue sinne, disclose it
not. † For he wil heare thee, and wil watch thee, and as it 9
were defending the sinne he wil hate thee, and so wil he be
present with thee alwaies. † Hast thou heard a word against 10
thy neighbour? let it die together in thee, trusting that it wil
not burst thee. † At the preience of a word the foole traue- 11
leth, as the groning of the childbirth of an infant. † An arrow 12
stickt in the thigh of flesh: so is a word in the hart of a foole.
† Rebuke a freind, lest perhapes he hath not vnderstood, and 13
say: I did it not: or if he did it, that he doe it not againe.
† Rebuke thy neighbour, lest perhaps he said it not: and if 14
he said it, lest perhaps he iterate it. † Rebuke thy freind: for 15
there is often a fault committed: † And beleue not euerie
word. There is that offendeth with the tongue, but not from 16
his hart. † For who is there that hath not offended in his 17
tongue? Rebuke thy neighbour before thou threaten. † And 18
geue place to the feare of the Highest: because the feare of
God is al wisdom, and to feare God is in it, & the disposition
of the law is in al wisdom. † And the discipline of wickednes 19
is not wisdom: and the cogitation of sinners is not prudence.
† There is wickednes, and in it execration: and there is a 20
foole that hath lesse wisdom. † Better is a man that hath lesse 21
wisdom, and lacketh vnderstanding, in feare, then he that
abunderh in vnderstanding, and transgresseth the law of the
Highest. † There is an assured subtiltie, & the same wicked. 22
† And there is that vttereth an exact word telling the truth. 23
There is that wickedly humbleth himselfe, and his inner
partes be ful of deccite: † and there is a iust man: that sub- 24
mitteth himselfe ouermuch of great humilitie: and there is a
iust one: that boweth his face, and seyneth himself not to
see that which is vnknown: † and if he be forbidden to sinne 25
for imbecillitie of power, if he shal finde a time to do euil, he
wil do euil. † A man is known by the sight, and a wiseman 26
is known by the shew of his face. † The clothing of the 27
bodie, and the laughing of the teeth, and the going of the
mantel of him. † There is a lying chastisement in the anger of 28
a contumelious person: and there is a iudgement, that is not
allowed to be good: and there is that holdeth his peace, and
he is wise.

Leuit. 19.

Mat. 18.

Iac. 3.

CHAP.



CHAP. XX.

Correction ought to be without passion of anger. 5. much discretion is required in speech, and in silence. 14. Also in geuing, 20. & promising, 19. and in vitering knowlege, where and when it behoueth.

1 **H**OW good a thing is it to rebuke, rather then to be an-
grie, and not to hinder him that confelleth in prayer!

2 † The concupiscence of an eunuch shal defloure a young
3 maide: † so he that by violence doth vniust iudgement.

4 How good a thing is it :: being rebuked to shew repentance! :: He that ta-
5 for so thou shalt auoid wilful sinne. † There is that holdeth keth repren-
his peace, which is found wise: and there is that is odious, he sion in good
6 which is malepert to speake. † There is that holdeth his peace part when he
hauing not vnderstanding to speake: and there is that holdeth is faulty meri-
7 his peace, knowing the time of fite opportunitie. † A wise teth pardon,
man wil hold his peace vntil a time: but a wanton, and the and when he
8 vnwise wil not obserue time. † He that vseth manie wordes, he satisfeth for
shal hurt his owne soule: & he that taketh authoritie to him- his other sin-
9 self vniustly, shal be hated. † There is proceeding in euils to a nes and meri-
10 man without discipline, and there is finding to losse. † There teth reward.

11 is a gift, that is not profitable: and there is a gift, the reward
12 whereof is duple. † There is debasing because of glorie: and
13 there is that from humilitie shal lift vp the head. † There is
that redemeth manie thinges for a smale price, and restoreth
14 the same seuen fold. † A man wise in wordes shal make him
selfe beloued: but the graces of fooles shal be powred out.

15 † The gift of the vnwise shal not be profitable for thee: for
his eies are :: seuenfold. † He wil geue few thinges, and vp-

braide manie: and the opening of his mouth is an inflamma- :: His inten-
16 tion. † To day a man lendeth, and to morow he asketh it a- tion is ful of
17 gaine: such a man is odious. † A foole shal haue no freind, guile that flac-
18 and there shal be no thanke to his goodes. † For they that teth by shew
eate his bread, are of a false tongue. How often, and how of loue and of
19 manie will laugh him to scorne? † For he doth not distribute praise, but he
with right vnderstanding, that which was to be had: in like will detract so
20 manner also that which was not to be had. † The slipping much the
of a false tongue; as he that falleth on the pavement: so the more, & in the
21 falles of the euil shal come hastily. † A man without grace end reproch
is as a vaine fable, it shal be continual in the mouth of them thee when he
22 that are without discipline. † A parable out of a fooles may get repro-
bable aduan-
tage against
thee.

C c c

mouth

Eccle 3.



mouth shall be reiected: for he doth not speake it in his time.
 † There is that is forbid to sinne for pouertie, and in his rest 23
 he shall be pricked. † There is that wil destroy his soule for 24
 shamesfastnes, and by an vnwise person he wil destroy it: and by
 acception of person he wil destroy himself. † There is that 25
 for shamesfastnes promisseth to his freind, and hath gotten an
 enemy of him for naught. † Lying is a wicked reproch in a 26
 man, and in the mouth of men without discipline it shall be
 continually. † Better is a thiefe, then the continual custome 27
 of a lying man, but both shall inherite perdition. † The maners 28
 of lying men are without honour: and their confusion is with
 them without intermission. † A wiseman in his wordes shall 29
 utter himself, and a prudent man shall please great persons.

† He that tilleth his land, shall make an high heape of corne: 30
 and who so worketh iustice, he shall be exalted: and he that
 pleaseth great men, shall avoide iniquitie. † Presentes, & giftes 31
 blind the eyes of iudges, and as one dumbe in the mouth tur-
 neth away their chastisements. † Wisdom hid, and treasure 32
 not sene: what profit is there in both? † Better is he that 33
 concealeth his foolishnes, then the man that hideth his
 wisdom.

CHAP. XXI.

An imelline against sinne in general, & diuers in particular.

Sonne hast thou sinned? doe so no more: but for the 1
 sold also pray that they may be forgeuen thee. † As from 2
 the face of a serpent flee from sinnes: and if thou approach to
 them, they wil receiue thee. † The teeth of a lion the teeth 3
 thereof, killing the soules of men. † Al iniquitie is as a two 4
 edged sword, there is no remedie for the wound thereof.
 † Brawling and iniuries shall bring the substance to nothing: 5
 and the house that is verie rich, shall be made nothing by
 pride: so the substance of the proude shall be rooted out. 6
 † The prayer of the poore out of the mouth shall come to his
 cares, and iudgement shall come for him spedely. † He that 7
 hateth chastisement, is the trace of a sinner: and he that
 feareth God, wil turne to his owne hart. † The mightie in 8
 a bold tongue is knowne a far of, and a wiseman knoweth
 himself to fals by him. † He that buildeth his house at other 9
 mens charges, is as he that gathereth his stones in the
 winter. † The synagogue of sinners is as tow gathered toge- 10
 ther,

∴ Wisdom is
to be shewed
in wordes and
deedes when
it may profite
others.

∴ To conceale
faultes, so they
be amended, is
most conue-
nient.

∴ As a serpent
deceitfully
approcheth &
stingeth the
bodie, so al
sinnes inuegle
and hurt the
soule.

∴ It is a signe
that he is guiltie,
who con-
temneth frein-
dly admoni-
tion.

∴ He that truly
feareth God
will diligently
examine his

Prov. 11.

Exo 23.

Deut. 16.



11 ther, and their consummation a flame of fire: † The way of
 sinners is paved with stones, & in their end, hel, & darkenes,
 12 and paines. † He that keepeth iustice, shal containe the
 13 vnderstanding therof: † The consummation of the feare of
 14 God wisdom and vnderstanding: † He shal not be taught, that
 15 is not wise in good: † But there is wisdom that aboundeth in
 16 euil: and there is no vnderstanding where bitterness is. † The
 knowlege of the wise shal abound as an inundation, and his
 17 counsel is perimant as a fountaine of life: † The hart of a
 18 foole is as a broken vessel, and al wisdom it shal not hold:
 † A man of knowlege wil praise whatsoeuer wise word he
 shal heare, and wil applie it to himself: the riotous man hath
 heard it, and it shal displease him, and he wil cast it behind his
 19 back: † The narration of a foole is as a burden in the way:
 20 for in the lippes of the wise shal grace be found: † The
 mouth of the prudent is sought in the Church, and they wil
 21 thinke vpon his wordes in their hartes: † As a house destroyed,
 so is wisdom to a foole: & the knowlege of the vnwise inex-
 22 plicable wordes. † Fetters on the feete, doctrine to a foole;
 23 and as manacles vpon the right hand: † A foole in laughter
 exalteth his voice: but a wiseman wil scarce laugh secretly:
 24 † Doctrine to the prudent is a golden ornament, and as it
 25 were a bracelet on the right arme. † The foote of a foole
 goeth easely into his neighbours house: & a cunning man wil
 26 be abashed at the person of the mightie. † A foole wil looke
 from the window into the house: but the hurtled wil stand
 27 without: † It is the follie of a man to harken by the dore:
 28 and a wiseman wil be greued with the contumelie. † The
 lippes of the vnwise shal tel foolish thinges: but the wordes
 29 of the wise shal be pondered in balance: † The hart of fooles
 is in their mouth: and the mouth of wisemen is in their hart.
 30 † Whiles the impious curseth the diuel, he curseth his
 31 owne soule: † The whisperer shal defile his soule, and shal be
 hated in al: and he that shal abide with him, shal be odious:
 32 the still man and wise shal be honored.

CHAP. XXII.

An other admonition against sloth, 3. dissolute children, 6. and mirth out
 of season. 7. Fooles are hardly corrected, 10. more to be bewayled then
 the dead. 14. Much talke doth not profite them. 24. Offend not, nor feare
 not a freind. 33. Kepe alwayes guard of thy tongue.

ovne aces, &
 defectes when
 he is vained.
 As walles of
 stone built in
 the frost, so
 riches or good
 name vniustly
 gotten wil not
 continue long.

Senseles, or
 bad talke is
 tedious to al
 good men.
 VVordes
 that may edi-
 fie are grateful
 to al godlie
 cares.

VVicked
 men condem-
 ning the diuel
 or anie other
 wicked, do in
 dede condemne
 them selues.
 And to them
 agreeth that
 sentence: of
 our Sauour.
 By thyn
 owne mouth I
 iudge thee,
 naughtie ser-
 uant, Luc. 19.



Contempt & ignominie is the worldlie punishment of the slouthful, besides his eternal damnation at the day of iudgement. *Mat. 23: 27, 30.*

In this and other places is not vnderstood a foole that by defect of natural witte is ignorant, or an idleote, but he that is void of grace, full of malice, and wickednes. For the wicked life of such a one is worse then his death. *7. 12.*

THE sluggard is stoned: with a durtie stone, & all men will speake of his disgrace. † The sluggard is stoned with the dung of oxen: and euerie one, that shal touch him, wil shake his handes. † The confusion of the father is of a sonne without discipline: and the daughter shal be made of lesse account. † A wise daughter is an inheritance to her husband. † For she that confoundeth, is made a contumelie to her father. † She that is bold shameth father and husband, and shal not be inferiour to the impious: but of them both she shal be dishonored. † Musike in mourning is a tale out of time: scourges and doctrine are at all time wisdom. † He that teacheth a foole, is as he that gleweth together a potshard. † He that telleth a word to him that heareth not, is as he that raiseth vp a man sleepeing out of an heauie sleepe. † He speaketh with him that sleepeth, which vttereth wisdom to a foole: and in the end of the narration he saith: Who is this? † Weepe vpon the dead, for his light hath failed: and weepe vpon a foole, for he faileth in vnderstanding. † Weepe a little vpon the dead, because he is at rest. † For the wicked life of the very wicked, aboue the death of a foole. † The morning of the dead is seuen daies: but of a foole and of the impious, all the daies of their life. † Speake not much with a foole, and goe not with the vnwise. † Keepe thy selfe from him, that thou haue no molestation; and thou shalt not be defiled with his sinne. † Turne aside from him, and thou shalt finde rest; and shalt not be wearied with his follie: † What shal be heauier then lead? and what other name hath it but foole. † It is easier to beare sand and salt, and a masse of yron, then an vnwils man, and a foole, and impious. † A frame of wood bound together in the fundation of a building, shal not be dissolued: so also the hart confirmed in the cogitation of counsel. † The cogitation of the wise at all time, yea by feare shal not be depraued. † As stakes in high places, and plaisteringes laid without cost, shal not abide against the face of the winde: † so also a feareful hart in the cogitation of a foole shal not resist against the violence of feare. † As a trembling hart in the cogitation of a foole, all time wil not feare, so also he that continueth alwaies in the preceptes of God. † He that pricketh the eie, bringeth forth teares: and he that pricketh the hart, bringeth forth feeling. † He that casteth a stone

*Gen 50.
Prou. 23.*

Prou. 27.



stone at fowles, and shal throw them downe: so he that spea-
 26 keth reprochefully to his freind, dissolueth freindship. † :: Al-
 though thou drowest a sword at a freind, despaire not: for
 27 there is returning to a freind. † If thou open a sad mouth,
 feare not. for there is agreement: :: except taunt, and reproch
 and pride, and reuealing of secret, and a traiterous wound: in
 28 al these thinges a freind wil flee away. † Possesse fidelitie
 with a freind in his prouertie, that in his goodes also thou
 29 maist reioyce. † In the time of his tribulation contine
 faithful to him, that in his inheritance also thou maist be heire
 30 with him. † Before the fire the vapour of the chimney, and
 the smoke of the fire riseth on high: so also before bloud euil
 31 wordes, and contumelies, & threates. † I wil not be ashamed
 to salute a freind, from his face I wil not hide myself: and if
 32 there chance euiles to me by him, I wil beare it. † Euerie one
 33 that shal heare, wil beware of him. † Who wil geue a gard
 to my mouth, and a sure scale vpon my lippes, that I fal not
 by them, and my tongue destroy me?

Ps. 140.

CHAP. XXIII.

*A prayer against pride, 6. gluttonie, and luxurie. 7. Beware of offending
 in speech. 9. especially of vnlawful swearing 15. blasphemie, 17. irreuerent
 and reprocheful wordes. 21. Also of auarice, 24. fornication, and adul-
 trie, 30. al which God seeth, and wil senerly punish. 33. With other sinnes
 that follow therof.*

1 **O** Lord father, and dominatour of my life :: leaue me not
 2 in their counsel: nor suffer me to fal in them. † Who
 laieth on stripes in my cogitation, and in my hart the doctrine
 of wisdom, and in their ignorances they spare me, not, and
 3 their offences appeare not, † and my ignorances increase not,
 and my offences be multiplied, and my sinnes abound, and I
 fal in the sight of mine aduersaries, & mine enemies reioyce.
 4 † O Lord father, and God of my life, leaue me not in their co-
 gitation. † Hautines of mine eies geue me not, and al desire
 6 turne away from me. † Take from me the concupiscences of
 the bellie, and let not the concupiscences of copulation take
 hold of me, and geue me not ouer to a shamelesse and foolish
 7 minde. † O children heare :: the doctrine of the mouth: and
 he that wil keepe it, shal not perish by his lippes, nor be scan-
 8 dalized in most wicked workes. † A sinner is taught in his
 Ccc 3

:: Man being
 weake and the
 enemie subtle
 & strong, he is
 not able to re-
 sist tentations
 without Gods
 special grace,
 for which the
 vvilsman ther-
 fore prayeth:
 instructing al
 by his example
 to do the
 same.
 :: Precepts
 how to go-
 uerne the
 mouth, and
 tongue.



Against rash,
vntrue, & vn-
lawful swea-
ring. lere. 4.

In oathes
God is called
to witnes as
he that can
not lie, but
blasphemie
attributeth
that to God
which perrey-
neth not him,
or attributeth
to some crea-
ture that
which only
belongeth to
God, and so is
a contrarie
sinne to vnlaw-
ful swearing.
Both are
mortal finnes.
Admonition
against finnes,
of the tongue.
Reproch to
patens, and
other neigh-
bours.
Against co-
uetousnes.
Fornication.
Adultrie.

vanitie, and the proud and the euil speaker shal he scandalized
in them. † Let not thy mouth be accustomed :: to swearing: 9
for there be manie falles in it. † But let not the naming of 10
God be vsual in thy mouth, and meddle not with the names
of Sainctes, because thou shalt not scape free from them. † For 11
as a seruant daily examined, lacketh not the marke therof:
so euerie one that sweareth, and nameth, shal not be wholly
purged from sinne. † A man that sweareth much shal be 12
filled with iniquitie, and plague shal not depart from his
house. † And if he frustrate it, his sinne shal be vpon him: 13
and if he dissemble, he offendeth double: † and if he sweare 14
in vaine, he shal not be iustified: for his house shal be filled
with retribution. † There is an other :: contrarie speech, also 15
:: to death, be it not found in the inheritance of Iacob:
† For of the merciful al those thinges shal be taken away, 16
and they wil not wallow in finnes. † Let not thy mouth be 17
accustomed to :: vnnurtered speech: for there is in it a word
of sinne. † Remember thy father and thy mother, for thou 18
sittest in the midst of greete men: † lest perhapes God 19
forget thee in their sight, and being sorted with thy dailie
custome, thou suffer reproch, and hadst better not haue bene
borne, and curse the day of thy natiuitie. † A man accustomed 20
to the wordes of reproch, wil not be instructed in al his daies.
† Two sortes abound in finnes, and the third bringeth wrath 21
and perdition. † An :: hote soule as a burning fire wil not be 22
quenched, til it swallow somewhat. † and a wicked man in 23
the mouth of his flesh wil not cease til he kindle a fire. † To a 24
man that is :: a fornicatour al bread is sweete, he wil not be
wearie transgressing vnto the end. † Euerie man that passeth 25
beyond his owne bed, contemning against his owne soule,
and saying: Who seeth me? † Darkenes compasseth me, and 26
the walles couer me, and no man beholdeth me: whom do
I feare? the Highest wil not be mindful of my finnes. † And 27
he vnderstandeth not that his eye seeth al thinges, for that
such feare of man expelleth from him the feare of God, & the
eies of men fearing him: † and he knoweth not that the eies 28
of our Lord are much more brighter then the sunne, behol-
ding round about al the waies of men, and the botome of the
depth, and the hartes of men looking into the hidden partes.
† For al thinges were known to our Lord God, before they 29
were created: so also after it is perfected he beholdeth al
thinges.

Mat. 5.

Isa. 29.



Leui. 24.
Deut. 22.

30 thinges. † Reuenge shal be taken on this man in the streates :: Seing carnal
of the cittie, and as an horsecolt he shal be chased: and where adulterie shal
31 he expected not, he shal be apprehended. † And he shal be in be seuerely
32 dishonour with al men, for that he vnderstood not the feare punished,
of our Lord. † So euerie woman also that forsaketh her much more
33 husband, & getteth inheritance by mariage of an other. † For spirital: as
first she hath bene vnfaithful in the law of the Highest: and schisme here-
secondly she hath sinned against her husband: thirdly she hath sic, and apo-
fornicated in adulterie, and hath gotten her children of an stasie from
34 other man. † This woman shal be brought into the Church, Catholique
35 and vpon her children there shal be examination. † Her Religion.
children shal not take roote, and her boughes shal not yeld
36 fruite. † She shal leaue her memorie to be cursed, and her
37 dishonour shal not be wiped out. † And they that are least
shal know, that nothing is better then the feare of God: and
nothing sweter, then to haue regard to the commandmentes
38 of our Lord. † It is great glorie to solow our Lord: for length
of daies shal be taken of him.

CHAP. XXIIII.

*True and laudable Wisdom 5. proceeding from God, 6. shineth in his workes:
12. especially in his Church; where she bringeth forth al vertues. 26. She
inuiteth al vnto her. 44. and lighteneth her folowers with splendore of
doctrine.*

1 **W**ISDOM shal praise :: her soule, & shal be honoured :: Divine wis-
in God, and shal glorie in the middes of her people, dom the Se-
2 † and shal open her mouth in the churches of the Highest, and cond Person
3 shal glorie in the sight of his power, † and in the middes of her of the B. Tri-
people she shal be exalted, and in the holie assemblie she shal nitie begotten
4 be admired, † and in the multitude of the elect she shal haue not created
praise, and among the blessed, she shal be blessed, saying: praiseth it self.
5 † I come forth from the mouth of the Highest, the first be- According to
6 gotten before al creatures. † I made that in the heauens there the phrase of
should rise light that faileth not, and as a cloud I couered al lptach Iere. 31.
7 the earth. † I dwelt in the highest places, and my throne is in 7. 14. The Lord
8 the pillar of a cloude. † I alone haue gone round about the of hostes hath
compasse of heauen, and haue penetrated into the bottome serue by his
9 of the depth, and haue walked in the waues of the sea, † and soule, that is, by
10 stood in al the earth: and in al people, † and in euerie nation himself,
11 I haue had the primacie: † and I haue by strength troden
downe



God offereth
his grace, but
forceth not
anie to accept
it.

Creation is
no here taken
in the strict
signification,
but for diuine
production, in
that God the
Father by vn-
derstanding
begetteth God
the Sonne. As
likewise the
Father and the
Sonne by loue
produce the
Holie Ghost.
in the Church
only is effe-
ctual grace.

The more
grace any hath
the more he
desireth and
receiveth.

In Dauid's
progenie God
preserued the

downe the hartes of al the excellent, and the base; and in al
these thinges :: I sought rest, & I shal abide in the inheritance
of our Lord. † Then the creatour of al commanded, and said 12
to me: & he that :: created me, rested in my tabernacle, † and 13
he said to me: Inhabite :: in Iacob, and inherite in Israel, and
take roote in myne elect. † From the beginning and before 14
the worlds was I created, and vnto the world to come I shal
not cease, and in the holie habitation I haue ministred before
him. † And so in Sion was I established, and in the sanctified 15
cittie likewise I rested, and my power was in Ierusalem. † And 16
I tooke roote in an honorable people, and in the portion of
my God his inheritance, and my abiding is in the ful assemblie
of saintes. † I am exalted as a cedar in Libanus, and as a cypres 17
tree in mount Sion. † As a palme tree in Cades am I exalted, 18
and as a rose plant in Iericho: † As a faire oliue tree in the 19
fieldes, and as a plane tree by the water in the streates am I
exalted. † I gaue an odour as cinnamon, & aromatical balme: 20
as chosen myrthe haue I geuen the sweetenes of odour:
† and as storax, and galbanum, and onyx, and aloes, and as Li- 21
banus not cut, haue I perfumed myne habitation, and myne
odour is as baulme, non mingled. † I haue spred out my 22
boughes as the terebinth, and my boughes are of honour and
grace. † I as a vine haue fructified sweetenes of odour: and 23
my flowers are fruite of honour and honestie. † I am the mo- 24
ther of beautiful loue, and of feare, and of knowlege, and
of holie hope. † In me is al grace of way and truth, in me al 25
hope of life and vertue. † Passe to me al ye that desire me, 26
and be filled of my generations. † For my spirit is sweete a- 27
boue honie, and myne inheritance aboue honie and the honie
combe. † My memorie is vnto generations of worldes. 28
† They that :: eate me, shal yet hunger: and they that drinke 29
me, shal yet thirst. † He that heareth me, shal not be con- 30
founded: and they that worke in me, shal not sinne. † They 31
that explicate me, shal haue life euerlasting. † Al these thinges 32
are the booke of life, and the testament of the Highest, & the
knowlege of truth. † Moyses commanded a law in the pre- 33
ceptes of iustices, and an inheritance to the house of Iacob,
and the promises to Israel. † He appointed to Dauid his ser- 34
uant for to raise vp a king of him most strong, and sitting in
the throne of honour :: for euer. † Who filleth wisdom as 35
Phison, and as Tigris in the daies of new frutes. † Who 36
repleni-

Psa. 138



650. 3.

replenisheth vnderstanding as Euphrates, who multiplieth it
 37 as Iordan in the time of harvest. † Who sendeth discipline as
 38 the light, and assisting as Gehon in the day of vintage. † Who
 first hath perfect knowledge of it, & a weaker shal not seatche
 39 it out. † For her cogitation shal abound aboue the sea, and
 40 her counsels aboue the greate depth. † I wisdom haue
 41 powred out riuers. † I as a fluse of a mightie water out of the
 riuier, I as the riuier Dioryx, & as a water coundite I came out
 42 of paradise. † I said: I wil water my garden of plantes, and
 44 wil inebriate the fruite of my medow. † And behold my
 fluse was made abundant, and my riuier came neere to a sea.
 44 † Because I illuminated doctrine to al as the morning light,
 45 & I wil declare it far. † I wil penetrate al the inferiour partes
 of the earth, and wil behold al that sleepe, and wil illuminate
 46 al that hope in our Lord. † I wil yet powre out doctrine as
 prophetic, and wil leaue it to them that seeke wisdom, and
 47 wil not cease vnto their progenies euen to the holie age. † See
 ye that I haue not laboured for myself only, but for al that
 seeke out the truth.

kinglie state
 til the captiui-
 tie: and the
 estimation of
 the royal
 bloud vnto
 Christ But in
 al this David
 was a figure of
 Christ. VVho
 sitteth in the
 Throne of
 honour abso-
 lutely for euer.

CHAP. XXV.

*Concord betwen bretheren, neighbours, and man and wife, much pleaseth
 God. 3. A poore man proud, a richman a lye, and an old man doting in
 carnal, or worldlie thinges, are very hateful. 9. He that seeth his children
 good; and his enimies ouerthrowne; hath a good wife; offendeth not in
 speech; consenteth not to sinne; hath a true freind; teacheth good doctrine;
 hath sacred; and humane knowlege: hath undoubtedly nine happie
 thinges: but to feare God conteyneth 14. and excelleth al. 17. A wicked
 woman (heretic) is very detestable, 30. and most intolerable, if she haue
 supreme dominion.*

1 **I**N three thinges my spirit is pleased, which are approued
 2 before God, and men: † The concord of bretheren, and
 the loue of neighbours, and man and wife wel agreeing
 3 together. † Three sortes my soule hateth, and I am greatly
 4 greeued at their life; † A poore man proud: & a rich man a
 5 lyer: an old man a foole, and doting. † The thinges that thou
 hast not gathered in thy youth, how shalt thou find them in
 6 thy old age: † How beautiful is iudgement for a grey head,
 7 and for ancientes to know counsel! † How beautiful is
 wisdom for the aged, & vnderstanding glorious, and counsel!
 8 † Much cunning is the croune of old men, and the feare of
 D d d God

Three very
 commendable
 thinges.

Other three
 detestable.



∴ Nine happie
thinges in this
life.

∴ All happines
in this life is
grounded in
the feare of
God.

∴ The de-
scription of
heresie vnder
the figure of
a wicked wo-
man: whose
malice is
secretly co-
uered vnder
pretence of
truth and pie-
tie.

∴ Lay-head-
shipe in spiri-
tual causes is
so vnrea-
nable and
absurde, that
few heretikes
wil indure it.

God is their glorie. † ∴ Nine thinges not to be imagined of 9
the hart haue I magnified, and the tenth I wil tel vnto men
with my tongue: † A man that hath ioy in his children; living 10
and seeing the subuersion of his enemies. † Blessed is he that 11
dwelleth with a wise woman; & that hath not offended with
his tongue; and that hath not serued such as are vnworthie of
him. † Blessed is he that findeth a true freind; and that decla- 12
reth iustice to an eare that heareth: † How great is he, that 13
findeth wisdom; and knowlege; but he is not aboue him: that
feareth our Lord. † The feare of God hath set it self aboue al 14
thinges: † blessed is the man, to whom is geuen to haue the 15
feare of God: he that holdeth it, to whom shal he be re-
sembled? † The feare of God is the beginning of his loue: 16
and the beginning of faith is to be fast ioyned vnto it. † The 17
heauines of the hart is al plague: & al malice, ∴ the wickednes
of a woman. † And he wil see al plague, and not the plague of 18
the hart: † & al wickednes, & not the wickednes of a woman: 19
† and al obduction, and not the obduction of them that hate 20
him: † and al reuenge, and not the reuenge of the enemies. 21
† There is no head worse then the head of a serpent: † and 22
there is no anger aboue the anger of woman. It shal be more 23
pleasant to abide with a lyon and dragon, then to dwell with a
wicked woman. † The wickednes of a woman changeth her 24
face: and darkeneth her countenance as a beare: and wil shew
it as a sacke. In the middes of her neighbours, † her husband 25
grieved, and hearing he sighed a litle. † Al malice is short to 26
the malice of a woman, the lot of sinners fal vpon her. † As 27
the going vp a grauelie way in the feete of the aged, so a
woman ful of tongue to a quiet man. † Looke not vpon a 28
womans beautie, and desire not a woman for beautie. † A 29
womans anger, and impudencie, and confusion is great. † A 30
woman ∴ if she haue superioritie, is contrarie to her husband.
† An humbled hart, and heauie countenance, and plague of 31
hart, is a wicked woman. † Feeble bandes, and disiointed 32
knees, a woman that doth not make her husband happie.
† From woman came the beginning of sinne, and by her we 33
doe al die. † Geue not issue to thy water, no not a litle: nor 34
to a wicked woman leaue, to goe forth. † If she walke not 35
at thine hand, she wil confound thee in the sight of thyn
enemies. † Cut her off from thy flesh, lest she alwaies abuse 36
thee.

Iac 3.

Prov. 21

CHAP.



CHAP. XXVI.

The praises of a good woman. 5. The betraying of a citie, mutenie of people, and false accusation are terrible, but a ielous woman is more greivous.
10. Dinters it qualities of a bad woman. 16. More commendations of a good woman. 25. A doleful thing to see a valiant warier wanting liuelihood, a wiseman not regarded, and greatest griefe to see a iust man become wicked. 28. A man full of busines hardly careth for his soule: and an Inne keeper ofren sinneth in wordes.

- 1 **T**HE husband of a good wife is happie: for the number of
 2 his yeares is :: dubble. † A strong woman delighteth her :: An vnquiet
 husband, and shal accomplish the yeares of his life in peace. life depriveth
 3 † A good woman is a good portion; in the good portion of a man of much
 them that feare God shal she be geuen to a man for good comfort: and
 4 deedes: † And the hart of rich and poore is good, at al time therefore con-
 5 their countenance is merie. † Of three thinges my hart hath as a dubble life.
 6 bene afraid, and at the fourth my face hath trembled: † The
 7 betraying of a citie, and a gethering together of the people:
 8 † false calumnie; al more greivous then death. † A ielous
 9 woman, is the sorow and moorning of the hart. † In a ielous
 woman is a scourge of the tongue, communicating with al.
 10 † As :: a yoke of oxen, that is moued, so also a wicked woman: :: As when
 he that holdeth her, is as he that taketh hold of a scorpion. oxen inoue,
 11 † A woman geuen to drunkennes is great anger: & her con- the yoke on
 12 tumelic and turpitude shal not be hid. † The fornication of a their neckes
 woman shal be known in the lifting vp of her eies, and in doth moue
 13 her eieliddes: † On thy daughter that turneth not away her withal: so
 self, set sure watche: lest occasion found she abuse herself. a wicked wo-
 14 † Take heede of the impudencie of her eies, and meruel not man (to witte
 15 if she contemne thee. † As a wayfaring man that thirsteth, heretic) can
 wil she open her mouth to the fountaine, and wil drinke of not rest, nor
 16 euerie water that is next, and wil sit against euerie hedge, and let others rest
 17 open her quiver against euerie arrow, vntil she faile. † The quick.
 18 grace of a diligent woman shal delight her husband, and shal The Catho-
 19 fatte his bones. † Her discipline is the gift of God. † A wise lique saich is
 20 and stil woman, there is no exchange for a soule instructed. the ground of
 21 † A holie, and shamefast woman, is grace vpon grace. † And al vertues.
 22 al weight is not worthie a continent soule. † As the sunne
 ryling to the world in the highest places of God, so is the
 23 beautie of a good woman for an ornament of her house.

Ddd 2

† A lampe



Those that
kepe innes
or ailchouses
are alwayes
talking, as
willing to
please al, but
in much talke
wanteth not
sinne. *Prou. 10.*
7. 19.

† A lampe shyning vpon the holie candlesticke, & the beautie 12
of the face vpon stayed age. † Pillars of gold vpon feete of 13
siluer, and stable feete vpon the soules of a stayed woman. 24
† Eternal foundations vpon a sound rocke, and the command-
ments of God in the hart of a holie woman. † At two thinges 15
my hart is greeued, and at the third anger is come vpon me:
† A man of warre decaying by pouertie: and a wise man con- 26
temned: † and he that transgresseth from iustice to sinne, 27
God hath prepared him to the sword. † Two sortes haue 28
appeared vnto me hard and dangerous, a merchant is hardly
rid of negligence: and: a viteler shal not be iustified from the
sinnes of the lippes.

CHAP. XXVII.

*For want, and desire of riches, manie committe sinne. 4. from which the feare
of God preserveth. 6. Tentation proueth, who is iust, 12. constant, and
modest. 17. Freindes are bond to secrecie, 25. and fidelitie.*

The soule is
kept in good
state by fea-
ring God.
After that
sinne is purged
there remaine
reliques in the
soule, as dust
in a siene,
when the
chaffe is cast
out, til it be
more purged
or washed.
Psal. 50. v. 4.

Whether the
sunne shineth
forth or not, it
is alwayes
light: so is a
wise man al-

TH A O V G H pouertie manie haue offended: and he that 1 *1. Tim.*
seeketh to be made rich, turneth away his eie. † As a 2
stake is fastened in the middes of stones compact together, so
also in the middes of selling and buying, sinne shal be strait-
ened. † Sinne shal be destroyed with the sinner. † If thou 3
hold not thyself instantly in the feare of our Lord, thy house 4
shal quickly be subuerted. † As in the shaking of a siene the 5
dust wil remaine: so the perplexitie of a man in his cogita-
tion. † The fornace tryeth the potters vessels, and the tenta- 6 *Prou. 2.*
tion of tribulation inst men. † As the husbandrie about a tree 7
sheweth the fruite thereof, so a word out of the thought of
the hart of man. † Prayse not a man before ful discourie, for 8
this is the trial of men. † If thou folow iustice, thou shalt 9
apprehend it: and shalt put it on as a long robe of honour, and
thou shalt dwel with it: and it shal protect thee for euer, and
in the day of knowleging thou shalt finde stedfastnes. † The 10
soules flocke together to their like: and truth shal returne to
them, that worke it. † The lion alwayes lyeth in wayte for a 11
pray: so sinnes for them that worke iniquities. † A holie man 12
continueth in wildom: as the sunne: for a foole is changed
as the moone. † In the middes of the vnwise keepe the word 13
til his time: but in the middes of deepe considerers be conti-
nually. † The narration of sinners is odious, & their laughther 14
is in the delighes of sinne. † Speach that sweareth much 15
shal



shal make the heare of the head to stand vpright: and his
 16 lacke of reuerence is the stopping of the eares. † Shedding of
 bloud is in the brawling of the proud: and their curling is a
 17 greuous hearing. † He that discloseth the secrete of a freind,
 loseth credite, and he shal not finde a freind to his minde.
 18 † Loue thy neighbour, and be ioyned with him in fidelitie.
 19 † But if thou discover his secrets, thou shalt not pursue after
 20 him. † For as a man that loseth his freind, so also he that
 21 loseth the freindshipe of his neighbour. † And as he that
 letteth a bird goe out of his hand, so hast thou leaft thy
 22 neighbour, & shalt not take him. † Follow him not, because
 he is far absent, for he is fled, as a doe out of the snare: because
 23 his soule is wounded. † Thou canst no more blinde him, and
 24 of a curse there is reconciliation: † but to disclose the secrets
 25 of a freind, is the desperation of an vnhappie soule. † He that
 winketh with the eie, forgeth wicked thinges, and no man
 26 wil cast him of: † in the sight of thine eyes he wil sweete his
 mouth, and wil be in admiration vpon thy wordes: but at the
 last he wil peruert his mouth, and in thy wordes he wil lay a
 27 scandal. † I haue heard manie thinges, & haue not esteemed
 28 them equal to him, and our Lord wil hate him. † He that
 casteth a stone on high, it wil fal vpon his head: and the
 29 deceitful stroke wil diuide the woundes of the deceitful. † He
 that diggeth a pit, shal fal into it: and he that setteth a stone for
 his neighbour, shal stumble on it: & he that layeth a snare for
 30 an other, shal perish in it. † To a man that doth most wicked
 counsel, it shal be turned vpon himself, and he shal not know
 31 from whence it cometh to him. † Derision & reproch of the
 proud, and vengeance as a lyon shal lie in waite for him.
 32 † They shal perish in a snare that are delighted with the fal of
 the iust: and sorow shal consume them before they die.
 33 † Anger and furie, both are execrable, and the sinful man shal
 be subiect to them.

Prov. 10.

Prov. 16.
Eccle. 10.wayes ver-
tuous, whe-
therir appare
outwardly
or no.: A foole, or
vicked man,
hath no light
of vertue in
himself (like
the moone)
but sometimes
seemeth to
haue more
light, some-
times lesse,
sometimes
none at al. S.
Bernard.: He that
expressly doth
iniurie to an
other is iustly
punished also
in this world.
: How se-
cretly soeuer
anie hurteth
an other, he
woundeth his
ovne con-
science, and
cannot escape
Gods iudge-
ment.

CHAP. XXVIII.

*Abstaine from reuenge, 8. and strife, 15. from making debate, 28. from
 hearing, and speaking euil.*

1 **H**E that wil be reuenged, shal finde reuenge of our
 2 Lord, and keeping he wil keepe his sinne. † Forgeue
 thy neighbour hurting thee: & then shal thy sinnes be loosed

: He that
seeketh re-
uenge contra-
rie to the

Ddd 3

to

Ecc. 6.

Rom. 12.



courte of iu-
stice, or of
euil intention,
or of rancor
of mind,
sinneeth gre-
uouſly.
Charitie
requireth that
we remitte
iniuries with
three condi-
tions, if the
offender be
truly penitent,
if the remis-
ſion of puniſh-
ment be not
againſt iuſtice,
nor againſt
necellarie
discipline.

Undiſcrete
reporte to
one what an
other hath
ſaide, is often
cauſe of much
diſcontente-
ment, and of
diſſention.

to thee when thou prayeſt. ¶ Man to man reſerueth anger, 3
and doth he ſeek remedie of God? ¶ He hath not mercie on 4
a man like vnto himſelf, and doth he intreate for his owne
ſinnes? ¶ Himſelf whereas he is fleſh, reſerueth anger, and 5
doth he aſke propitiation of God? Who by prayer ſhal
obreyne for his ſinne? ¶ Remember the laſt thinges, & ceaſe 6
to be at enmitie: ¶ for conſumption and death are imminent 7
in his commandmentes. ¶ Remember the feare of God, and 8
be not angrie with thy neighbour: ¶ Remember the teſta- 9
ment of the High, & contemne the ignorance of thy neighbour.
¶ Refraine thyſelf from ſtriſe, and thou ſhalt diminith thy 10
ſinnes: ¶ for an angrie man kindleth ſtriſe, and a ſinful man 11
wil trouble his freindes, and in the middes of them that are at
peace he wil caſt in enmitie: ¶ For according to the wood of 12
the foreſt, ſo the fire burneth: and according to the power of 13
a man, ſo ſhal his anger be, and according to his ſubſtance he
wil increaſe his anger. ¶ Haſtie contention kindleth a fire: 13
and haſtie ſtriſe ſhedeth bloud: and an il teſtifying tongue
bringeth death. ¶ If thou blow vpon a ſparck, it wil burne as 14
a fire: and if thou ſpitte thereon, it ſhal be quenched: both
proceede out of the mouth. ¶ The whiſperer & dūble tounge 15
is accurſt: for he hath troubled manie that were at peace. ¶ A 16
third tounge hath moued manie, and diſperſed them from
nation into nation. ¶ It hath deſtroyed the walled citie of the 17
rich, and hath digged downe the houſes of great men: ¶ It 18
hath cut the forces of peoples, and vndone ſtrong nations.
¶ A third tounge hath caſt out manlie wemen, and deſtroyed 19
them of their labours. ¶ He that regardeth it, ſhal not haue reſt, 20
neither ſhal he haue a freind in whom he may reſpoſe: ¶ The 21
ſtroke of a whippe maketh a blew marke: but the ſtroke of
the tounge wil breake the bones. ¶ Manie haue fallen by 22
the edge of the ſword, but not ſo as they that haue periſhed by
their tounge. ¶ Bleſſed is he that is couered from a wicked 23
tounge, that hath not paſſed into the anger therof, and that
hath not drawen the yoke therof, and hath not bene tyed in
the bandes therof: ¶ for the yoke of it, is a yoke of yron: and 24
the band of it is a band of braſſe. ¶ The death of it, is a moſt 25
wicked death: and hel is more profitable then it. ¶ The conti- 26
nuance of it ſhal not be permanent, but it ſhal obreyne the
waies of the vniuſt: and it ſhal not burne the iuſt in the flame
therof. ¶ They that forſake God, ſhal fal into it, and it ſhal 27
burne

Prov.



burne in them, and shal not be quenched, and it shal be sent in vpon them as a lion, and as a leopard it shal hurt them.

28 † :: Hedge thine cares with thornes, and heare not a wicked tongue, and make doores to thy mouth, and locks. † Lay together thy siluer, and make balance to thy wordes, and right bridles to thy mouth: † and take heede lest perhaps thou slippe in thy tongue, & fal in the sight of the enemies, that lie in wayte for thee, and thy fal be vncurable vnto death.

:: To heare detraction is as bad as to speake it.

CHAP. XXIX.

Lend charitably, 3. and restore faithfully. 10. For the fault of il debtors, omitte not to helpe the honest. 12. rather geue almes where nede is. 19. Be thankful for suretiship, 28. Live frugally. 32. Goe not a ghestning for delicate chere.

1 **H**E that :: lendeth to his neighbour, doth mercie: and he that preuayleth with hand, keepeth the commandments. † Lend to thy neighbour in the time of his necessitie, and :: againe repay thy neighbour in his time. † Confirm thy word, and doe faithfully with him: & thou shalt finde at al time, that which is necessarie for thee. † Manie haue esteemed a thing lent as a thing found, and haue geuen molestation to them that did helpe them. † Til they receiue, they kisse the handes of the lender, and in promises they humble their voice: † and in the time of repaying they wil aske a time, and wil speake wordes of tediousnes and murmurings, and wil make the time an excuse: † and if he be able to pay, he wil resist, he wil pay scarce halfe of the whole, and wil account it as a thing found: † but if not, he wil defraude him of his money, and possesse him an enemy without cause: † and wil repay him reproches and curses, and for honour and benefite wil repay him contumelie: † Manie haue not lent, not because of wickednes, but they were afraid to be defrauded without cause. † But yet vpon the humble be stronger of minde, & for almes differre him not. † Because of the commandment receiue the poore: and because of his pouertie, send him not away emptye. † Lose money for thy brother and thy freind: and hide it not vnder a stone vnto perdition. † Put thy treasure in the precepts of the Highest: :: & it shal profite thee more then gold. † Shut vp almes in the hart of the poore, and the same shal obteyne for thee against al euil. † Aboue the shilde of the mightie, & aboue the speare, it shal fight against thyne

:: Lending is a worke of mercie, & a kinde of almes. To repay that is borrowed is a worke of iustice, wittingly not to restore is as bad as these.

xx. 23.
iust. 14.

ab. 4.

:: Great fruite of workes of mercie.



thyne enemye. † A good man becometh suretie for his 18
neighbour: and he that hath lost shame, wil leaue him to
himself. † Forget not the kindnes of a suretie: for he hath 19
geuen his life for thee. † The sinner and vncleane person
fleeth from his suretie. † A sinner counteth the goodes of 20
his suretie to himself: and vnthankful in minde, wil forsake
him that deliuered him. † A man is suretie for his neighbour: 21
and when he hath lost shame, he shal be forsaken of him.
† Naughtie suretieshippe hath vndone manie, that were 22
in good case, and hath tolled them as a waue of the sea.
† Whurling round about, it hath made mightie men to re- 23
moue, and they haue wandred in strange nations. † A sinner 24
that trangresseth the commandment of our Lord, shal fal
into naughtie suretieshippe: and he that endeuoureth to doe
manie thinges, shal fal into iudgement. † Recouer thy 25
neighbour according to thy power, and: take heede to thy
self that thou fal not. † The beginning of mans life water & 26
bread, and garment, and house couering his rurpitude.
† Better is the poore mans sayre vnder a roose of bordes, then 27
sumptuous cheere in a strange place without a house. † Let 28
the least thing please thee in steede of a great, and thou shalt
not heare the reproach of peregrination. † It is a naughtie 29
life to change lodging from house to house: and where he
shal lodge, he shal not deale boldely, nor open his mouth.
† He shal lodge, and feede, and make the vthanckful 30
drinke, and beside these thinges he shal heare bitter wordes.
† Passe thou stranger, & furnish the table, & with the thinges 31
thou hast in thy hand, feede the rest. † Depart from the 32
presence of the honour of my freindes: for the necessitie of my
house my brother is to be lodged with me. † These thinges 33
be greuous to a man that hath vnderstanding: rebuke for the
house, and the reproch of the lender. 34

∴ Prudence
requireth that
by helping an
other, thou
doest not
ouerthrow
thyself.

CHAP. XXX.

Chastisement of children is necessarie, and indulgence very dangerous.

14. Health is better then riches. 17. A troublefome life is worse then death.

21. Be not pensive but chereful in mind.

HE that loueth his sounne, doth accustome him to stripes, 1
that he may reioyce in his later end, and not grope after
the doores of his neighboures. † He that teacheth his sonne, 2
shal be praised in him, & in the middes of them of his household
he shal glorie in him. † He that teacheth his sonne, doth cast 3
the

Pro. 13.
O. 1.



Deut. 6.

the enemy into emulation, and in the middes of his freindes
 4 he shal glorie in him. † His father is dead, & he is as it were
 not dead: for he hath left behind him the like to himself.
 5 † In his life he sawe and reioyced in him: in his death he was
 not made sorie, neither was he confounded before the ene-
 6 mies. † For he left a defender of his house against the enemies,
 7 & one that should render thanck to his freindes. † :: For the
 soules of his sonnes he wil binde vp his woundes, & at euerie
 8 voice his bowels shal be troubled. † An vntamed horse be-
 cometh stubburne, and a dissolute childe wil become headie.
 9 † Pamper thy sonne, and he wil make thee afraid: play with
 10 him, and he wil make thee sorowful. † Laugh not with him,
 lest thou be sorie, and at the last :: thy teeth shal be on edge.
 11 † Geue him not power in his youth, and contemne not his
 12 cogitations. † Curbe his necke in youth, and knock his
 sides whiles he is a childe, lest perhaps he be hardned, and
 beleene thee not, and he shal be sorow of minde to thee.
 13 † Teach thy sonne, and worke in him, that thou offend not
 14 in his dishonestie. † Better is a poore man whole, and strong
 of force, then a rich man weake and scourged with miserie.
 15 † The :: health of the soule in holines of iustice, is better
 then al gold and siluer: and a sound bodie, then infinite re-
 16 uenewes. † There is no riches about the riches of the health
 of the bodie: and there is noe delight about the ioy of the
 17 hart. † Better is death then a bitter life: and euerlasting rest,
 18 then continual sicknes. † Good thinges hid in a mouth that
 19 is shut, are as messes of meates set about a graue. † What shal
 sacrifice profite an idol? for neither shal he eate, nor smel:
 20 † So he that is chased away of our Lord, beareth the rewardes
 21 of iniquitie: † seing with his eies, & groning, as an eunuch
 22 embracing a virgin and sighing. † :: Geue not heuines to thy
 23 soule, & afflict not thyself in thy counsel. † Ioyfulness of the
 hart, this is the life of a man, and a treasure without defect of
 24 holines: and the ioy of a man is long life. † Haue mercie on
 thine owne soule, :: pleasing God, and refraine: and comfort
 25 thy hart in his holines: and expel sorow far from thee. † For
 sorow hath killed manie, and there is noe profite in it.
 26 † Enuie and anger diminish the daies, and thought wil bring
 27 old age before the time. † A magnifical hart, is good in
 bankettes: for his bankettes are made diligently.

:: The eldest
 sonne being
 heire to his
 father, is to
 haue special
 care of the o-
 ther children,
 euen to the ad-
 uenturing of
 his owne hurt
 for their liues.
 :: Teeth on
 edge or gae-
 sing of teeth,
 is a part of hel
 paines. Mat. 6.
 & 13. & some-
 times begia-
 neth in this
 life.

:: Pietie is a
 bone al riches,
 and honour.

:: Suffer not
 vnnecessarie
 penitences to
 afflict thy
 mind, through
 pusillanimitie.
 :: But relie
 wholly vpon
 Gods wil and
 prouidence,
 resigning thy
 wil vnto his.



By seeking vertue, and laboring for necessities, the flesh is subdued to the spirite. 8. Moderate riches are best, 12. With temperance in diette, 30. especially in drinking.

∴ They that imploy al their studie to gette vertues, shal be more free from tentations of the flesh.

∴ And from drawlines of mind: whereupon S Ierom admonisheth: *Love the studies of holie scriptures, and thou wilt not love the vices of the flesh. Epist. ad Rusticum Monach.*

∴ It is in mans freewill to transgresse, & therefore they are happie, that through Gods grace do not breake his comandments.

WATCHING ∴ after honestie shal pine the flesh, & 1
the thought thereof ∴ taketh away sleepe. † The 2
thought of foreknowledge turneth away the vnderstanding,
& greuous infirmitie maketh a sober soule. † The riche man 3
hath laboured in gathering of substance together, & in his rest
he shal be replenished with his goodes. † The poore man 4
hath laboured in the diminishing of his liuing, and in the end
he is made poore. † He that loueth gold shal not be iustified: 5
& he that foloweth after corruption, shal be replenished of it.
† Manie haue bene geuen into falles for gold, and theire perdi- 6
tion hath come by the beautie thereof. † The gold of them 7
that sacrifice is a wood of offence: wo to them, that folow
after it, and euerie vnwise man shal perish in it. † Blessed is 8
the rich man that is found without spot: and that hath not
gone after gold, nor hoped in money and treasures. † Who is 9
this, & we wil praise him, for he hath done meruelous thinges
in his life. † Who is proued therein, & perfect, shal haue eternal 10
glorie. He that ∴ could transgresse, and hath not transgressed:
and doe euils, and hath not done: † therefore are his good 11
thinges stablished in our Lord, & al the church of saintes shal
declare his almes. † Art thou set at a great table? open not thy 12
iawe therevpon first. † Say not this: There be manie thinges 13
which are vpon it. † Remember that a naughtie eie is euil. 14
† What is created worse then the eie? therefore shal it weepe 15
at euerie face. When it shal see, † stretch not out thy hand first, 16
and so contaminated with enuie thou be ashamed. † Be not 17
oppressed in a feast. † Vnderstand by thyself what thy neigh- 18
bours thinges are. † Vse as a frugal man those thinges, that 19
are set before thee: lest thou be hated when thou eatest much.
† Leaue of first, for maners sake, and exceede not, lest thou 20
perhaps offend. † And if thou be set in the middes of manie, 21
stretch not forth thy hand before them: neither doe thou first
aske to drinke. † How sufficient is a little wine for a man wel 22
taught, and in sleeping thou shalt not be pained with it, and
thou shalt feele no grieve. † Watching, & choler, & torment to 23
an vnfatiable man: † sleepe of health is in a man of spare diet: 24
he shal

Draw. 13.



he shal sleepe vntil morning, and his soule with him shal be
 25 delighted. † And if thou hast bene forced with eating much,
 rise from the middes, and vomite, and it shal refresh thee, and
 26 thou shalt not bring infirmitie to thy bodie. † Heare me my
 sonne, and despise me not: and in the end thou shalt finde my
 27 wordes. † In al thy workes be quicke, and al infirmitie shal
 28 not chance vnto thee. † The lippes of manie shal blesse him
 that is magnifical in breads, and the testimonie of his truth is
 29 faithful. † In naughtie bread the cittie wil murmur, and the
 30 testimonie of the naughtines thereof is true. † Prouoke not
 them that loue wine: for wine hath destroyed very manie.
 31 † Fire tryeth hard yron: so wine drunken in drunkennes
 32 shal rebuke the hartes of the proud. † Equal life to al men,
 wine in sobrietie: if thou drinke it moderately, thou shalt be
 33 sober. † What is the life that is diminished with wine? † What
 34 defraudeth life? death. † Wine was created for ioyfulness, and
 35 not for drunkenes from the beginning. † Wine drunken mo-
 36 derately is the ioy of the soule, and the hart. † Sober drink-
 37 ing is health to soule and bodie. † Much wine drunken ma-
 38 keth prouocation, & wrath, & manie ruines. † Much wine
 39 drunken is bitternes of the soule. † The couragiousnes of
 40 drunkennes, is offence of the vnwise, lessening the strength,
 41 and making woundes. † In a banquet of wine rebuke not
 thy neighbour: and despise him not in his mirth. † Speake nor
 42 to him wordes of reproch: and presse him not in demanding
 againe.

Prou 22.

Psa. 103.
Prou 31.

As bread is
 the chiefe su-
 stenāce of the
 bodie, so do-
 wine is of the
 minde, which
 being good
 nourisheth,
 & if it be bad
 corrupteth
 them that re-
 ceive it.

CHAP. XXXII.

*Superiors must rule with meekenes, & teaching those wisdom that are capable
 thereof. 7. Be moderate in musike, and in wine. 9. Let youngmen be dili-
 gent to heare, and sparing to speake. 13. especially before their betters. 15.
 Be alwayes wel occupied. 17. Serue, and feare God. 21. admitte correction.
 24. do nothing without counsel.*

1 **H**Ave they made thee Ruler? be not extolled: be
 2 among them as one of them. † Haue care of them, and
 so sitte thou stil, and al thy care being dispatched, repose.
 3 † That thou maist reioyce for their sakes, & receiue a crowne
 as an ornament of grace, and obteyne the dignitie of the con-
 4 tribution. † Speake thou that art elder: for it becometh thee,
 5 † the first word to him that loueth with knowlege, & hinder
 6 not musike. † Where there is no hearing, power not out

Eccl. 3.

Humilitie is
 necessarie in
 al, but most
 especially in
 men of aucto-
 ritie. The grea-
 test art in his
 life is to con-
 temne vaine
 glorie in
 height of au-
 thoritie. Greg.
 de cura pastorali

Ecc 2

Speache,



speache, and extol not thyself out of time in thy wisdom.

† A litle pearle of the carbuncle in an ornament of gold, and 7
the comparison of musicians in a banquet of wine. † As a 8
signet of the emerauld is in the working of gold: so the melo-
die of musike in ioyful and moderate wine. † Heare holding 9
thy peace, & for thy reuerence good grace shal come to thee.

† Yong man speake in thine owne cause scarcely. † If thou 10 11
be asked wise, let thyne answer haue an head. † In manie 12
thinges be as it were ignorant, and heare holding thy peace
and withal asking. † In the middes of greate men presume 13
not: and where ancients are, speake not much. † Before 14
haile there shal goe lightning: & grace shal goe before sham-
fastnes, & for thy reuerence good grace shal come to thee.

† And at the houre of rysing slacke not thyself: but runne 15
before first into thy house, and there withdraw thyself, and
there play, † and doe thy conceites, and not in synnes and 16
proud word. † And aboue al these thinges blesse our Lord, 17
that made thee, & that doth replenish thee with al his goodes.

† He that feareth our Lord, shal receiue his doctrine: and 18
they that wil watch after him, shal finde blessing. † He that 19
seeketh the law, shal be replenished with it: and he that
doth deceitfully, shal be scandalized by it. † They that 20
feare our Lord, shal finde iust iudgement, and shal kindle

iustices as light. † A sinful man wil see reprehensive, and 21
according to his wil, wil finde excuse. † A man of counsel 22
wil not destroy vnderstanding, an aliene and proud man wil
not dread feare: † Yea after he hath done with feare without 23
counsel, he shal be controuled even by his owne pursutes.

† Sonne: doe nothing without counsel, and after the fact 24
thou shalt not repent. † Goe not in the way of ruine, and 25
thou shalt not stumble at stones: committe not thyself to a
laborious way, lest thou set a scandal to thy soule. † And 26
beware of thy children, and take heede of them of thy house-

hold. † In al thy worke beleue thy soule: by faith: for this is 27
the keeping of the commandmentes. † He that beleueth God, 28
attendeth to the commandmentes: and he that trusteth in
him, shal not be lessened.

CHAP. XXXIII.

*Ferre of God defendeth from al aduersaries. 5. Follie is vncostante. 8. God
disposeth al to the best. 13. Man is in Gods hand, as clay in the potters. 20.
superiors must keepe their auctoritie: and their subiectes in discipline.
To him*

11: God dire-
cteth me as re-
solutions, and
actions, when
they vse the
meanes of con-
sultation, as he
hath appoin-
ted: for when
two or three
are gathered
in his name, he
is in middes of
them. Mat. 18

11: Do not
gainst thy co-
science.



1 **T**O him that feareth our Lord euils shal not happen, but
 2 in temptation God wil keepe him, and deliuer him from
 3 euils. † A wise man hateth not the commandments and
 4 iustices; and he shal not be shaken as a shippe in a storme.
 5 † A man of vnderstanding beleueth the law of God, and the
 6 law is sure to him. † He that repeteth an interrogation,
 7 shal better prepare his answer, and so shal be heard, and
 8 shal keepe discipline. † The hart of a foole is as a wheele
 9 of a cartte; & his cogitation as a turning axeltree. † A stalion
 10 horse neuer vnder euerie one that sitteth vpon him; so
 11 a freind that is a scorner. † Why doth one day excel an other,
 12 and one light an other, and one yeare an other yeare of
 13 the sunne? † By the knowlege of our Lord they were sepe-
 14 rated; the sunne being made, and keeping the precept. † And
 15 he changed times, and the festiual daies thereof; and in the
 16 same they celebrated the festiual daies at an houre. † Of
 17 them God exalted and magnified, and of them he put into the
 18 number of daies. And al men are of the ground, and of the
 19 earth, from whence Adam was created. † In the multitude
 20 of the discipline of our Lord he separated them, and changed
 21 their waies. † Of them he blessed, and exalted; and of them
 22 he sanctified, and applied to himself; and of them he cursed
 23 and humbled, and conuerted them from their separation.
 24 † As potters clay is in his hand, to fashion and dispose it.
 25 † Al his wayes according to his disposition: so man in the
 26 hand of him, and he wil render to him according to his iudge-
 27 ment. † Against euil is good, and against death life: so also
 28 against a iust man a sinner. † And so looke vpon al the workes
 29 of the Highest. Two against two, and one against one. † And
 30 I awaked last, and as he that gathereth bearies after the grape
 31 gatherers. † In the blessing of God I also haue hoped: and as
 32 he that gathereth grapes, haue I filled the wine presse. † See
 33 that I haue not laboured for myself only, but for al that seeke
 34 out discipline. † Heare me ye great men, and al peoples, and
 35 ye rulers of the Church karken with your eares. † To sonne
 36 and wife, brother and freind, geue not power ouer thee in thy
 37 life: and geue not thy possession to an other: lest perhaps
 38 thou repent thee, and thou entreate for them. † Whiles thou
 39 art yet aliue and takest breath, al flesh shal not change thee.
 40 † For it is better that thy children aske of thee, then that thou
 41 looke toward the hands of thy children. † In al thy workes
 42

:: Men ledde
 with passions
 runne from
 one vice into
 an other with-
 out ceasing.
 Especially he-
 retikes runne
 into manie er-
 rors. Against
 which S Paul
 prescribeth
 this rule. It is
 best that the
 hart be stabli-
 shed with grace.
 Heb. 13. 7. 9.



be exquisite. † Geue no staine to thy glorie. In the day of the
 consummation of the dayes of thy life, and in the time of thy
 decease distribute thine inheritance. † Fodder, and wande,
 and burden for an asse: bread, and discipline, and worke for a
 seruant. † He worketh in discipline, and seeketh to rest:
 release him his handes, and he seeketh libertie. † The yoke
 and the reyne bend a stiff necke, and continual workes do
 bowe a seruant. † For a malicious seruant torment & fetters,
 send him into worke, that he be not idle. † For idlenes hath
 taught much naughtines. † Set him to worke: for so it be-
 cometh him. And if he be not obedient, bow him with fet-
 ters, and excede not ouer al flesh: but without iudgement
 doe no greuous thing. † If thou haue a faithful seruant, let
 him be vnto thee as thy soule; as a brother so entreate him: be-
 cause in the bloud of thy soule thou hast gotten him: † If
 thou hurt him vniustly, he wil runne away: † if rising vp he
 depart: thou knowest not whom to aske; and what way to
 seeke him.

CHAP. XXXIII.

*Trust not vaine dreames; southsayinges, nor lies. 9. Much good is got by
 experience: 14. and more by fearing God. 21. God reiecteth the oblations
 of the wicked. 24. Defrauding the poore is like to manslaughter. 28.
 Destroy not that an other buildeth. 30. Repentance without amendment
 is nothing worth.*

∴ Vaine drea-
 mes are not to
 be regarded:
 but some are
 good, & from
 God. Gen 37.
 40. 41. Dan. 2.
 4. Mat. 1.

∴ Whatsoeuer
 is written in
 holy Scripture
 is vndoubtedly
 true: and no
 iote of the law
 shal perish.
 ∴ God also
 prouideth that
 alwayes there
 be somewhat
 truly explicate
 his law.

VAINE hope, & lying is to a foolish man: & dreames
 extol the vawise. † As he that apprehendeth a shadow,
 and pursueth the winde: so is he also that attendeth to lying
 visions. † According to this is the vision of dreames: as a
 mans similitude before the face of a man. † Of the vncleane
 what shal be made cleane? and of a lyer what truth shal be
 said? † Diuination of errour, and lying southsayinges, and the
 dreames of them that do euil, are vanitie. † And as a woman
 that traueleth thy hart suffereth phantasies: vlesse it be a
 vision sent forth from the Highest, let not thy hart vpon them.
 † For dreames haue made manie to erre, and they that hop:d
 in them haue failed. † ∴ The word of the law shal be fulfilled
 without lying, and ∴ wisdom in the mouth of the faithful
 shal be made plaine. † He that hath not bene proued, what
 knoweth he? A man expert in manie thinges, shal thinck
 manie thinges: and he that hath lerned manie thinges, shal
 declare vnderstanding. † He that is not tryed, knoweth
 few



few thinges: and he that hath bene in manie thinges, multi-
 11 plyeth wickednes: † He that hath not bene proued, what
 maner of thinges knoweth he? He that is deceiued, shal
 12 abound with wickednes. † I haue scene manie thinges in
 wandring to and fro, and very manie fashions of words:
 13 † Some times I haue bene in danger vnto death: for these
 14 thinges, and I was deliuered by the grace of God. † The spirit
 of them that feare God is sought, & at his sight shal be blessed.
 15 † For their hope is on him that saueth them; and the eies of
 16 God vpon them that loue him: † He that feareth our Lord
 17 shal tremble at nothing; and shal not dread: because he is his
 18 hope. † His soule is blessed that feareth our Lord. † To
 19 whom doth he looke, and who is his strength? † The eies of
 20 our Lord are vpon them that feare him, a protectour of might,
 a stay of strength, a couer from the heate, and shadow for the
 21 noone time, † a sauing from offence; and helpe from falling,
 exalting the soule, and illuminating the eies, geuing health,
 22 and life, and blessing. † The oblation of him that immolatieth
 of an vniust thing is spotted, and the scorninges of the vniust
 23 are not acceptable. † Our Lord is onlie theirs that expect him
 in the way of truth and iustice. † The Highest alloweth not
 the giftes of the wicked: neither hath he regard to the obla-
 24 tions of the vniust, neither wil he be made propitious for
 sinnes by the multitude of their sacrifices. † He that offereth
 sacrifice of poore mens substance, is as he that sacrificeth the
 25 sonne in the presence of his father. The bread of the needie, is
 the life of the poore: he that defraudeth it, is a man of blood.
 26 † He that taketh away bread in swet, is as he that killeth
 27 his neighbour. † He that sheddeth blood, and that defraudeth
 28 the hired man, are bretheren. † One building, and an other
 29 destroing: what profite haue they but the labour? † One
 praying, and an other cursing: whether his voice wil God heare?
 30 † He that is washed from the dead, and toucheth him
 31 againe, what doth his washing profit? † So a man that
 fasteth in his sinnes: and doing the same againe, what doth he
 profite in humbling himself? who wil heare his prayer?

CHAP. XXXV.

*Observation of the commandments, 4. and sacrifice of the iust please God, 12:
 not the sacrifice of the wicked. 14. God protecteth the poore and desolate,
 19. heareth the prayer of the humble, and rendereth to al as they deserve.*

He



∴ Sacrifices of penance, Psal. 50. of iustice Psal. 4. and of praiſe, Psal. 47. are better then external sacrifices.

∴ Neuertheles external sacrifice is also necessary.

∴ Often times so much. *At Prov. 24. seven times shall the iust fall, & shall rise again.*

Han holſome ſacrifice, to attend to the commandments, and to depart from al iniquitie. † To depart from iniquitie is a thing that pleaſeth our Lord, wel: and to depart from iniquitie is an intreating for ſinnes: † Thou ſhalt not appeare before the ſight of our Lord empty. † For al theſe thinges are done becauſe of the commandment of God. † The oblation of the iuſt maketh a fatte altar, and is an odour of ſweetenes in the ſight of the Higheſt. † The ſacrifice of the iuſt is acceptable, and our Lord wil not forget the memorie thereof. † Render glorie to God with a good minde: and diſmiſh not the firſt fruites of thine handes. † In euerie gift make thy countenance cheereful, and in ioyfulnes ſanctifie thy riches. † Geue to the Higheſt according to his gift, and with a good eie; doe according to the abilitie of thine handes: † becauſe our Lord is a rewarder, and wil repay thee ſeuen times ſo much. † Offer not wicked giftes, for he wil not receiue them. † And looke not vpon an vniuſt ſacrifice, becauſe our Lord is iudge, and there is not with him the glorie of perſon. † Our Lord wil not accept perſon againſt the poore, and he wil heare the prayer of him that is hurt. † He wil not deſpiſe the prayers of the pupil: nor the widow, if ſhe power our ſpeech of mourning. † Do not the widows teares runne downe to the cheek, & her exclamation vpon him that cauſeth them to runne? † For from the cheek they goe vp euen to heauen, and our Lord the hearer wil not be delighted in them. † He that adareth God in delectation, ſhal be receiued, & his petition ſhal approach euen to the cloudes. † The prayer of him that humbleth himſelf, ſhal penetrate the cloudes: and til it approach he wil not be comforted: and he wil not depart til the Higheſt behold. † And our Lord wil not be long, but wil iudge the iuſt, and wil do iudgement: and the ſtrongeſt wil not haue patience in them, that he may crush their backe: † and he wil repay vengeance to the Gentiles, til he take away the multitude of the prouder: & breake the ſcepters of the vniuſt; † til he reward men according to their doings: and according to the workes of man, and according to his preſumption, † til he iudge the iudgement of his people, and ſhal delight the iuſt with his mercie: † The mercie of God is beautiful in the time of tribulation, as a cloude of raine in the time of drought.

*1. R. 19.
7. 2
Iere.*

*Exo 13.
C. 3
Deu. 6.*

*2. Cor. 9.
Tab. 11*

*Leuit. 1.
Deut. 1.
C.*

*2. Pet. 19.
Rom. 1.
Act. 1.*

CHAN



CHAP. XXXVI.

A prayer for conuersion of al nations: 14. and for conseruation of the Isra- elites. 20. Discretion is necessarie in al aētions, and desires.

1 **H**Ave mercie vpon vs ō God of al, and respect vs, and
 2 shew vs the light of thy mercies: † and send in thy feare
 vpon :: the nations, that haue not sought after thee, that they
 may know that there is no God but thou, and that they may
 3 shew forth thy glorious thinges. † Lift vp thy hand ouer the
 4 strange Nations, that they may see thy might. † For as in
 their sight thou art sanctified in vs, so in our sight thou shalt
 5 be magnified in them, † that they may know thee, as we
 6 also haue knowen, that there is no God beside thee ō Lord.
 7 † Renewe signes, and change meruels. † Glorifie thy hand,
 8 and thy right arme. † Raise vp furie, and power out wrath.
 9 † Take away the aduersarie, and afflict the enemy. † Hasten
 10 the time, and remember the end, that they may declare thy
 11 meruels. † Let him that is saued be deuoured in the wrath of
 flame: and let them that euil intreate thy people, finde perdi-
 12 tion. † Breake the head of princes of the enemies, that saie:
 13 There is none other beside vs. † Gather together al the tribes
 of Iacob: and let them know that there is no God but thou,
 that they may declare thy great workes: & thou shalt inherite
 14 them as from the beginning. † Haue mercie on thy people,
 vpon which thy name is inuocated: and vpon Israel, whom
 15 thou hast made equal to thy first begotten. † Haue mercie on
 the citie of thy sanctification Ierusalem, the citie of thy rest.
 16 † Replenish Sion with thy wordes that can not be vttered,
 17 & thy people with thy glorie. † Geue the testimonie to them,
 that are thy creatures from the beginning, and raise vp the
 prophecies, which the former prophets spake in thy name.
 18 † Geue reward to them that patiently expect thee, that thy
 prophets may be found faithful: and heare the prayers of thy
 19 seruants, † according to Aarons benediction of thy people,
 and direct vs into the way of iustice, and let al knowe that
 inhabite the earth, that thou art God the beholder of the
 20 worldes. † The :: bellie wil eate al meate, and one meate is
 21 better then an other meate. † The iawes tast venison, & :: the
 22 wise hart lying wordes, † A peruerse hart wil geue sorow, and
 23 a cunning man wil resist it. † Some woman wil receiue euerie
 man: and one daughter is better then an other daughter.

:: This prayer
 implieth also
 a prophetic
 of the con-
 uersion of the
 Gentiles, as
 the like very
 often in the
 Psalmes. 58. 64.
 65. &c.

:: As there is
 difference of
 meates: :: so
 there ought
 to be discre-
 tion in wor-
 des, in choo-
 sing a wife, &
 in al aētions,
 and desires.

F f f

† The



∴ In concord
smal thinges
increase, by
discord al
thinges goe
to hauocke.

† The beautie of a woman chereth the face of her husband, 14
and increaseth the desire aboue al mans concupiscence. † If 25
there be a tongue of curing, there is also of mitigating and of
mercie: her husband is not according to the sonnes of men.
† He that posselleth a good woman, beginneth riches: she 26
is an helpe like vnto him, & a pillar as ∴ rest. † Where there is 27
no hedge, the possession shal be spoiled: and where there is no
wife, he mourneth wanting. Who doth credite him that hath
no nest, and turning aside wheresoeuer it waxeth darke, as a
robber girded, leaping from citie to citie.

CHAP. XXXVII.

*Beware of a feared, & loue a sure freind, 7. consult with the wise, trustie,
15. and vertuous, 19. especially relying upon God. 21. The tongue is cause
of much good, or much euil. 30. Be temperate in diet.*

∴ As freind-
shippe is a
most necessa-
rie thing in
humane life:
so fained frēd-
shippe is most
dangerous.

EVERIE freind wil say: I also haue ioyned freindshippe: 1
∴ but there is a freind, in name only a freind. Doth there
not sorow remaine euen to death? † But a companion and 2
freind wil be turned to enmitie. † O most wicked presump- 3
tion, whence wast thou created to couer the drie land with ma-
lice, and with the deceitfulnes thereof? † A companion is 4
pleasant with his freind in delectations, and in the time of tri-
bulation he wil be an aduersarie. † A companion is sorie with 5
his freind for his bellies sake, and he wil take a shield against
the enemy. † Forgete not thy freind in thy minde, and be 6
not vnmindeful of him in thy riches. † Consult not with him 7
which betraieth, and hide thy counsel from them that enuie
thee. † Euerie counseler vttereth counsel, but there is a coun- 8
seler in him selfe. † From such a counseler keepe thy soule. 9
First know what his necessitie is: for he wil deuise to his owne
minde: † lest perhaps he thrust a sharpe stake into the ground 10
and say to thee: † Thy way is good; and stand ouer against 11
thee to see what wil befall thee. † With an irreligious man 12
treate not of holines, and with the vniust of iustice, and with a
woman of the thing whereof she is ielous: with a feareful
man of warre, with a marchant of traficke, with a byer of
selling, with an enuious man of geuing thankes, † with the 13
impious of pietie, with the vn honest of honestie, with the
field labourer of al worke, † with him that worketh by the 14
yeare of the ending of the yeare, with a slothful seruant of
much working: attend not to these in al counsel. † But be 15
continual



continual with a holie man, whomsoeuer thou shalt know to
 16 obserue the feare of God, † whose soule is according to thine
 owne soule: and who when thou shalt stumble in the darke,
 17 wil be sorie for thee. † And establish with thy self an hart of
 good counsel: for there is none other thing more worth to
 18 thee then it. † The soule of a holie man vttereth sometime
 true thinges, more then seuen watchmen that sitte in a high
 19 place to watch. † And in al these :: beseech the Highest, that :: Man is bound
 20 he direct thy way in truth. † Before al workes let a true word to vse al pru-
 21 goe before thee, and stable counsel before euerie act. † A denciendeuour
 wicked word shal change the hart: out of which rise foure & withal most
 22 partes, good, and euil, life, and death: and the tongue is a con- especially to
 tinual ruler of them. There is a subtile man teacher of manie, pray for Gods
 23 and to his owne soule he is vnprofitable. † A cunning man direction.
 24 hath taught manie, and is swete to his owne soule. † He that
 speaketh sophistically, is odious: in euerie thing he shal be
 25 defrauded. † Grace is not geuen him of our Lord: for he is
 defrauded of al wisdom. † There is a wise man, wise to his
 26 owne soule: and the fruite of his vnderstanding is laudable.
 † A wise man teacheth his people, and the fruites of his
 27 vnderstanding are faithfull. † A wise man shal be filled with
 28 blessinges, and they that see wil praise him. † The life of a man :: The dayes of
 is in the number of dayes: but the dayes :: of Israel are in- the Blessed in
 29 numerable. † A wise man in the people shal inherite honour, heauen, who
 30 and his name shal liue for euer. † Sonne in thy life :: proue see God, are
 31 thy soule: & if it be wicked, geue it not power: † for al thinges :: The same
 are not expedient for al, and euerie kinde pleaseth not euerie which S. Paul
 32 soule. † Be not greedie in al feasting, and power nor out thy admoniseth
 33 self vpon al meate: † for in manie meates there shal be infir- (1. Cor 11.) let
 34 mitie, and greedines shal approach euen to choler. † Because euerie one proue
 of surfet manie haue died: but he that is abstinent, shal adde himself, by ex-
 life. amining & re-
 assifying his
 conscience.

CHAP. XXXVIII.

God hath ordained corporal, 9. and spiritual medicines: 6. Use moderate, not excessive sorrow for the dead. 26. Tradesmen and artificers are necessary, much more spiritual pastors.

1 **H**ONOUR the phisition :: for necessitie: for the Highest :: Mans bodie
 2 hath created him. † For al medicine is of God, & it shal naturally neede
 3 receiue gift of the king. † The knowlege of the phisition shal sustenance
 exalt his head, and in the sight of great men he shal be praised. & sometimes
 phisike, and so

F f f 2

† The



doth his soules;
which as it is
more excel-
lent, so it
ought to be
more regar-
ded.

∴ Spiritual in-
firmities requi-
reth spiritual
phisike.

∴ To auoide
euill speech,
shew that
thou art truly
sorie for the
death of thy
freind But
moderate thy
sorow, lest it
hurt thyself.

∴ VVhen pa-
stors haue ley-
sure from pre-
aching they
may then pro-
fite others by
writing. So S.
Paul, not only

† The Highest hath created medicines of the earth, and a wise 4
man wil not abhorre them. † Was not bitter water made 5
sweete by wood? † The vertue of these thinges is come to 6
the knowlege of men, and the Highest hath geuen knowlege
to men, for to be honoured in his meruelous thinges.
† Curing with these thinges he shal mitigate paine, and the 7
apothecarie shal make confections of sweetenes, and shal
make ointments of health, and his workes shal not be con-
summated. † For the peace of God is vpon the face of the 8
earth. † Sonne ∴ in thine infirmitie contemne not thy self, 9
but pray our Lord, and he wil cure thee. † Turne away from 10
sinne, and direct thy handes, and from al offence cleanse thy
hart. † Geue sweetenes and a memorial of fine flour, and 11
make a fat oblation, and geue place to the phisition. † For 12
our Lord created him: and let him not depart from thee,
because his workes be necessarie. † For there is a time when 13
thou maist fall into their handes: † and they shal beseech our 14
Lord, that he direct their rest, and healing; for their conuersa-
tion. † He that sinneth in his sight, that made him, shal fall 15
into the handes of the phisition. † Sonne vpon the dead 16
shed teares, and beginne to weep as hauing suffered doleful
thinges, and according to iudgement couer his bodie, and
neglect not his burial. † But ∴ for detraction beare bitterly 17
the mourning of him one day, and be comforted for the
heauines, † and make mourning according to his desert one 18
day, or two, because of detraction. † For by heauines death 19
hasteneth, and it couereth the strength, and sorow of the hart
boweth the necke. † In abstraction sorow is permanent: and 20
the substance of the poore is according to his hart. † Geue 21
not thine hart into heauines, but expel it from thee: and re-
member the latter endes, † and forget not: for neither is 21
there retarne, and him thou shalt profite nothing, and thou
shalt hurt thy self. † Be mindful of my iudgement: for thine 23
also must be so: to me yesterday, and to thee to day. † In the 24
repose of the dead make the memorie of him to rest, and com-
fort him in the departing of his spirit. † ∴ The wisdom of 25
a scribe in the time of vacance: and he that is lesse in action,
shal receiue wisdom. † With what wisdom shal he be reple- 26
nished, that holdeth the plough, and glorieth in the goade,
drineth oxen with the prickle, and conuerseth in their
workes, and his talke is in the breede of bulles? † He wil 27
geue

Exo. 15.

Isa. 38.

Prou. 15.
Or 17.

L. Reg. 12



geue his hart to turne vp furrowes, and his watching in the
 18 feeding of kine. † So euerie craftsman and workemaster that
 passeth the night as the day, that maketh grauen scales, and
 his continual diligence varieth the picture: he wil geue his
 hart to the similitude of the picture, and his watching wil
 19 perfect the worke. † So the yronsmith sitting by the anvil and
 considering the worke of yron. The vapour of the fire wil
 parche his flesh, and he strueth in the heate of the founnace:
 30 † The noyse of the hammer reneweth his eare, and his eye is
 31 against the similitude of the vessel. † He wil geue his hart to
 the finishing of the workes, and his watching wil polish to
 32 perfection. † So the potter sitting at his worke, turning the
 wheele with his feete, who is alwayes set in carefulnes for his
 33 worke, and al his working is in number: † With his arme
 he wil fashion the clay, and before his feete he wil bend
 34 his strength: † He wil geue his hart to finish the vernishing
 35 thereof, and his watching wil make cleane the founnace. † Al
 these haue hoped in their handes, and euerie one is wise in his
 36 owne art. † Without these a citie is not built. † And they
 37 shal not inhabite, nor walke therein, and they shal not leape
 38 high into the congregation. † Vpon the iudges seate they
 shal not sitte, and the ordinance of iudgement they shal not
 vnderstand, neither shal they declare discipline and iudge-
 39 ment, and in parables they shal not be found: † but they
 shal confirme the creature of the world, and their prayer shal
 be in the worke of their art, applying their soule, & searching
 in the law of the Highest.

CHAP. XXXIX.

*Godlie knowlege, 16. puritie of soule, 20. humble conceipt of our selues, 27.
 and consideration of eternal reward, are good dispositions to spiritual
 contemplation.*

1 **T**H E :: wise man wil search out the wisdom of al the :: Besides a-
 2 ncientes, and wil be occupied in the prophetes. † He :: A liue life com-
 wil keepe the narration of famous men, and wil enter withal :: mended in the
 3 into the subtilities of parables. † He wil search out the hidden :: former chap.
 senses of proverbes, and wil conuerse in the secretes of para- :: it is necessarie
 4 bles. † In the middes of great men he wil minister, and in the :: that vertuous
 5 sight of the president he shal appeare. † He shal passe into the :: meditation, &
 land of strange nations: for he shal trie good and euil in men. :: cōtemplation.
 6 † He wil geue his hart to watch early vnto our Lord, that :: Vnto which
 soure disposi-

¶ ¶ ¶

made



itions are requi-
site, described
in this chapt.

1.
True know-
lege of holie
Mysteries:
without the
which medi-
tation wil be
erronious.

2.
:: Puritie of
soule free fro
griuous sin-
nes, and en-
dowed with
vertues.

3
:: Humilitie is
especially re-
quired in con-
templative
persons.

4.
:: Hope of e-
ternal reward
comforteth, &
encouregeth
the seruants
of God.

:: In the meane
time God ge-
ueth necessa-
ries for this

made him, and he wil pray in the sight of the Highest. † He 7
wil open his mouth in prayer, and wil entreate for his sinnes.
† For if it shal please our great Lord, he wil fil him with the 8
spirit of vnderstanding: † and he wil power forth the wordes 9
of his wisdom as shewres, and in prayer wil confesse to our
Lord. † And he wil direct his counsel, and discipline, and in 10
his secrettes he wil consult. † He wil open the discipline of 11
his doctrine, and wil glorie in the law of the testament of our
Lord. † Manie wil praise his wisdom, and it shal not be 12
abolished for euer. † The memorie of him shal not depart, 13
and his name shal be required from generation to generation.
† Nations shal declare his wisdom, and the church wil shew 14
forth his praise. † If he continew, he shal leaue a name more 15
then a thousand: and if he rest, it shal profite him. † I wil yet 16
consult that I may declare: For as with furie I am replenished.
† In voice he saith: Heare me ye diuine fruites, and as the 17
rose planted vpon the riuers of waters fructifie ye. † As Li- 18
banus :: haue ye the odours of sweetnes. † Flourish ye 19
flowres, as the lillie, and geue forth an odour, and bring forth
leaues in grace, and praise with songue, and blesse our Lord in
his workes. † :: Geue magnificence to his name, and confesse 20
vnto him in the voice of your lippes, and in songues of the
lippes, and harpes, & thus shal ye say in confission: † Al the 21
workes of our Lord are exceeding good. † At his word the 22
water stood as an heape: and at the word of his mouth as it
were receptacles of waters: † because in his commandment 23
placabilitie is made, and there is no diminishing of his salua-
tion. † The workes of al flesh are before him, and there is 24
nothing hid from his eyes. † From world to world he behol- 25
deth, and nothing is meruelous in his sight. † It is not to be 26
saied: What is this, or what is that: for al thinges shal be
sought in their time. † :: His blessing hath overflowed as a 27
streame. † And as a flood hath watered the drie land, so his 28
wrath shal inherite the nations, that haue not sought him:
† euen as he turned waters into drught, and the earth was 29
made drie: and his waies are direct to the waies of them: so to
sinners stumbling blockes in his wrath. † Good thinges were 30
created for the good from the beginning, so for the wicked,
good thinges and euil. † :: The beginning of the thing ne- 31
cessarie for the life of men, water, fire, and yron, salt, milke,
and bread of flower, and honie, and the cluster of grape, and
oyle,

Gen. 1.

Exo. 14

Gen. 7.



32. oyle, & clothing. † Al these shal be conuerted to saintes into life. VVhich
 33 good, so also to the impious and to sinners into euil. † There the good vse
 are spirites, that were created :: for vengeance, and in their rightly to
 34 furie they haue confirmed their tormentes: † in the time of their merite &
 consummation they shal power out strength: and they shal euil to their
 35 accomplish the furie of him, that made them. † Fire, haile, damnation.
 36 famine, and death, al these were created for vengeance: † the Diuels were
 teeth of beastes, and scorpions, and serpentes, and sword re- created in
 37 uenging the impious vnto destruction: † In his command- state of grace,
 mentes they shal make merrie, and on the earth they shal be and of their
 38 terme a word. † Therefore from the beginning I was con- owne wil sel
 firmed, and I haue consulted, and thought, and least written. from God, &
 39 † Al the workes of our Lord are good, & he wil geue euerie consequently
 40 worke in his houre. † It is not to be said: This is worse then are eternally
 41 that: for al shal be approued in their time. † And now with punished.
 al hart and mouth praise ye, and blesse the name of our Lord.

CHAP. XL.

*The first matter of spiritual meditation may be mans miserie, contracted by
 original sinne, 4. and increased by actual, 17. relined by Gods grace:
 22. which geueth manie benefites, 27. man adding his voluntarie
 cooperation.*

1 **G**R E A T trauel is created to al men, and an heauie yoke
 vpon the children of Adam, from :: the day of their :: The penal-
 coming forth of their mothers wombe, vntil the day of their ties which al
 2 burying, into the mother of al. † Their cogitations, and men euen new
 feares of the hart, imagination of thinges to come, and the borne infants
 3 day of their ending: † from him that sitteth vpon the glo- suffer, do shew
 4 rious seate, vnto him that is humbled in earth & ashes. † From that al in ge-
 him that weareth hyacinth, and beareth the crowne, euen neral are guiltie
 to him, that is couered with rude linen: furie, enuie, tumult, of original
 5 wauering, and the feare of death, anger persecuting, and sinne, for if
 contention, † and in the time of repose in bed, the sleepe they were not
 6 of night changeth his knowlege. † A litle is as nothing guiltie their
 7 in rest, and afterward in sleepe, as in the day of watche. punishment
 † He is trubled in the vision of his hart, as he that hath escaped were not iust.
 in the day of battel. In the time of his safetie he rose vp, and That Christ
 8 merueleth at noe feare: † With al flesh, from man euen to also would be
 9 beast, and vpon sinners seuenfold. † Beside these thinges, subiect to the
 death, bloud, contention, and sword, oppressions, famine, same penalties
 was for the
 sinnes of o-
 thers. And
 though his B.
 and



another was
preserued
from this sinne
yet she was
not exempted
from the ge-
neral penaltie
of al man-
kinde.

:: The Societie
of Christs
Church flori-
shing in al ver-
tues excelleth
the benefices
of the old Te-
stament.

:: Euerie one
is bound to la-
bour that he
want not ne-
cessaries.

and contrition, and scourges: † for the wicked al these were 10
created, and for them the flood was made. † Al thinges that 11
are of the earth, shal turne into the earth, and al waters shal
returne into the sea. † Al bribing, and iniquitie shal be cleane 12
taken away, and fidelitie shal stand for euer. † The riches of 13
the vniust shal be dried vp as a riuer, and they shal sound as
great thunder in rayne. † In opening his handes he shal re- 14
ioyce: so transgressors shal pine away in consumption. † The 15
nephewes of the impious shal not multiplie boughes, nor vn-
cleane roores sound vpon the toppe of a rocke. † Ouer al water 16
grennes, and at the brincke of the riuer it shal be plucked vp
before al grasse. † Grace is as paradise in blessinges, and mercie 17
remayneth for euer. † The life of a workeman that is suffi- 18
cient for himself shal be sweete, and in it thou shalt finde a
treasure. † Children, and building of a citie shal confirme the 19
name, and an vnspotted woman shal be counted aboue this.
† Wine and musicke make a ioyful hart: and the loue of wise- 20
dom is aboue both. † Shalmes, and Psalterie make sweete 21
melodie, and a sweete tongue is aboue both. † Thine eye wil 22
desire grace and beautie, and :: greene sowne fieldes are a-
boue this. † A freind and companion meeting together in 23
time, and aboue them both is a woman with her husband.
† Bretheren are an helpe in the time of tribulation, and mercie 24
shal deliuer more then they. † Gold and siluer are the establi- 25
shing of the feete: and counsel is wel accepted aboue them
both. † Riches and strength exalt the hart, and aboue these is 26
the feare of our Lord. † There is no diminution in the feare 27
of our Lord, and in it there is no neede to seeke for helpe.
† The feare of our Lord is as a paradise of blessing, and they 28
haue couered it aboue al glorie. † Sonne in thy life time :: want 29
not: for it is better to die then to want. † A man that looketh 30
toward an other mans table, his life is as no life, thinking how
to liue, for he feedeth his soule with an other mans meates.
† But a man nurtered, and taught wil looke to him selfe. 31
† Pouertie wil be sweete in the mouth of the vnwise, and in 32
his bellie a fire wil burne.

Gm 7.

Eccle. 1.

CHAP. XLI.

*An other matter of meditation is death, 8. Wherof sinne is the cause. 15.
Cave of a good fame is necessarie. 19. Let shamfastnes be a bridle to
auoide fornication, 22. iniquitie, 24. theft, and other sinnes.*

O DEATH



1 **O** DEATH how bitter is thy memorie to a man that hath
 2 peace in his riches: † to a man that is at rest, and whose
 wayes are prosperous in al thinges, and that is yet able to take
 3 meate: † O death, thy iudgement is good to a needy man, and
 4 him that is diminished in strength, † and fayleth in age, and
 that is careful of al thinges, and to the incredulous, that loseth
 5 patience: † Feare not the iudgement of death. Remember
 what thinges haue bene before thee, and what come after
 6 thee: this is the iudgement from our Lord to al flesh: † and
 what shal come vpon thee by the good pleasure of the
 Highest: whether it be ten, or an hundred, or a thousand
 7 yeares. † For in hel there is no accusing of life. † The
 8 children of sinners be come children of abominations, and
 9 they that conuerse neere the houses of the impious. † The
 inheritance of the children of sinners shal perish, and with
 10 their seede shal be continuance of reproch. † The children
 complaine of an impious father, because for him they are in
 11 reproch. † Wo to you ye impious men, which haue forsaken
 12 the law of our Lord the Highest. † And if ye be borne; ye
 shal be borne in malediction: and if ye die, in malediction
 13 shal be your portion. † Al thinges that are of the earth, shal
 returne into the earth: so the impious from malediction to
 14 perdition. † The moorning of men is in their bodie, but the
 15 name of the impious shal be cleane wyped out. † Haue care
 of a good name: for this shal be more permanent to thee,
 16 then a thousand treasures precious and great. † There is a
 number of the daies of a good life: but a good name shal con-
 17 tinue for euer. † Children, keepe ye discipline in peace. For
 wisdom hid, and treasure not scene, what profite is there in
 18 them both? † Better is the man that hideth his follie, then
 19 the man that hideth his wisdom. † But yet: haue reue-
 20 rence to these thinges, which proceede from my mouth.
 † For it is not good to obserue al shamfastnes: & al thinges
 21 do not please al men in opinion. † Be ashamed before father &
 before mother, of fornication: and before the president and
 22 before the mightie, of lying: † before the prince, and before
 the iudge, of offence: before the sinagogue and the people, of
 23 iniquitie: before companion and freind, of iniustice: and
 24 before the place where thou dwellest, † of theft, of the
 truth of God, and his testament: of leaning on the bread, and
 25 of reproofe for the thing geuen and taken: † before them that

It is to no purpose after death to accuse the shortnes, or length of life, pretending the same to haue bene cause of sinne. For God doth al iustly, yea and for the best, if men would so vse his benefices.

It behoueth children, and scholars to esteeme that which their elders teach: though the same doth not seme reasonable in their owne opinion.

Ggg~

salute



salute thee, of silence: of beholding a woman that is an harlot:
and of turning away thy countenance from thy kinsman.
† Turne not away thy face from thy neighbour, & of taking 16
away part and not restoring. † Behold not an other mans 27
wife, and search not his handmayde, neither stand by her bed. 7. 28.
† Before freindes of opprobrious wordes: and when thou 28
hast geuen, vpbrayde not.

CHAP. XLII.

*Further admonition to auoide sinnes in wordes, and deedes. 6. With care
that others offend not by our negligence. 15. An other matter of medita-
tion is Gods excellencie, appearing in his workes.*

It is not
lawful to re-
ueale that,
which we
iustly promise
to conceale.

REPEATE not the word: which thou hast heard, neither 1
reueale thou of a secret word, & thou shalt in deede be
without confusion, and shalt finde grace in the sight of al
men: be not ashamed for al these thinges, and accept not per-
son therby to sinne. † Of the law of the Highest, and his 2
testament, and of iudgement to iustifie the impious, † of the 3
word of companions and wayfaring men, and of the geuing
of the inheritance of freindes, † of the equalitie of balance 4
and weightes, of the getting of manie thinges and few, † of 5
the corruption of bying, and of marchantes, and of much
discipline of thy children, and to make bloudie the side of a
wicked seruant. † Ouer a naughtie woman a scale is good. 6
† Where there are manie handes, shut vp, and what soeuer 7
thou shalt deliuer, number, and weigh it: and write euerie
thing geuen and receiued. † Of the discipline of the vnwise 8
and foolish, and of ancientes, that are iudged of young men:
and thou shalt be wel instructed in al thinges, and approued
in the sight of al the liuing. † A daughter is the secret watch of 9
the father, and the care of her taketh away sleepe, lest perhaps
in her youth she become past age, & abiding with an husband
she become odious: † lest at anie time she be corrupted in 10
her virginie, and in her fathers house she be found with
childe: lest perhaps abyding with her husband she transgresse,
or at the least become barren. † Ouer a dissolute daughter 11
keepe sure watch: lest at anie time she make thee come into
reprooche with thine enemies, because of detraction in the
citie, and the obiection of the people, and she confound thee
in the multitude of the people. † Louke not on euerie bodie 12
for

Leuit. 1
Deu. 1:
Prou. 1
Iacob:



13 for beautie sake: & among women varie not. † For out of garments cometh forth the moth, and from a woman the iniquitie of a man. † For :: better is the iniquitie of a man, then a woman doing a good turne, and a woman shaming vnto reproche. † I therefore wil be mindeful of the workes of our Lord, and I wil shew forth which I haue seene. By the words of our Lord are his workes. † The sunne illuminating hath looked through out al, and ful of the glorie of our Lord is his worke. † Hath not our Lord made the sainctes to declare al his meruelous thinges, which our Lord the omnipotent confirmed to be established in his glorie? † He hath searched out the depth, and the hart of men: and in their subtiltie he hath considered. † For our Lord hath knowen al knowlege, and hath beheld the signe of age, declaring what thinges are past, and what are to come, reueling :: the tokens of secret thinges. † No cogitation escapeth him, and no word hideth it self from him. † The glorious workes of his wisdom he hath beautified: who is before the world and world without end, neither is there added, † nor diminished, and he needeth not anie mans counsel. † How are al his workes to be desired, and which is as it were a sparke to consider! † Al these liue, and remaine for euer, and in al necessitie al thinges obey him. † Al thinges duple, one against one, and he hath made nothing to want. † He hath confirmed the good thinges of euerie one. And who shal be filled seeing his glorie?

There is lesse danger in conuersing familiarly with a wicked man, then with a freindlie woman. In which conuersation, much prudence is required, as is before admonished. chap. 9. The excellencie of God, which can not be seene with mortall eye (Exo. 33.) is proposed to our meditation in his workes. The like in, Iob. 38. 39. 40. 41. and in manie places of holie Scripture.

CHAP. XLIII.

Gods incomparable excellencie appeareth in the heauens; 2. in the sunne, 6. moone, 9. other starres, 12. rainebow, 14. snow, 15. cloudes, 16. hayle, 17. winde, 18. thunder, 21. frost, 22. christal, 24. dew, 26. the sea, and innumerable thinges therein. 29. No man is able to praise God sufficiently.

1 **T**HE firmament of height is his beautie, the beautie of
2 heauen is in the vision of glorie. † The :: sunne in sight
3 declaring at his coming forth, a meruelous instrument, the
4 worke of the Highest. † At noone it burneth the earth, and
5 who can abide in the presence of the heate thereof: kepeing
a fornaice in the workes of heate: † the sunne three times so
much burning the mountaines, casting out syrie beames, and
shining with his beames blindeth the eyes. † Great is our
Ggg 2 Lord

:: Of al senseles creatures, yea & of sensible also, that haue not reason, the sunne is most excellent. Of which al corporal crea-



tures receiue
their light: &
by whole in-
fluence al ge-
neration of
creatures pro-
ceedeth: wher-
of is this
Maxime in
Philosophie,
that the sunne
and man begette
a man, And
Aristotel cal-
leth the sunne
the father of
men and of
goddess. *Is 2.*
de anima But
the faithful
know it is a
creature in-
ferior to man,
in respect of
his reasonable
soule, and in
them both &
in al other
creatures,
acknowledge
superexcel-
lent & infinite
Maiestie in
God.
: V Which al-
so appeareth
euen in the
least creatures
whose natural
substances &
qualities, with
other acci-
dents, the
more aie
man conside-
reth the more
he shal ad-
mire God, the
onlie Creator
of al.

Lord that made it, and by his wordes it hath hastened his
course. † And the moone in al in her time, is the shewing of 6
season and the signe of age. † By the moone is the signe of a 7
festiual day, a light that diminisheth in consummation. † The 8
moneth is according to her name, increasing meruelously in
consummation. † An instrument of the campe on high, 9
shining gloriously in the firmament of heauen. † The glorie 10
of the starres is the beaurie of heauen, our Lord illuminating
the world on high. † In the words of the holie one they shal 11
stand to iudgement, and shal not faile in their watches. † See 12
the bow, and blesse him that made it: it is very beautiful in his
brightnes. † It hath compassed heauen in the circuite of his 13
glorie, the handes of the Highest haue opened it. † But by 14
his commandement he hath hastened snow, & he hasteth to
send forth the lightnings of his iudgement. † Therefore are 15
the treasures opened, and the cloudes flie forth as birdes. † By 16
his greatnes he hath set the cloudes, and the hailestones are
broken. † In his sight the mountaines shal be moued, and at 17
his wil the south winde hath blowen. † The noyse of his 18
thunder shal beate the earth, the tempest of the northwind,
and the gathering together of wind: † and as the bird lighting 19
downe to sitte, he scattereth snow, and the falling thereof, is
as the locust dyuing downward. † The eye shal admire the 20
beautie of the whitenes thereof, and the hart quaketh at the
shower thereof. † He shal power out frost vpon the earth as 21
salt: and when it freeseth, it shal be made as the toppes of a
chistle. † The cold north winde blewe, & of water there frose 22
chrystal, vpon al gathering together of waters it shal rest, & as a
brest plate it shal put it self vpon the waters. † And it shal de- 23
uoure the mountaines, & burne the desert, & extinguish that
which is grene as fire. † The remedie of al is in the hastie co- 24
ming of a cloude, and a dew meeting it by the heate that co-
meth, shal make it quail. † At his word the wind was stil, and 25
with his thought he appeased the depth, and our Lord planted
Ilandes therein. † They that saile on the sea, tel the perils ther 26
of: & hearing with our eares we shal meruel. † There are 27
goodly workes, & meruelous: diuers kindes of beastes, & of al
cattel, & the creature of mightie beastes. † Through him is the 28
end of their iourney confirmed, and by his word al thinges are
set in order. † We shal say manie thinges, & shal faile in wor- 29
des; but the summe of our wordes is, he is in al. † Glorifying 30
him



him how far shal we be able? for the omnipotent himself is
 31 aboue al his workes. † Our Lord is terrible, & exceeding great,
 32 & his might is meruelous. † Glorifying our Lord as much as
 euer you can, he shal yet surpasse, and his magnificence is
 33 meruelous. † Bleissing our Lord, exalt him as much as you
 34 can: for he is greater then al praise. † Exalting him beye re-
 plenished with strength. Labour not: for you shal not com-
 35 prehend. † Who shal see him, and shal declare him? and who
 36 shal magnifie him as he is from the beginning? † Manie
 thinges hid are greater then these: for we haue seene few of
 37 his workes. † But our Lord made al thinges, and to them that
 liue piously he hath geuen wisdom.

CHAP. XLIIII.

*Praises of holie fathers in general: 16. and in particular of Enoch, 17. Noe,
 20. Abraham, 24. Isaac, and Iacob.*

1 **L**ET vs praise glorious men, and our fathers in their gene-
 2 ration. † Much glorie hath our Lord made by his magni-
 3 ficence from the beginning of the world. † Ruling in their
 dominions, men great for force, and endued with their
 wisdom, declaring in the prophetes the dignitie of prophetes,
 4 † and ruling in the people that was present, and by the vertue
 5 of wisdom most holie wordes to the peoples. † In their kil-
 seeking out musical melodies, & uttering songnes of scriptures.
 6 † Rich men in force studying beautifulnes: living at peace in
 7 their houses. † Al these in the generations of their nation
 8 haue obteyned glorie, and in their daies are praised. † They
 that were borne of them haue least a name to tel their praises:
 9 † and there are some of whom there is no memorie: they are
 perished, as they that neuer were; & are borne, as not borne at
 10 al, & their children with them. † But they are men of mercie,
 11 whose godlie deedes haue not failed: † good thinges con-
 12 tinew with their seede, † their nephewes are an holie inheri-
 13 tance, and their seede hath stode in the testaments: † and
 their children because of them abide for euer: their seede and
 14 their glorie shal not be forsaken. † Their bodies are buried
 in peace, and their name liueth vnto generation and genera-
 15 tion. † :: Let peoples tel their wisdom, and the Church de-
 16 clare their praise. † Enoch pleased God, and was translated
 into paradise, that he may geue repentance to the nations.

The 2. part.
 Examples and
 praises of
 holie men:
 with praise &
 thanks to
 God.

:: Vertuous
 men are
 rightly called
 Lordes, and
 Princes; so the
 children of
 Heth sayde
 to Abraham.
 My Lord, thou
 art a prince of
 God among vs.
 Gen. 23.

:: Enoch shal
 preach pe-
 nance in the
 time of Anti-
 christ.

Ggg 3

Noc

Gen. 5.
 Gen. 6.



∴ Noe was
perfect.

∴ Abraham
father of al
the beleuers
in Christ.

∴ Isaac, and
Jacob were
blessed in A-
braham.

† Noe was found ∴ perfect, iust, and in the time of wrath he 17 Gen. 9.
was made a reconciliation. † Therefore was there a remnant 18
least to the earth, when the flood was made. † The testaments 19
of the world were made with him, that al flesh should no
more be destroyed with the flood. † Abraham the great 20 Gen. 12.
∴ father of the multitude of the nations, and there was not
found the like to him in glorie, who kept the law of the
Highest, and was in couenant with him. † In his flesh he 21 Gen. 22.
made the couenant to stand, and in tentation he was found Heb. 11.
faithful. † Therefore by an oath he gaue him glorie in his 22
nation, that he should encrease as an heape of earth, † and 23
that he would exalt his seede as the starres, and they should
inherite from sea to sea, and from the riuer to the endes of the
earth. † And he did in like manner in Isaac for Abraham his 24
father. † Our Lord gaue him the ∴ blessing of al nations, and 25
confirmed his couenant vpon the head of Iacob. † He knew 26
him in his blessinges, and gaue him an inheritance, & diuided
him his portion in twelue tribes. † And he preserved vnto 27
him men of mercie, and found grace in the eies of al flesh. :

CHAP. XLV.

*Praises of Moyſes, 7. Aaron, 16. and his priestlie progenie. 12. Against
whom Chore with his complices rebelling, were destroyed.*

∴ Moyſes ſaw
Gods workes
more clerely
then other
Prophets, yet
ſaw not his
ſubſtance, as is
noted. Exo. 33.
∴ Aarons
priethood
continued ſo
long as Moy-
ſes law: that
was Iſt Chriſt.
And now the
priethood ac-

MOYSES beloued of God, and men: whoſe memorie is 1 Exo. 3.
in benediction. † He made him like in the glorie of 2
ſaintes, and magnified him in the feare of his enemies. And
with his wordes he appealed monſters. † He glorified him in 3
the ſight of kinges, and gaue him commandment before his
people, & ſhewed him his glorie. † In his faith and meekenes 4 Num. 1
he made him holie, and choſe him of al flesh. † For he heard 5
him, and his voice, and brought him into a cloude. † And 6
he gaue him precepts ∴ face to face, and a law of life and disci-
pline, to teach Iacob his testament, and Iſrael his iudgements.
† He exalted Aaron his brother high, and like to himſelf of the 7
tribe of Leui. † He eſtabliſhed vnto him ∴ an everlaſting 8 Exo. 18
testament, and gaue him the priethood of the nation, and
made him bleſſed in glorie, † and he girded him about with a 9
girdle, and put vpon him a robe of glorie, and crowned him in
furniture of power. † Garments to the feete, and breches, 10
and an Ephod he put vpon him, and compaſſed him with litle
belles



- 11 belles of gold very manie round about, † to geue a sound in
 his going, to make sound heard in the temple for a memorie
 12 to the children of his nation. † An holie robe, of gold, and
 hyacinthe, and purple, a wouen worke, of a wiseman,
 13 indued with iudgement and truth: † Of twisted scarlet the
 worke of an artificer, with precious stones figured in the clo-
 14 sure of gold, and grauen by the worke of a lapidarie for a me-
 morial, according to the number of the tribes of Israel. † A
 crowne of gold vpon his miter grauen with a scale of holines,
 and the glorie of honour: a worke of power, and the adorned
 15 desires of the eies. † There were none such so faire before
 16 him, euen from the beginning. † No stranger was clothed
 with them, but only his children alone, and his nephewes for
 17 euer. † His sacrifices were consumed with fire euerie day.
 18 † Moyſes filled his handes, & anoynted him with holie oile.
 19 † It was made vnto him for an euerlasting testament, and to
 his seede as the daies of heauen, to doe the function of
 20 priesthood, and to haue praise and to glorifie his people in his
 name. † He chose him of al that liued, to offer sacrifice to
 God, incense, and good odour, for a memorial to pacifie for
 21 his people: † and he gaue them power in his preceptes, in the
 testaments of his iudgements, to teach Iacob his testimo-
 22 nies, and in his law to geue light to Israel. † Because strangers
 stood against him, and for enuie men compassed him about in
 the desert, they that were with Dathan and Abiron, and the
 23 congregation of Core in anger. † Our Lord God saw, and it
 pleased him not, and they were consumed in the violence of
 24 wrath. † He did prodigious thinges vnto them, and consu-
 25 med them in flame of fire. † And he added glorie to Aaron,
 and gaue him an inheritance, and diuided vnto him the
 26 first frutes of the increase of the earth. † He prepared them
 bread in the first vnto satietie: for the sacrifices also of our
 Lord they shal eate, which he gaue to him, and to his seede.
 27 † But :: he shal not inherite the nations in the land, and he
 hath no part in the nation: for himself is his portion & inhe-
 28 ritage. † Phinees the sonne of Eleazar is the third in glorie,
 29 in imitating him in the feare of our Lord: † and to stand in
 the reuerence of the nation: in the goodnes and alacritie of
 30 his soule he pacified God for Israel. † Therefore did he esta-
 blish vnto him a couenant of peace, to be the prince of the
 holies, and of his nation, that the dignitie of priesthood should
 be to

cording to
 the order of
 Melchisedech
 continueth to
 the end of the
 world.

Leuit. 8.

Num. 16.

Num. 25.

:: The tribe of
 Leui had not a
 portion of in-
 heritance se-
 parate from
 the rest, but
 had riches, first
 frutes, and
 oblations for
 their tempo-
 ral provision.



∴ King David
gaue special
assistance to
the Priests,
and greatly
aduanced
Gods seruice
1. Paral. 23. & c.

be to him and to his seede for euer. † And the testament to
∴ David king, the sonne of Iesse of the tribe of Iuda, and inhe-
ritance to him and to his seede, that he might geue wisdom
into our hart to iudge his nation in iustice, that their good
thinges might not be abolished, & their glorie in their nation
he made cuerlasting.

CHAP. - XLVI.

*Praises of Iosue, 9. Caleb, 13. the Iudges of Israel, 16. Namely of Samuel
Iudge and Prophet.*

∴ Iosue succe-
ded in the
temporal go-
uernment for
the spiritual
pertheyned to
the successors
of Aaron.
Num. 27.

ST R O N G in battel was Iesus the sonne of Naue, ∴ succes- 1
sour of Moyles among the prophets, who was great accor- 2
ding to his name, † most great in the saluation of Gods elect, 2
to ouerthrow the enemies rising vp, that he might get the in-
heritanc of Israel. † What glorie obteyned he in lifting vp his 3
handes, and casting swordes against the cities? † Who before 4
him did so resist? for our Lord himself brought the enemies.
† Whether was not the sunne hindered in his anger, and one 5
day was made as two? † He inuocated the mightie soueraine 6
in assaulting of the enemies on euerie side, and the great and
holie God heard him in haile stones of exceeding great force.
† He made violent assault against the nation of his enemies, 7
and in the goeing downe he destroyed the aduersaries, † that 8
the nations might know his might, that it is not easie to fight
against God. And he folowed at the back of the mightie.
† And in the daies of Moyles did mercie, and Caleb the sonne 9
of Iephone, did stand against the enemy, and stayed the nation
from sinnes, and appeased the murmuring of malice. † And 10
they two being appointed, were deliuered out of danger from
among the number of six hundred thousand footemen, to bring
them into their inheritance, into the land that yeldeth milke
and honie. † And our Lord gaue strength to Caleb himself, 11
and his strength continued even vntil old age, so that he went
vp into the high place of the land, & his seede obteyned inhe-
ritance. † That al the children of Israel might see, that it is 12
good to obey the holie God. † And ∴ al the iudges by their 13
name, whose hart was not corrupted: which were not turned
away from our Lord, † that their memorie might be blessed, 14
and their bones spring out of their place, † and their name 15
continew for euer, the glorie of the holie men remayning
vnto their children. † The beloued of our Lord his God 16

Iosue. 10.

Num. 14.

Iosue. 14.

1. R. 2.

Samuel

∴ Only Iosue
and Caleb re-
mained of
those which
came out of
Egypt, al the
rest dyed in
the desert, and
their children
entered into
Chanaan.

Num. 14.

∴ Though
some of the
Iudges were
sometimes
great sinners,
yet they were
finally iust &



Samuel the prophet of our Lord, renewed the empire, and
 17 anoynted princes in his nation. † By the law of our Lord
 he iudged the congregation, and the God of Jacob saw, and
 18 in his fidelitie was proued a prophet. † And he was known
 19 faithful in his wordes, because he saw the God of light: † and
 inuocated our Lord omnipotent, in assausting the enemies
 besetting him on euerie side, in the oblation of an immaculate
 20 lambe: † And our Lord thundered from heauen, and in great
 21 sound he made his voice heard: † and he descomfied the
 princes of the Tyrians, and all the dukes of the Philisthims:
 22 † and before the time of the end of his life, and the world, he
 gaue testimonie before our Lord, and his Christ, money, and
 what soeuer besides vnto the verie shoes he tooke not of al
 23 flesh, and no man accused him: † And after this he slept, and
 he notified to the king, and shewed him the end of his
 life, and he exalted his voice out of the earth in prophecie to
 take cleane away the impietie of the nation.

for their good
 aces much
 renowned.
 Samuel an-
 nointed Saul;
 and David
 kinges.

¶ If Samuel
 himself had
 not appeared,
 (but some o-
 ther spirit) it
 could not
 haue bene no-
 ted in his
 praises. See, 1.
 Reg. 18.

CHAPTER XLVII.

Praises of Nathan, 2. David, 14. and Salomon; in whose progenie (21. not-
 withstanding his fall) 27. the royal scepter remained for Davids sake,
 though for his and the peoples finnes, tenne tribes were cut of, and set into
 schisme.

1. **A**FTER these things arose Nathan the Prophet in the
 2 daies of David. † And as the fatte separated from the
 3 flesh; so was David from the children of Israel. † He plaied
 with lyons as it were with lambes: and with beares he did in
 4 like maner as with lambes of sheepe in his youth. † Did not
 he kil the giant, and rooke away reproch from his nation?
 5 † In lifting vp his hand, with a stone of the sling he ouerthrew
 6 the boasting of Goliath: for he inuocated our Lord the omni-
 potent, and he gaue in his right hand, to take away the man
 7 strong in battel, and to exalt the horne of his nation. † So
 in ten thousand did he glorifie him, and praised him in the
 8 blessinges of our Lord, in offering to him a crowne of glorie:
 † for he destroyed the enemies on euerie side, and rooted out
 the Philisthims the aduersaries euen vntil this present day:
 9 he brake their horne for euer. † In euerie worke he gaue
 confession to the Holie one, and to the Highest, in the word
 10 of glorie. † From al his hart he praised our Lord, & loued

¶ Amongst al
 the renowned

H h h

God,



after of David
his pure and
sincere hart
most pleased
God.

:: For Davids
sake God gaue
wisdom to
Salomon, and
peace in his
kingdom.

:: By Apostro-
phe the auctor
turneth his
speech to Sa-
lomons.

:: Salomons
sinnes were
punished, but
Gods mercie
continued in
conseruing
his posteritie.
Psal. 88.

God that made him: and gaue him might against his enemies: 11
† and he made singers to stand before the altar, and by their 12
sound he made sweete tunes. † And in the solennities he gaue
honour, and adorned the times euen to the end of his life, that
they should praise the holie name of our Lord, and magnifie
the holines of God in the morning. † Our Lord purged his 13
sinnes, and exalted his horne for euer: and he gaue him a testa-
ment of the kingdom, and the seate of glorie in Israel. † After 14
him arose a wise sonne; and for :: him did he ouertrowe al
the might of the enemies. † Salomon reigned in dayes of 15
peace, to whom God subdewed al his enemies, that he might
build an house in his name, and prepare holines for euer: as
:: thou art instructed in thy youth. † And thou art replenished 16
as a riuer with wisdom, and thy soule discovered the earth.
† And thou didst multiplie darke sayinges in comparisons: 17
thy name was bruited to the ilandes far of, and thou wast
beloued in thy peace. † The landes merueled at the songes 18
and prouerbes, and comparisons, and interpretations, † and 19
at the name of our Lord God, whose name is, God of Israel.
† Thou didst gather gold as copper, and filledst siluer as lead, 20
† and bowdest thy thighes to women: thou hast had power 21
on thy bodie, † thou :: hast made a blotte in thy glorie, and 22
profaned thy seede to bring wrath to thy children, and thy
follic to be kindled, † to make the kingdom diuided, and a 23
stubburne kingdom to reigne of Ephraim. † But God wil not 24
leauē his mercie, and he wil not corrupt, nor abolish his
owne workes, neither wil he destroy from the stocke the 25
nepheues of his elect: and he wil not corrupt the seede of
him, that loueth our Lord. † But he gaue a remnant to Iacob, 26
and to David of the same stocke. † And Salomon had an end 27
with his fathers. † And he leaft after him of his seede, the follic 28
of the nation, † and Roboam hauing litle wisdom, who 29
turned away the nation by his counsel, † and Ieroboam the
sonne of Nabat, who made Israel to sinne, and made a way
of sinning to Ephraim, and their sinnes did abound very
manie. † They remoued them away from their land very far. 30
† And he sought al iniquities, til there came defenso vnto 31
them, and he rid them from al sinnes.

2. Par. 29

2. Reg. 11

3. Reg. 1

3. Reg. 4

3. Reg. 10

3. Reg. 11

Psal. 88
7. 34.

3. Reg. 11

CHAP. XLVIII.

Praises of Elias, 13. Eliseus, 19. Ezechias, 23. and Isaia.

And



R¹².17

1 **A**Nd there arose Elias the prophet, as it were fire, and
 2 his word burnt as a little torche. † Who brought famine
 vpon them, and they prouoking him in their enuie, were
 made fewe. for they could not abide the preceptes of our
 3 Lord. † By the word of our Lord he stayed heauen, and he
 brought downe fire from heauen :: thrise. † So was Elias
 4 magnified in his meruelous workes. And who can so glo-
 5 rie like vnto thee? † Who didst rayse vp the dead from hel,
 from the lotte of death, in the word of our Lord God.
 6 † Who didst cast downe kinges to destruction, and didst
 easily breake their might, and the glorious from their bed.
 7 † Who hearest iudgement in Sina, and in Horeb iudgementes
 8 of defence. † Who anoyntest kinges to repentance, and
 9 makest prophetes successoures after thee. † Who wast re-
 ceiued in a whirlewind of fire, in a chariot of fierie horses.
 10 † Who art written in the iudgements of times, to appeale
 the wrath of our Lord, to reconcile the hart of the father to
 11 the sonne, and to restore the tribes of Iacob. † Blessed are
 they, that saw thee, and were honored in thy freindshipe.
 12 † For we liue by life only, but after death our name shal not
 13 be such. † Elias was in dede hid in the whirlewind, & his spirit
 was complete in Eliseus: in his daies he feared not the prince,
 14 and no man ouercame him by might. † Neither did any word
 15 ouercome him, and his bodie :: prophesied being dead. † In
 his life he did wonders, and in death he wrought meruelous
 16 thinges. † In al these thinges the people repented not, and
 they departed not from their sinnes, til they were cast out of
 17 their land, and were dispersed into al the earth. † And there
 was leaft a verie smal nation, and a prince in the house of
 18 Dauid. † Some of them did that which pleased God: but
 19 others committed manie sinnes. † Ezechias fenced his citie,
 and brough in water into the middes thereof, and digged a
 20 rocke with yron, and built a wel for water. † In his daies
 came vp Sennacherib, and sent Rablaces, and lifted vp his
 1 hand against them, and put forth his hand vpon Sion, and
 21 became proude by his mightines. † Then were their harts,
 and hands moued: and they were in sorow as traouailing
 22 women. † And they innocated our merciful Lord, and spred-
 ding their handes, they lifted them vp to heauen: and the
 23 holie Lord God :: quickly heard their voice. † He was not
 mindful of their sinnes, neither did he geue them to their

† Elias procu-
red fire from
heauen to
burne his sa-
crifice, 3. Reg.
18 and twie
more to burne
an hundred
men which
persecuted
him. 4. Reg. 1.

† The miracle
wrought by
his dead bodie
shewed that
he was an
holie prophet.
4. Reg. 11.
See the mira-
cles of Elias,
and Eliseus.

Re. i. pag. 940.

† Prayer pre-
uailed, when
forces were
not sufficient.
See, 4. Reg. 19.

H h h 2

enemies,



enemies, but purged them by the hand of Isaie the holie prophete. † He ouerthrew the campe of the Afflicians, and the Angel of our Lord destroyed them. † For Ezechias did that which pleased God, and went strongly in the way of Dauid his father, which Isaie commanded him; the great prophet, and faithfull in the sight of God. † In his daies the sunne returned backward, & added life to the king. † By a great spirite he saw the last thinges, and comforted the mourners in Sion. † For euer he shewed the thinges to come, & secret thinges before they came to passe.

4 Reg. 1.
Isa. 37.4 Reg. 1.
Isa. 38.

ANNOTATIONS. CHAP. XLVIII.

Not only this booke but also other holie scriptures witness that Elias shal returne and preach before the end of the world.

S. Chrysostom Ateris, and other Doctours testifie the same. See. *Annos. Gen. 5.*

10. *What is written.* Amongst other quarels, Protestantes except against the authentical auctoritie of this booke, because the auctor saith, that Enoch and Elias shal come againe, to appease the wrath of our Lord, to reconcile the father to the sonne, and to restore the tribes of Iacob. But that this is no int exception, is cleere by other holie Scriptures, where the same ynniforme doctin of the whole Church, is no lesse euident, then in this booke. For God himself saith the same also by the mouth of his prophet Malachie: Behold I wil send you Elias the prophet, before the day of our Lord come, the great and dreadful. Christ also sayth: Elias in deede shal come, and restore al thinges. VVherupon S. Chrysostom, after he hath shewed how terrible Antichrist shal be, by reason of his temporal powte, crueltie; and wicked lawes, he addeth: Feare thou not. He shal only haue force in the reprobate; that perishe. For then also Elias shal come, to fortifie the faithfull. Like wise the wordes in the Apocalips, I wil geue to my two witnesses, & they shal prophecie a thousand two hundred and thre score dayes, were euer inuariably vnderstood by tradition, from the first preachers of Christ (as the ancient writer Ateris testifieth) that Enoch and Elias shal come; & admonish al, not to geue credite to the deceitful wonders of Antichrist: and that they shal travel in this testimonie the space of three yeares and a half. For 1260. dayes come very nere to that space of time.

Mal.

Mat.

In 2. T.

2.

Apoc.

CHAP. XLIX.

Praises of Iosias, who (like to Dauid, and Ezechias) tooke away occasions of idolatrie. 8. Praises of Ieremie, 10. Ezechiel, 12. and the twelve Prophets. 13. Also of Zoribabel, Iesus the sonne of Iosedech, Nehemias, Enoch, Ioseph, Seth, Sem, and Adam.

THE memorie of Iosias is according to the confectiō of perfume made by the worke of an apothecarie. † His remembrance shal be sweete as honie in euery mouth, and as musick in banquet of wine. † He was directed by God into the repentance of the nation, and he tooke away the abominations of impietie. † And he gouerned his hart toward our Lord, and in the daies of sinners he strengthened pietie.

4 Reg.

life

in

2. Ps.

40.

4. Reg.

† Except



5 † Except David, and Ezechias, and Iosias, al committed
 6 sinne. † For the kinges of Iuda forlooke the law of the
 7 Highest, and contemned the feare of God. † For they gaue
 8 their kingdom to others, and their glorie to a strange nation.
 9 † They burnt the chosen citie of holines, and made the
 10 waies thereof desolate in the hand of Ieremie. † For they euil
 11 intreated him; who was consecrated a prophet from his mo-
 12 thers wombe, to ouerthrow, and pluck vp, and destroy, and
 13 to build againe, and renewe. † Ezechiel who saw the sight
 14 of glorie, which he shewed him in the chariote of Cherubs.
 15 † For he made mention of the enemies in rayne, to doe good
 16 vnto them, that haue shewed right waies. † And the bones
 17 of the twelue prophets wel may they spring out of their
 18 place: for they haue strengthened Iacob, and haue redeemed
 19 themselves in the fidelitie of power. † How may we ma-
 20 gnifie Zorobabel, for he also was as a signet on the right
 21 hand, † and so Iesus the sonne of Iosedec: who in their daies
 22 built the house, and erected the holie temple to our Lord,
 23 prepared to euerlasting glorie. † And Nehemias in the me-
 24 morie of much time, who erected vs our walles ouerthrowen,
 25 and set vp the gates and lockes, who built our houses. † No
 26 man hath bene borne in the earth like to Henoch: for he
 27 also was taken vp from the earth. † Neither as Ioseph who was
 28 a man borne prince of his bretheren, the stay of the nation, the
 29 ruler of his bretheren, the stay of the people: † and his bones
 30 were visited, and after death they prophesied. † Seth, and
 31 Sem obteyned glorie with men: and aboue euerie soule, in
 32 the beginning Adam.

Many other
 kinges of Iuda
 refrained
 alwayes from
 committing
 idolatrie, but
 these three
 destroyed
 al places of
 idolatrie in
 their king-
 dom, which
 the others did
 not.

See the An-
 notation. ch. 38
 v. 10.
 Ioseph pro-
 phesying that
 the people
 should depart
 from Egypt,
 willed them
 to carie his
 bones with
 them. Gen. 50.
 So by carying
 his bones they
 professed, that
 he had truly
 prophesied.

CHAP. L.

Praises of Simon the High Priest. 27. Detestation of certaine persecuting
 aduersaries. 29. With conclusion that the obseruers of this doctrine shal
 be wise and happie,

1 SIMON the sonne of Onias, the high priest, who in his life
 2 held vp the house, and in his daies strengthened the temple.
 3 † The height also of the temple was founded by him, the
 4 double building and high walles of the temple. † In his daies
 5 the welles of waters flowed out, and they were filled as the
 6 sea about measure. † Who had care of his nation, and deliue-
 7 red it from perdition. † Who preuailed to amplifie the citie,
 8 who

This Simon
 called Iudas,
 and Priscus,
 was high
 priest when
 this booke
 was written
 in the time of
 Ptolomie the

H h 3

who



first, king of
Egypt, a very
holie man, and
dead before it
was translated
into Greke.
about the
time of Ptole-
mie the third
called Euer-
getes, were
300. yeares
before Christ.

who obteyned glorie in conuersing with the nation : and
amplified the entrance of the house, and the court. † As the 6
morning starre in the middes of a cloude, and as the ful moone
he shineth in his dayes. † And as the sunne shining, so did 7
he shine in the temple of God. † As the rainbow that shineth 8
among the cloudes of glorie, and as a flower of roses in the
daies of the spring, and as the lilies that are in the passage of
water, and as frankensence smelling in summer daies. † As 9
fire glistering, and frankensence burning in the fire. † As 10
a massie vessel of gold, adorned with euerie precious stone.
† As an oliue tree budding, and a cypresse tree aduancing it 11
self on high, when he tooke the robe of glorie, and was re-
uested to the consummation of strength. † In going vp to the 12
holie altar, he made the vesture of holines, glorie. † And in 13
receiuing the portions out of the hand of the priestes, himself
also standing by the altar. About him was the ring of his
bretheren : and as the ceder plant in mount Libanus, † so 14
stoode they about him as boughes of the palme tree, & al the
children of Aaron in their glorie. † And the oblation of our 15
Lord in their handes, before al the synagogue of Israel: and
executing the consummation on the altar, to amplifie the
oblation of the high king, † he stretched forth his hand 16
in * oblation of moist sacrifice, and offered of the blood of
the grape. † He powred out on the fundation of the altar a 17
diuine odour to the high prince. † Then cried out the chil- 18
dren of Aaron, they sounded with beate[n] trumpets, and made
a great voice to be heard for a remembrance before God.
† Then al the people together made hast, and fel on their face 19
vpon the earth, to adore our Lord their God, and to make
prayets to God omnipotent the Highest. † And the singets 20
amplified in their voices, and in the great house the sound was
encreased ful of sweetenes. † And the people in prayer desired 21
our Lord the Highest, vntil the honour of our Lord was per-
fected, and they finished their office. † Then coming downe, 22
he lifted vp his handes ouer al the congregation of the chil-
dren of Israel, to geue glorie to God from his lippes, and to
glorie in his name, † and he repeated his prayer, willing to 23
shew the power of God. † And now pray ye the God of al, 24
who hath done great thinges in al the land, who hath encrea-
sed our daies from our mothers wombe, and hath done with
vs according to his mercie: † geue he vnto vs ioyfulness of 25
hart

* Lil-
tione

Numb.
7. 1

Three na-
tions; the Idu-
reans, Phi-
l. sijmes, and
Samaritanes,
did most per-
secute the
Israelites: the
Samaritanes
were no one
pure nation,
but mixt of
Assirians and



- 26 everlasting: † that Israel may beleue that the mercie of God
 27 is with vs, to deliuer vs in his dayes. † Two nations my soule
 28 hateth: and the third is: no nation, which I hate: † they that
 sitte in mount Seir, and the Philistijms, and the: foolish
 29 people that dwel in Sichem. † Iesus the sonne of Sirach, a
 man of Ierusalem, wrote the doctrine of wisdom and disci-
 pline in this booke, who renewed wisdom from his hart.
 30 † Blessed is he, that conuerseth in these good thinges: and
 31 he that layeth them in his hart, shal be wise alwayes. † For
 if he doe them, he shal be able to doe al thinges: because his
 steppes are in the light of God.

Iewes: and
 so here called
 no nation.
 :: They are
 also called a
 foolish people,
 because they
 knowing true
 religion,
 mixed idola-
 trie therewith,
 according to
 diuers sectes,
 as appeareth
 4. Reg. 17. 7. 29.

CHAP. LI.

*The author rendereth praises and thanks to God; 18. and innueth others
 to do the same, by his owne example, 31. and by earnest exhortation.*

- 1 **T**HE prayer of Iesus the sonne of Sirach. :: I wil confesse
 to thee o Lord king, and wil praise thee God my sauiour.
 2 † I wil confesse to thy name: becaule thou art become my
 3 helper and protectour, † and hast deliuered my bodie from
 perdition, from the snare of an vniust tongue, and from the
 lippes of them that worke lying, and in the sight of them that
 4 stood vp thou art become my helper. † And thou hast deli-
 uered me according to the multitude of the mercie of thy
 5 name from them that did roare, prepared to deuoure, † out
 of the handes of them that seeke my soule, and from the gates
 6 of tribulations which haue compassed me: † from the op-
 pression of the flame, which hath compassed me, and in the
 7 middes of fire I was not burnt. † From the depth of the bellie
 of hel, and from a defiled tongue, and from the word of lying,
 8 from a wicked king, and from an vniust tongue: † my soule
 9 shal praise our Lord euen to death, † and my life was appro-
 10 ching to hel beneth. † They haue compassed me on euerie
 side, & there was none that would helpe. I looked toward the
 11 helpe of men, & there was none. † I remembered thy mercie
 o Lord, and thy operation, which are from the beginning of
 12 the world. † Because thou deliuerest them that patiently
 expect thee o Lord, and sauest them out of the handes of the
 13 nations. † Thou hast exalted my habitation vpon the earth,
 14 and I haue prayed for death to passe away. † I haue inuocated
 our Lord the father of my Lord, that he leaue me not in the
 day

:: VWhere we
 are not able
 to render re-
 compence to
 benefactors;
 especially to
 God, we are
 the more bound
 to acknow-
 lege his manie
 great benefi-
 tes, altogether
 vnderferued by
 vs.



day of my tribulation, and in the time of the proude without helpe. † I wil praise thy name continually, and wil collaude it in confession, and my prayer was heard. † And thou hast deliuered me from perdition, and hast rescued me from the wicked time. † Therefore wil I confesse, & say praise to thee, and blesse the name of our Lord. † When I was yet young, before I erred, I sought for wisdom openly in my prayer. † Before the temple I prayed for it, and vnto the later end I wil seeke after it, and it shal flourish as the grape timely ripe, † my hart hath reioyced in it, my foote hath walked the right way, from my youth I searched after it. † I bowed mine eare a litle, and receiued it. † I found much wisdom in myself, & I haue much profited therein. † To him that geueth me wisdom, wil I geue glorie. † For I haue consulted to doe it: I haue had a zeale to good, and shal not be confounded. † My soule hath wrestled in it, and in doing it I was confirmed. † I stretched forth my handes on high, & I lamented foolishnes. † I directed my soule to wisdom, and in knowlege I found it. † I possessed with it an hart from the beginning: for this cause I shal not be forsaken. † My bellie was troubled in seeking it: therefore shal I possesse a good possession. † Our Lord hath geuen me a tongue for my reward: and with the same I wil praise him. † Approch vnto me ye vnlearned, and gather yourselues together into the house of discipline. † Why slacke ye yet? and what say you herein? your soules are exceeding thirstie. † I haue opened my mouth, and haue spoken: Dye it for you without siluer, † and submit your necke to the yoke, and let your soule receiue discipline: for it is very neere to finde it. † See with your eyes that I haue laboured a litle, and haue found much rest to myself. † Take ye discipline in a great summe of siluer, and possesse abundance of gold in it. † Let your soule reioyce in his mercie, and you shal not be confounded in praise. † Worke your worke before the time, and he wil geue you your reward in his time.

¶ When seasons are most ripe, and the soule most free from a great sinnes, is the aptest time to serue God, & to get al vertues, and true knowlege.
Eccl. 12.

¶ In stead of riches labour to get wisdom for it is much better then al gold & siluer.
¶ Merite is in this life, and reward is the next.

The end of the Sapiential Bookes.



THE FOVRT PART OF THE OLD TESTAMENT CONTAINING PROPHEITICAL BOOKES.

The argument of Prophetical bookes in general.

Amongst manie great benefites, which God bestowed upon his peculiar people in the old Testament, one principal, and very excellent was, that besides their ordinarie Pastors, and gouerners in spiritual causes, the Priestes of Aarons progenie, and other clergie men of the same tribe of Levi, in Ierarchical subordination of one chief, with other superiors and subiectes, disposed in sacred functions; he also gaue them other extraordinarie Prophetes of sundrie tribes, as admonitors and guides, to reduce them from errors of sinne, into the right way of vertue. Which office the same Prophetes performed, as wel by threatening the offenders with Gods wrath, and punishment, as by exhorting them to repentance, and so to trust in Gods assured mercie, that he would geue them better times, and reliefe from their miseries. But most especially these holie Prophetes did foresee, and foretel the happie times of Grace in the New Testament. The coming of Messias, Christ our Redemer and Saviour: With the mysteries of his Incarnation, Birth, Passion, Death, Resurrection, Ascension, Coming of the Holie Ghost, Foundation, Propagation, perpetual Stabilitie of his Church, and finally the General Iudgement, Eternal Glorie of the blessed, and Euerlasting paine of the damned. For albeit they preached and prophesied manie thinges, properly and immediatly perteyning to the particular state, and people of the Iewes, and other nations, Where they conuersed, yet the principal summe of al the prophetical bookes, is of Christ and his Church. Tea al the old Testament is a general prophesie, and forshewing of the New. Which (as we noted in the beginning) is conteyned, and lieth hid in the old. Neuertheles speaking more distinctly of the proper arguments, or contents of the foure parties of the old Testament,



Fourte greater Prophets, and twelue lesser were authors of the propheticall bookes following. Baruchs booke being inserted in Ieremias.

Prophecies are called visions, for their certaintie.

Light of prophetic is next to the light of glorie, and more clere then the light of faith.

Prophecies are hard to be understood for diuers causes.

Testament, the former three more peculiarly set forth the Law, the Historie, and sapiential precepts: and this last part chiefly conteyneth Prophecies of thinges to come. Of which the greatest part is now come to passe, or dayly fulfilled, and the rest shal likewise be performed in due time. So now in order after the Legal, Historical, and Sapiential bookes, follow the Prophecies: and are these, according to the names of the Prophetes that writte them. Isaie, Ieremie with Baruch, Ezechiel, and Daniel, commonly called the greater Prophetes: and the twelue lesser are Osee, Ioel, Amos, Abdias, Ionas, Micheas, Nahum, Abacuc, Sophonias, Aggeus, Zacharie: and Malachie. Who were all singularly inspired, and governed in their preachings and writings, by the Holie Ghost, that they could not erre. Yea they were so illuminated in their understanding, that they clerly saw that, which they uttered. And therefore their Prophecies are called Visions, for the assured infallibilitie of truth, which they auouch. For as nothing is more certaine in vulgar knowlege then that, which we see with our corporal eyes, and therefore of all witnesses the eye witness is esteemed the surest: and as in all natural knowlege, that is most certaine, which is sene by discourse of reason: so in supernatural knowlege nothing is more assured then that, which is sene by supernatural light. Whereof there be three sortes: the light of Faith, of Prophecie, and of Glorie. All three certaine, and vndoubted; but most clere and manifest is the vision by light of glorie: wherby God is sene in himself, and all thinges in him, that pertaine to the state of euery glorious saint. Next therto is the vision by light of prophecie, wherewith God illuminateth the understanding of the Prophet by a special, extraordinarie, and transuorie light of grace, that either he clerly seeth the reueled truthe, or at least perfectly knoweth, that he is moued by the Holie Ghost, though he vnderstand not all, that the Holie Ghost intendeth; and so when, and where it is Gods wil, he uttereth the same, for instruction of others. The last, which is also certaine, but more obscure, is the supernatural knowlege, which all Catholique Christians haue by light of faith, assuredly beleuing all thinges which God reueleth by his Church.

Concerning therefore this excellent diuine gift of Prophecie, granted to few, for the benefite of all Gods seruants, we are here to informe the vulgar reader, that whereas these prophecies are for most part hard to be understood, and as S. Peter teacheth, not known by priuate interpretation, but must 2. Pet. be interpreted by the same Spirite, wherewith they were written, our purpose is not to explicate them, nor yet to produce large explications of the godlie lerned Fathers, but rather serue and briffer notes then hertofore. and for the rest we remitte the more lerned and studious readers, according to their capacities, to search the same, in the commentaries of ancient and late Expositors: wishing others to content themselves, with the more easie partes
of



of holie Scriptures, and other godlie bookes, and daylie instructions of spiri-
tual teachers. And such as do also read these, may obserue with vs, these
(amongst other) special causes of the hardnes of the Prophetes. One cause is Suddaine
the frequent interruption of sentences, with suddaine change from one per- transition
son, or matter to an other, without apparent coherence. Which S. Ierom from one
noteth in sundrie places. As Isaie. 7. after that the Prophet hath seuer- thing to an
ty reprehended king Achab, for his distrust of Gods assistance against his other.
temporal enemies (v. 13.) in the next wordes he prophecieth, that a Virgin
shal conceiue, and beare a sonne, Christ our Saviour, and the like in
other places. Another cause is, that the Prophetes speake thinges of some That which
persons, which are to be fulfilled in others, either of their progenie, or presi- is spoken
gured by them. As the prophecie of the Iewes and Gentiles, comprised in the of certaine
historie of Esau & Iacob. Likewise that which Iacob prophecied (Gen. 49.) persons is
of Simeon an Leui, not fulfilled in themselves but in the Scribes, and Priestes ment of others
descending of their stock. Also much of that which David semeth to speake of
Salomon, Psal. 88. can only be understood of Christ. Other examples wil Prophecies
occurre in the Prophetes ensuing. Briefly, for we can not here expresse al are often vt-
the causes in few wordes, prophecies are often times uttered in figuratiue tered in figura-
speeches, and often not in wordes, but in factes; other times so mixed with tive speeches.
histories, and temporal thinges with spiritual, againe some thinges perty- Some consist
ning to the old Testament, so ioyned with mysteries of the new, and the like, in thinges
that most hard it is to discerne, nay not possible without special reuelation, done, others
or instruction of others to know, to what purpose or thing euerie part per- are mixt with
teyneth, or is to be applied: for some thinges are spoken only of the historie, histories, and
some thinges of mysteries, manie thinges of both. And the reason why the Holie temporal
Ghost doth so utter these prophecies is noted by S. Ierom (in Nahum. 3.) that thinges with
the proud and malicious enemies of Religion may not understand them: lest spiritual.
(sayth he) a holie thing should be geuen to dogges, pearles cast to Why God
swine; most sacred mysteries laide oppen before prophane persons. would haue
S. Gregorie also alleageth an other reason (ho. 17. in Ezech.) that they them obscure.
occasion of humilitie may be geuen vs by those thinges, which are hidden
in holie Scriptures. And increase also of merite by beleuing more then
we understand, because faith hath not merite, where reason geueth
experiment.

THE ARGUMENT OF THE PROPHECIE OF ISAIE.

Isaie the sonne of Amos, and nephew (as S. Ierom insinuatesh) to king
Amasias, prophecied in the times of Osias, Ioathan, Achaz, Ezechias,
and in the beginning of Manasses, Kinges of Iuda; in al about three score
years, time.



Is called the
Euangelical
Prophet.
He wrote in a
high stile

Lived in the
kingdom of
Iuda.

The contents,
diuided into
two general
partes,
and into eight
particular.

yeares and was cruelly put to death, sawed into partes by commandment of *Manasses*. He is commonly called the Euangelical Prophet, for his ample and particular speeches of Christ, more large and more plaine then in any other of the old Prophetes. His stile is high and eloquent, according to his liberal education being of the royal bloud. For so it pleaseth the Holie Ghost, to utter his diuine prophecies diuersly according to the qualities, and conditions of the persons, by whom he speaketh: by *Isaie* in a loftie, and by *Amos* in a meane stile: as a musitian soundeth the same songue, by a simple pipe, & by a cornet, trumpet or other musical instrument. Which *S. Paul* also witnesseth, saying; Diuersly and by diuers meanes, God spake to the fathers in the Prophetes. *Isaie* therefore conuersing in the kingdom of Iuda, especially in the Imperial and Metropolitan citie of Ierusalem, preached & prophesied manie thinges perteyning to the Tribes of Iuda and Benjamin, as also to the tribe of *Leui*. Which after the schisme of *Ieroboam*, repayred in maner al to the kingdom of Iuda, where God was rightly serued. He prophesied also of the tenne Tribes, the kingdom of *Israel*: & of the future captiuities of them both, and of the reduction of Iuda. Also he prophesied of other nations, and peoples, with whom the Iewes had either enmitie, or freindlie conuersation: and of al the world. But most especially of the coming of Christ, to redeme, and deliuer mankind from captiuitie of sinne.

The whole prophetic conteineth two general partes. First more principally the Prophet admonisheth, and threatneth the people, that they shal be punished for their manifold sinnes. in the 39. former chapters. In the other 27. he comforteth them, signifying that God of his mercie, wil after chastisement, & their repentance, deliuer them from their aduersaries. Yet so that ech part participateth of the principal contents with the other. More particularly the whole booke may be diuided into eight partes. In the twelue first chapters, the Prophet admonisheth al sortes in the kingdom of Iuda, of their ingratitude towards God, with manie other sinnes and of iust punishment, but mixt with consolation of Gods mercie, and thankseguing for the same. In eleuen chapters folowing, he directeth his speech to other Nations, aduersaries to the Iewes. In foure more he extendeth his admonitions to al the world, stil intermixing some consolations. In other foure he reprehendeth both the kingdoms, of *Israel* and *Iuda*, for seeking helpe of strange nations. In the next eight chapters he prophesieth of diuers dangers imminent to the kingdom of Iuda, of their captiuitie in *Babylon*, of Gods benignitie deliuering them, & very much in euerie part of Christ, and his Church. Then in fise chapters he prophesieth very particularly of the comfortable deliuerie from sinne by Christ. In other foure from temporal captiuitie by *Cyrus* King of *Assirians*. And finally in the last eightene chapters, he prophesieth largely of the perfect deliuerie by Christ, conuersion of al Nations, reiection of the Iewes, til nere the end of the world, when they shal also returne to Christ.

S. Ier
1st
Paul
Erin
Isai.
Aug.
18. c. 3
crust.
lib 9. 1
conf.
Heb. 1



THE PROPHECIE OF ISAIE

CHAP. I.

Isaie prophesying in the dayes of foure kinges of Iuda, 2. admonisheth both princes and people of their ingratitude, and other sinnes against God. 7. The kingdom of Iuda shall be captiue in Babylon, for their ingratitude towards Gods, and other sinnes. 11. Neither shall sacrifices, nor prayers save them, 16. except they cleanse their soules from sinnes. 20. which they not doing shall be severely punished. 26. Wherby the reliques shall be purged, and the Church shall flourish.

- 1 **T**HE vision of Isaie the sonne of Amos, which he sawe concerning Iuda and Ierusalem in the dayes of Ozias,
- 2 Ioathan, Achaz, and Ezechias kinges of Iuda. † Heare ye heauens; & geue eare o earth, because our Lord hath spoken.
- 3 I haue brought vp children; and exalted them: but they haue despised me. † The ox hath knowen his owner, and the asse his masters crib: but Israel hath not knowen me, and my people hath not vnderstood.
- 4 † Woe to the sinful nation; the people loden with greuous iniquitie; the wicked seede, vngenerous children: they haue forsaken our Lord, they haue blasphemed the holic one of Israel, they are reuolted backward.
- 5 † For what shall I strike you anie more, which adde preuarication? euerie head is sicke, & euerie hart in heauines.
- 6 † From the sole of the foote vnto the toppe of the head, there is no health therein: wound, and wayle, and swelling stroke: it is not bound vp, nor cured, with medicine, nor mollified with oile.
- 7 † Your land is desolate; your cities burnt with fire: your countrie strangers deuoure before your face, and it shall be made desolate as in the spoile of enemies.
- 8 † And the daughter of Sion shall be left as a vineyard, and as a cottage in a place of cucumbers, and as a citie that is wasted.
- 9 † Vnlesse the Lord of hostes had lefte vs seed, we had beene as Sodom, and we should be like to Gomorrha.
- 10 † Heare the word of our Lord ye princes of Sodom, geue eare to the law of our God ye people of Gomorrha.
- 11 † To what purpose do you offer me the multitude of your vittimes, saith our Lord? I am full the holocaust of rammes, and the fatte of fatlings; and the bloud of calves, and lambes; and buck goates. I haue not desired.
- 12 † When you should haue come before my sight, who sought

The first part. The kingdom of Iuda shall be captiue in Babylon, for their ingratitude towards Gods, and other sinnes. Not Amos the third of the lesse prophetes, for this name is written in other letters in Hebrew: but one of the royal blood as s. Ierom. testifieth. Prince, Priest, and people are all sicke of ingratitude against God, & other iniquities. Ierusalem defaced and destroyed. God continually preferueth some holie seede, that his Church neuer faileth.



for these thinges at your handes, that you should walke in my
 courtes? † Offer sacrifice no more in vaine: incense is abo- 13
 mination to me. The Newe moone, and the Sabbath, and
 other festiuities I wil not abide, your assemblies are wicked.
 † My soule hateth your Calendes, and your solemnities: they 14
 are become tedious to me, I haue laboured in susteyning.
 † And when you shal stretch forth your hands, I wil turne 15
 away mine eies from you: & when you shal multiplie prayer,
 I wil not heare: for your handes are ful of bloud: † Wash 16
 you, be cleane, take away the euil of your cogitations from
 mine eies: cease to doe perversely. † Lerne to doe good: 17
 seeke iudgement, succour the oppressed, iudge for the pupil,
 defend the widow. † And come, and accuse me, sayth our 18
 Lord: if your sinnes shal be as scarlet, they shal be made
 white as snow: and if they be red as vermelon, they shal be
 white as wooll. † If you be willing, and wil heare me, you 19
 shal eate the good thinges of the earth. † But if you wil not, 20
 and wil prouoke me to wrath: the sword shal deuoure
 you, because the mouth of our Lord hath spoken. † How is 21
 the faythful citie, ful of iudgement, become an harlot? :
 iustice hath dwelled in it, but now mankillers. † Thy siluer is 22
 turned into drosse: thy wine is mingled with water. † Thy 23
 princes are vnfaithful, companions of theues: al loue giftes,
 folow rewardes. They iudge not for the pupil: and the wi-
 dowes cause goeth not in to them. † For this cause sayth our 24
 Lord the God of hostes the mightie one of Israel: Alas; I wil
 comfort my selfe vpon mine aduersaries: and wil be reuenged
 of mine enemies. † And I wil turne mine hand to thee, and 25
 I wil boyle out thy drosse til it be pure, & wil take away al thy
 rinne. † And I wil restore thy iudges as they haue beene 26
 before, and thy counsellers as of old. After these thinges thou
 shalt be called the iust, a faithful citie. † Sion shal be redeemed 27
 in iudgement, and they shal bring her backe in iustice. † And 28
 he shal destroy the wicked, and the sinners together: and they
 that haue forsaken our Lord, shal be consumed. † For they shal 29
 be confounded for the idols, to which they haue sacrificed:
 and you shal be ashamed of the gardens, which you chose.
 † When you shal be as an oke the leaues falling of, and as a 30
 garden without water. † And your strength shal be, as the 31
 isles of towe, and your worke as a sparke: and both shal be
 set on fire together, and there shal be none to quench it.

CHAP.

∴ Much wic-
 kednes rei-
 gned in Ieru-
 salem before
 their captiui-
 tie in Baby-
 lon: But much
 more at
 Christs pas-
 sion, when
 they persecu-
 ted him euen
 to the Crosse:
 and his disci-
 ples, and al
 christians, til
 their citie was
 taken by the
 Romanes and
 the whole
 nation disper-
 sed.

∴ The Rab-
 bins vnder-
 stand those
 Iudges and
 Priests that
 gouerned the
 people after
 their deliuerie
 from captiui-
 tie: but S.
 Ierom ex-
 poundeth this
 and the like
 places of the
 Apostles and
 their succes-
 sors.



CHAP. II.

All nations shall come to the Church of Christ; which shall beginne in Ierusalem. 6. And the Iewes shall be reiected for their idolatrie, auarice, and other sinnes. 11. Proud men shall be humbled, & Gods glorie shall increase, 18. Idolatrie shall be destroyed.

1 **T**HE word, that Isaie the sonne of Amos saw vpon Iuda
 2 and Ierusalem. † And in :: the later dayes the mountaine
 of the house of our Lord shall be prepared, in the toppe of
 3 al nations shall flowe vnto it. † And manie peoples shall goe,
 & shall say, come and let vs goe vp to the mount of our Lord,
 and to the house of the God of Iacob, and he wil teach vs his
 wayes, and we shall walke in his pathes: because the law shall
 4 come forth from Sion, and the word of our Lord from Ieru-
 salem. † And he shall iudge the Gentiles, and rebuke manie
 peoples: and they shall turne their swordes into culters, and
 their speares into siethes: nation shall not lift vp sword against
 nation, neither shall they be exercised any more to battel.
 5 † House of Iacob come ye, and let vs walke in the light of our
 6 Lord. † For thou hast :: reiected thy people, the house of
 Iacob :: because they are filled as in times past, and haue had
 southsayers as the Philistijns, and haue sticke fast to strange
 7 children. † The land is replenished with siluer and gold: and
 8 there is no end of their treasures. † And their land is reple-
 nished with horses: and their chariotes are innumerable. And
 9 their land is ful of idoles: they haue adored the worke of their
 handes, which their fingers made. † And man bowed himself,
 10 and man was humbled: therefore forgeue them not. † Enter
 thou into the rocke, and be hid in a pitte, in the ground from
 the face of the seare of our Lord, & from the glorie of his ma-
 11 iestie. † The loftie eies of man are humbled, and the height of
 men shall be made to stoupe: & our Lord onlie shall be exalted
 12 in that day. † Because the day of the Lord of hostes shall be
 vpon al the proude and loftie, and vpon euerie one that is
 13 arrogant, and he shall be humbled. † And vpon al the ceders of
 14 Libanus high, & eleuated, & vpon al the okes of Basan. † And
 vpon al the high mountaines, and vpon al little hilles eleuated.
 15 † And vpon euerie high towre, and euerie fenced wal. † And
 16 vpon al the shippes of Tharsis, and vpon al, that is sayre to
 behold.

:: It is not only certaine, but also euident that the prophet speaketh here, and in innumerable other places, of the Church of Christ, which is the citie set vpon a mountaine. Mat 5. vnto which al nations are gathered, and al the time of the new Testament is called the last house, 1. Ioan. 2. because no time shall follow after this, but al eternitic.

:: The Iewes were reiected after Christs death: before which they were stil conserued: though often seuerely punished.

And so now the Church of Christ shall neuer be reiected, nor



It is most
absurde, and
contrarie to
this and other
Scriptures,
that Prote-
stants seyne
of great ido-
latric in the
Christian
world, for a
thousand or
more yeares
together, pro-
fessing Christs
name & Reli-
gion, and yet
continually
committing
(as these new
masters ima-
gine) grosse
idolatric.

This was
fulfilled first
in the capti-
tie of Babylon
and more no-
toriously after
Christ's passion,
in the destru-
ction of Ieru-
salem, and
dispersion of
the Iewes:
euen to this
day: and yet
forward, til
here the end
of this world.

behold. † And the loftines of men shal be bowed, and the height of men shal be humbled; and our Lord onlie shal be exalted in that day. † And idols shal utterly be destroyed. † And they shal enter into the caues of rockes, and into the pittes of the earth from the face of the feare of our Lord, and from the glorie of his maiestie, when he shal rise vp to strike the earth. † In that day shal a man cast away the idols of his siluer, and the idols of his gold, which he had made him to adore, mowles and battes. † And he shal goe into the clefts of rockes, and into the caues of stones from the face of the feare of our Lord, and from the glorie of his maiestie, when he shal rise vp to strike the earth. † Cease therefore from the man, whose spirit is in his nostrils, because he is reputed high.

CHAP. III.

The Iewes shal be deprived of wise men, 4. and be subiect to childish, and effeminate gouerners, 8. for their greuous sinnes. 16. The proud, curious, and lasciuious attyre of their women, 24. shal be turned into ignominie, and sorow.

FOR behold the dominatour the Lord of hostes shal take away from Ierusalem, and from Iuda the valiant and the strong, al strength of bread, and al strength of water. † The strong; and the man of warre, the iudge, and the prophete, and southsayer, and the ancient. † The prince ouer fiftie; and the honorable of countenance, and the counseler, and the wise of workemasters, and the skilful of mystical speech. † And I wil geue children to be their princes, and the effeminate shal rule ouer them. † And the people shal rush violently, man against man, and euerie one against his neighbour: the childe shal make tumult against the ancient, and the base against the noble. † For a man shal take hold of his brother, one of the house of his father: Thou hast a garment, be thou our prince, and let this ruine be vnder thy hand. † He shal answer in that day, saying: I am no phyficion; & in my house there is no bread, nor garment: do not appoint me prince of the people. † For Ierusalem is gone to ruine; and Iuda is fallen: because their tongue, & their inuentions were against our Lord, to prouoke the eyes of his maiestie. † The knowledge of their face hath answered them: and they haue proclaimed their sinne as Sodom, neither haue they hid it: woe to their soule,



10 soule, because euils are rendered to them. † Say to the iust
that it is wel, because he shal eate the fruite of his inuentions.
11 † Woe to the impious vnto euil: for, the reward of his handes
12 shal be made to him. † My people their exactours haue spoy-
led, & women haue ruled ouer them. My people, they that cal
thee blessed, the same deceiue thee, and dissipate the way
13 of thy steppes. † Our Lord standeth to iudge, and he standeth
14 to iudge peoples. † Our Lord shal come to iudgement with
the ancients of his people, and his princes: for you haue
denoured the vineyard, and the spoile of the poore is in your
15 house. † Why do you consume my people, and grinde the
16 faces of the poore, sayth our Lord the God of hostes? † And
our Lord sayd: for that the daughters of Sion are haughtie,
and haue walked with stretched out necke, and went with
twinglings of eies, and clapped their handes, walked on their
17 seege, and ietted in a set pace. † Our Lord shal make balde the
crowne of the daughters of Sion, and our Lord shal discover
18 their haire. † In that day shal our Lord take away the orna-
19 ment of shoes, and litle moones. † And cheynes, and ouches,
20 and bracelettes, and bonnettes. † And the sheading combes,
and sloppes, and tablettes, and sweete balles, and earlets.
21 † And ringes, and pearles hanging on the forehead. † And
22 changes of apparel, and shORTE clokes, and the fine linen, and
23 nedles, † and loking glasses, and launes, and headbands, and
24 bonegraces. † And for swete sauour there shal be stirke, and
for agirdle a corde, and for frised haire baldnes, and for
25 stomacher hairecloth. † Thy fayrest men also shal fal by the
26 sworde, and thy strong ones in battle. † And her gares shal
lament and moorne, and she shal sit desolate on the ground.

CHAP. -IIII.

*After the destruction of the Iewes, manie women shal seeke to marie with
one man, 2. but the reliques, repenting of their sinnes, shal returne to God,
3. and flourish vnder his protection.*

1 **A**ND seven women shal take hold of one man in that
day, saying: We wil eate our owne bread, and be co-
uered with our garments: only let thy name be called vpon
2 vs, take away our reproch. † In that day the bud of our Lord
shal be in magnificence, and glorie; and the fruite of the
earth high, and exultation to them, that shal be saued of
3 Israel. † And it shal be: Euerie one that shal be leaft in Sion,

¶ An Eccle-
siastical prea-
cher must
not flatter the
people. He
must moue
teares (sayth
s. Ierom) not
laughter.

¶ By the me-
taphor of
women, S.
Ierom vnder-
standeth the
cities of Iurie,
of which Ie-
rusalem was
the head, and
Sion the
chiefe place
thereof, al
which were
defaced, by
the Babyloni-
ans, but
more fully de-
stroyed by
Tirus and
Vespasian,
fourtie yeares
after Christs
Passion.

¶ After the
redaction of
heathnith or
heretical
people to ca-
tholique reli-
gion, there
will be great
want of spiri-
tual pastors.

K k k



∴ Not al the
Iewes that
escaped tem-
poral death
in the destru-
ction of Ieru-
salem, but
those only
shal be eter-
nally saued,
that beleuing
shal be bap-
tized and liue
wel.

and ∴ shal remaine in Ierusalem, shal be called holie, euerie
one that is written in life in Ierusalem. † If our Lord shal
cleanse the filth of the daughters of Sion, and shal wash the
bloud of Ierusalem out of the middes thereof in the spirit of
iudgement, and spirit of heate. † And our Lord shal create
vpon euerie place of mount Sion, and where he is inuocated,
a clowde by day, and smoke, and the brightnes of flaming fyre
in the night: for vpon al glorie protection. † And there shal
be a tabernacle for a place of shadow in the day from the
heate, and for securitie, and couert from the whyrlewind,
and from rayne.

CHAP. V.

*Vnder the figure of a barren vineyard, is prophecied the reiection of the
Iewes, 7. for their sinnes of auarice, 11. intemperance, & other wickednes,
18. one iniquitie drawing an other, 20. iudging good to be euil, and euil
good. 25. for which the Gentiles of diuers nations shal afflict them.*

∴ I saie of the
tribe of Iuda
here prophe-
cieth the dole-
ful songe
which Christ
uttered wee-
ping ouer Ie-
rusalem, fore-
seeing & fore-
telling their
destruction.
Luc. 19. 41.

∴ Al this shew-
eth that God
only subtra-
cting his pro-
tection, no
man nor peo-
ple is able to
stand; of
whose ruine
God is not the
auctor, but
only permit-
teth that they
fal into sinnes,
and so into o-
ther miseries.

I wil sing to my beloued ∴ the canticle of my cosin concer-
ning his vinyard. A vineyard was made to my beloued in
horne the sonne of oile. † And he hedged it, and chose stones
out of it, and planted it elect, and built a towre in the middes
thereof, and set vp a presse therein: and looked that it
should yeld grapes, and it yelded wilde grapes. † Now ther-
fore ye inhabitants of Ierusalem, and men of Iuda, iudge
betwene me and my vineyard. † What is there that I ought to
doe more to my vineyard, and haue not done to it? Whether
that I looked, it should yeld grapes, and it hath yelded
wilde grapes? † And now I wil shew you what I wil doe
to my vineyard. ∴ I wil take away the hedge therof, and it
shal be into spoile: I wil throw downe the wal thereof, and
it shal be to be troden vpon. † And I wil lay it waile: it
shal not be pruned, and it shal not be digged: and bryers and
thornes shal ouergrowe it: and I wil command the cloudes
that they rayne no shower vpon it. † For the vineyarde of
the Lord of hostes, is the house of Israel: and the man of Iuda,
his delectable bud: & I looked that it should doe iudgement,
and behold iniquitie: and iustice, and behold clamour. † Woe
to you that ioyne house to house, and lay filde to filde, euen to
the end of the place: why shal you alone dwel in the middes
of the earth? † These thinges are in my cares, sayth the Lord
of

Mat. 2



- of hostes: vnles manie great and sayre houses become desolate, without an inhabiter. † For ten acres of the vineyards: shal yeld one litle flagon, and thirtie bushels of seede shal yeld threobushels. † Woe to you that rise vp early to folow drunkennes, and to drinke euen vntil eueing, that you may be inflamed with wine. † Harpe, and viole, & timbrel, and shalme, and wine in your feastes: and :: the worke of our Lord you regard not, nor consider the workes of his handes. † Therefore is my people led away captiue, because they had not knowlege, and their nobles died with famine, and the multitude thereof dried away with thirst. † Therefore hath he dilated his soule, and opened his mouth without anie limite, and their strong ones, and their people, and their high and glorious ones shal descend into it. † And man shal be bowed, and man shal be humbled, and the eies of the loftie shal be brought low. † And the Lord of hostes shal be exalted in iudgement, and the holie God shal be sanctified in iustice. † And the lambes shal feede according to their order, and strangers shal eate the deserts turned into frutesulnes. † Woe to you that draw iniquitie in cordes of vanitie, & sinne as the linke of a wayne. † Which say: let him make hast, & let his worke come quickly, that we may see it: & let the counsel of the holie one of Israel come, and we shal know it. † Woe vnto you that cal euil good, and good euil: putting darknes light, and light darknes: putting bitter for swete, & swete for bitter. † Woe to you that are wise in your owne eies, and prudent before yourselues. † Woe to you that are mightie to drinke wine, & stout men in drunkennes. † Which iustifie the impious for giftes, and take away the iustice of the iust from them. † For this, euen as the tongue of fire deuoureth stuble, and the heate of the flame burneth it vp: so shal their roote be as isles, and their bud shal rise vp as dust, for they haue cast away the law of the Lord of hostes, and haue blasphemed the word of the holie one of Israel. † Therefore is the furie of our Lord wrath against his people, and he hath stretched out his hand vpon them, and stricken them: and the mountaines were trubled, and their carcasses were made as dung in the middes of the streates. In al these thinges his furie is not turned away, but yet is his hand stretched forth. † And he shal lift vp a signe in the nations a farre, and shal whistle to him of the ends of the earth: and behold he shal come in hast spedely. † There

An admoni-
tion to cele-
brate festiual
dayes with
holie religious
exercises, and
not to folow
drunkennes
nor other
wicked or
vaine thinges.

Greuous
sins must be
greuously pu-
nished. Such



as was the
sinne of the
Ierues perse-
cuting Christ.

Neither
Isaie, nor
Moyse, nor
anie other
mortal man
did ener see
God in him-
selfe but only
shadowed. Yet
the wicked
calumniously
accused, con-
demned, and
put Isaie to
cruel death,
vpon pretence
of blasphemie,
for saying
that he saw
God. VVhich
he otherwise
said not, but
couered by the
wings of the
Seraphims.
*Origen in hunc
locum. & S.
Ierom. Tradi.
Hebraicu in
Paral.*
Isaie was
not only an
Euangelical
but also an
Apostolical
prophet, with
whom God
here treateth
and proce-
deth, as with
an Apostle,
saying:
*Whom shal
I send?* and the
prophet

is none that faynteth, nor that laboreth in them, he wil not
slumber, nor sleepe, neither shal the girdle of his reines be
loosed, neither shal the larchet of his shoe be broken. † His
arrowes sharpe, and al his bowes bent. The hooves of his
horses as the flint, & his wheelles as the violence of a tempest.
† His roaring as a lions, he shal roare as lions whelpes: and
he wil gnash, and hold the praye, and claspe it, and there shal
be none to plucke it away. † And it shal sound vpon him in
that day, as the sound of the sea: we shal looke towards the
earth, and behold darkenes of tribulation, and the light is
darkened in the mist therof.

CHAP. VI.

*The prophet after a glorious vision, 5. lamenteth his former silence; 6. his
lippes being purified by an Angel, with a hote coal, 8. he is willingly sent
& so prophecieth that the peoples hart wil be hardned, their cities shal be
destroyed, but good reliques shal be conserued.*

IN the yeare that king Ozias died, I saw our Lord sitting
vpon an high throne and elenated: and those things that
were vnder him filled the temple. † Seraphims stoode vpon
the same: six winges to one, and six winges to the other: with
two: they couered his face, and with two they couered his
feete, and with two they flewe. † And they cried one to an
other, and sayd: Holie, holie, holie, the Lord God of hostes, al
the earth is ful of his glorie. † And the lintels of the dores
were moued at the voice of him that cried; and the house was
filled with smoke. † And I said: Woe is me because I haue
held my peace, because I am a man of polluted lippes, and
I dwell in the middes of a people that hath polluted lippes, and
the king the Lord of hostes I haue sene with mine eies. † And
one of the Seraphims flewe to me, and in his hand an hote
cole, which he had taken with tonges from the altar. † And
he touched my mouth, and said: Behold this hath touched
thy lippes, and thine iniquitie shal be taken away, & thy sinne
shal be cleansed. † And I heard the voice of our Lord saying:
Whom: shal I send? and who shal goe for vs? And I sayd: Loe
I am here, send me. † And he sayd: Goe, and thou shalt say
to this people: Heare ye that heare, and vnderstand not: and
see vision, and knowe it not. † Blinde the hart of this people,
and make their eares heauie, and shut their eies: lest perhaps
they may see with their eies, and heare with their eares, and
vnderstand

4. Reg. 1
2. Par. 1

Apoec.

Rom. 1

Mat. 1



vnderstand with their hart, and be conuerted and I heale
 11 them. † And I said: How long Lord? And he said: Vntil the
 cities be made desolate without inhabiter, and the houses
 12 without man, and the land shal be leaft desert. † And our
 Lord shal make men goe farre of, and he shal be multiplied
 13 that was leaft in the middes of the earth. † And yet there
 shal be tithing in it, and she shal be conuerted, and shal be to
 the shew as-a terebinth, and as an oke, that spreadeth his
 boughes: that which shal stand in it, shal be an holie feede.

answering:
 Send me. God
 sent him, say-
 ing: Goe. &c.
 S. Ierom in
 Proemia Isaie.

CHAP. VII.

*Ierusalem being besieged, 3. the prophet telleth the king, that the enemies
 'shal not preuaile' (8. but the kingdome of Israel shal be destroyed) 10.
 genneth for a signe that a Virgin shal conceive and bare a Sonne. 17. pro-
 phecieth also the captinitie, and desolation of the kingdom of Iuda.*

4. Reg. 16

1 **A**N D it came to passe: in the dayes of Achaz the sonne of
 Ioathan, the sonne of Ozias king of Iuda, there came
 vp Rasin the king of Syria, and Phacee the sonne of Romelia
 the king of Israel to Ierusalem, to fight against it: and they
 2 could not ouercome it. † And they told the house of David,
 saying: Syria hath rested vpon Ephraim, & his hart was moued,
 and the hart of his people, as the trees of the wooddes are
 3 moued at the face of the winde. † And our Lord sayd to
 Isaie: Goe forth to meete Achaz, thou, and Iasub thy sonne
 that is leaft, to the conduite of the vpper poole, in the
 4 way of the Fullers filde. † And thou shalt say to him: See
 thou be stil: feare not, and let not thine hart be afrayd of the
 two tailes of these smoking fyrebrands, in the wrath of the
 furie of Rasin the king of Syria, and of the sonne of Romelia.
 5 † For that Syria hath taken counsel against thee, vnto the euil
 6 of Ephraim, and the sonne of Romelia, saying: † Let vs goe
 vp to Iuda, and rayse it vp, and plucke it away to vs, and make
 7 the sonne of Tabeel king in the middes therof. † Thus sayth
 8 our Lord God: It shal not stand, & this shal not be. † But the
 head of Syria Damascus, & the head of Damascus Rasin: and
 yet threescore and five yeares, and Ephraim shal cease to be a
 9 people: † And the head of Ephraim Samaria, and the head
 of Samaria the sonne of Romelia. If you wil not beleue, you
 10 shal not be permanent. † And our Lord added to speake to
 11 Achaz, saying: † Aske a signe for thee of the Lord thy God
 12 vnto the depth of hel, or vnto the height aboue. † And Achaz

Before this,
 the kinges of
 Syria and of
 Israel had
 taken king
 Achaz in bat-
 tel and ca-
 ried away
 great spoyles,
 2. Paral. 18.
 But presu-
 ming, to do
 the like
 againe, God
 suffered them
 not to pre-
 uaile.
 Mystically
 this signified
 that heretikes
 of diuers
 sectes conspire
 together, to
 impugne the
 Catholike
 Church.
 VWhich they
 do much
 afflict, and
 terrifie, but
 can neuer
 overthrow it.
 S. Ierom in
 hunc locum.

K k k ;

sayd



11 Though A-
chaz was very
vicked and
committed i-
dolatrie, 4.
Reg. 18. 2. Par.
28. yet he be-
leued in God
Almightie,
knowing that
he ought not
to tempt him.
12 Vpon occa-
sion of Gods
mercie promi-
sed without
mans defect,
which king
Achaz hardly
beleued, to
confirm the
same with a
farre greater
example, God
inspired the
Prophet also
to forthevv
the greater
mysterie of
Christe Incar-
nation, his
conception &
birth of a vir-
gin, for the
redemption of
al mankind.

said: I wil not aske, and: I wil not tempt our Lord. † And 13
he said: Heare ye therefore o house of David: Is it a smal thing
for you, to be greuous to men, that you are greuous to my
God also? † Therefore shal our Lord himselfe: geue you a 14
signe. Behold a virgin shal conceiue, and beare a sonne, & his
name shal be called Emmanuel. † He shal eate butter and 15
honie, that he may know to refuse euil, and choose the good.
† For before the childe know to refuse euil, and choose good, 16
the land which thou doest detest shal be forsaken of the face
of her two kinges. † Our Lord wil bring vpon thee, & vpon 17
thy people, and vpon the house of thy father, daies that came
not since the daies of the separation of Ephraim from Iuda,
with the king of the Assirians. † And it shal be in that day: our 18
Lord shal hitte to the flie, that is in the vtter most part of the
riuers of Ægypt, and to the bee, that is in the land of Assur.
† And they shal come, and shal rest al in the torrentes of val- 19
leys, and in the caues of rockes, and in al shrubbe places, and
in al holes. † In that day our Lord shal shaue with a raser, 20
hyred by them, that are beyond the riuer, by the king of the
Assirians, the head, and the haire of the fecte, and the whole
beard. † And it shal be in that day: a man shal nourish a 21
young cowe, and two ewes. † And for the abundance of 22
milke he shal eate butter: for butter and honie shal euerie
one eate, that shal be leaft in the middes of the land. † And it 23
shal be in that day: euerie place where there shal be a thousand
vines, for a thousand peeces of siluer, they shal be into thornes
and bryers. † With arrowes and bow they shal goe in thither: 24
for bryers and thornes shal be in al the land. † And al moun- 25
taines, that shal be weeded with a weeding hooke, the terrour
of thornes and bryers shal not come thither, and it shal be for
the oxe to feede on, and cattle to treade vpon.

CHAP. VIII.

*Vnder the figure of a new name, Christs birth of a virgin is againe prophe-
cied. 4. but first the kingdomes of Syria, and Israel shal be destroyed: and
Iuda sore afflicted: 8. yet conserued with losse of manie. 16. Which is a
mysterie hidden from the Iewes. 21. Great euil hang ouer them, that
depart from the law.*

11 The myste-
rie here pro-
phesied is of

ANd our Lord sayd to me: Take thee: a great booke, & 1
write in it with the pen of man. Take away the spoiles
spedely, quickly take prayes. † And I tooke to me faithful 2
witnesses,



witnesses, Vrias the priest, & Zacharias the sonne of Barachias.
 3 † And I went to the propheteſſe, and she conceiued, and bare
 a sonne. And our Lord sayd to me: Cal his name, :: Hasten to
 4 take away the spoiles: make hast to take prayes. † For before
 the childe know to cal his father and his mother, the strength
 of Damascus shal be taken away, and the spoiles of Samaria
 5 before the king of the Assirians. † And our Lord added yet
 6 to speake vnto me, saying: † For that :: this people hath cast
 away the waters of Siloe, that runne with silence, and rather
 7 taken Rasin, and the sonne of Romelia: † for this cause
 behold our Lord wil bring vpon them the waters of the riuer
 strong and manie, the king of the Assirians, and al his glorie:
 and he wil ascend ouer al their riuers, and wil flowe ouer
 8 al their bankes. † And wil goe through Iuda, overflowing,
 and passing through shal come euen to the necke. And the
 stretching out of his winges shal fil the bredth of thy land o
 Emmanuel. † Gather ye together o peoples, and be ouer-
 come, and heare al ye landes far of: Take courege, and be
 10 overcome, gird yourselues, & be overcome. † Take counsel
 and it shal be defeated: speake a word, and it shal not be
 11 done: because God is with vs. † For thus sayth our Lord to
 me: As in a strong arme he hath taught me, that I should not
 12 walke in the way of this people, saying: † Say not: Conspi-
 racie: for al thinges that this people speaketh, is conspiracie:
 13 and feare ye not their feare, neither dread ye. † The Lord of
 hostes him sanctifie ye: be he your dread, and he your terrour.
 14 † And he shal be a sanctification to you. But for a stone of
 offence, and for a rocke of scandal to the two houses of Israel,
 15 for a snare and a ruine to the inhabitants of Ierusalem. † And
 verie manie of them shal stumble and fal, and shal be broken
 16 in peeces, and shal be snared, and taken. † Binde the testimo-
 17 nie, seale the law in my disciples. † And I wil expect our
 Lord, who hath hid his face from the house of Iacob, and I
 18 wil wayte for him. † Behold I and my children, whom our
 Lord hath geuen me for a signe, and for a wonder in Israel
 from the Lord of hostes, which dwelleth in mount Sion.
 19 † And when they shal say to you: Aske of Pythones, and of
 diuiners, which whisper in their inchantments: shal not the
 people aske vision of their God, for the liuing of the dead?
 20 † To the law rather, and to the testimonie. And if they speake
 not according to this word, they shal not haue the morning
 light.

so great im-
 portance, as
 would require
 a very great
 booke for ful
 explication
 therof.
 :: Christ the
 Sonne of God
 and virgins
 child quickly
 taketh the
 pray from the
 diuel, who be-
 fore possessed
 almost al the
 world.
 :: The prophet
 speaketh of
 the tennetri-
 bes, which
 ioyned forces
 with the king
 of Syria a-
 gainst Ierusa-
 lem, but them
 selues were
 first brought
 into captiuitie
 by the Assyri-
 ans, God pro-
 tecting Ieru-
 salem for that
 time, and long
 after.

Is. 1.
 Im. 9.
 Jer. 1.



∴ Whether they seke to God in their extreme distresse, not sincerely, but coacted, ∴ or seke worldlie helpe, they shal not escape miserie.

light. † And he shal passe by it, shal fal, and be hungrie: and 21
when he shal be hungrie, he wil be angrie, and curse his king,
and his God, and ∴ wil looke vpwards. † And he wil looke 22
∴ to the earth, and behold tribulation and darknes, dissolu-
tion and distresse, and mist persecuting, and he can not flie
away from his distresse.

CHAP. IX.

The glasse Phalaris carrieth some Israelites captiue, and Salmanasar manie more, in figure of a few disciples conuerted to Christ in Gallilee; and at Iewrie, but manie more in the whole world. 7. Whose impyre shal be great, and durable: 8. but the Iewes glorie, especially of the tenne tribes, shal be obscured, for their pride, hypocrisie, and other sinnes.

∴ S. Mathew expoundeth this prophetic of Christ, first preaching in Galilee.

V Where his disciples beleued in him & folowed him.

∴ But after his passion few Iewes beleued in him, in comparison of the Gentiles.

∴ He that is great, yea omnipotent God, is borne a litle one in this world, and without violence conquereth & ruleth al the world.

AT ∴ the first time was the land of Zabulon alleuiated: 1
and the land of Nephtali: and at ∴ the last was aggra-
uated the way of the sea beyond Iordan of Galilee of the Gen-
tiles. † The people that walked in darknes, hath sene great 2
light: to them that dwelt in the countrie of the shadow of
death, light is risen. † Thou hast multiplied the nation, 3
and not magnified the ioy. They shal reioyce before thee, as
they that reioyce in haruest; as conquerors reioyce after a
pray is taken, when they diuide the spoiles. † For the yoke of 4
their burden, and the rod of their shoulder, and the scepter
of their exactour thou hast ouercome, as in the day of Madian.
† Because al violent taking of pray with tumult, and garment 5
mingled with blood, shal be to be burnt, and foode for the
fyre. † For ∴ A LITTLE CHILD IS BORNE TO VS, and a 6
sonne is geuen to vs, and principallitie is made vpon his shoul-
der: and his name shal be called, Meruelous, Counseler, God,
Strong, Father of the world to come, the Prince of peace.
† His empire shal be multiplied, and there shal be no end of 7
peace: he shal sit vpon the throne of Dauid, and vpon his king-
dom: that he may confirme it, and strengthen it in iudgement
and iustice, from this time & for euer: the zeale of the Lord of
hostes shal doe this. † Our Lord hath sent a word into Iacob, 8
and it is fallen in Israel. † And al the people of Ephraim shal 9
know, & the inhabitants of Samaria, saying in pride & great-
nes of hart: † Bricks are fallen, but we wil build with square 10
stones: they haue cut downe sycomores, but we wil change
them into ceders. † And our Lord shal lifte vp the enemies 11
of Rafin

Mat.

Iudic

Luc.



- of Rasin'ouer him, and shal turne his enemies into tumult.
 12 † Syria from the East, and the Philistims from the West: and
 they shal deuoure Israel with ful mouth. In al these thinges
 his furie is not turned away, but his hand is yet stretched
 13 forth. † And the people is not returned to him, who hath
 strooken them, and haue not sought after the Lord of hostes.
 14 † And our Lord shal destroy from Israel the head & the tayle,
 15 the peruerter and restrayner in one day. † The aged and hono-
 rable, he is the head, & the prophet that teacheth a lie, he is the
 16 tayle. † And they that cal this people blessed, seducing them:
 17 and that are called blessed, shal be throwen headlong. † For
 this cause our Lord shal not reioyce vpon their yong men: and
 on their pupilles, and widowes he shal not haue mercie: be-
 cause euerie one is an hypocrite & wicked, and euerie mouth
 hath spoken follie. In al these thinges his furie is not turned
 18 away; but his hand is yet stretched forth. † For impietie is
 kindled as a fyre, it shal deuoure bryer and thorne: and it shal
 be kindled in the thicker of the forest, and it shal be wrapped
 19 vp together in the pride of smoke. † In the wrath of the
 Lord of hostes the earth is trubled; and the people shal be
 20 foode for the fyre: man shal not spare his brother. † And he
 shal decline to the right hand, and shal be hungrie: and shal
 eate on the left hand, and shal not be filled: euerie one shal
 eate the flesh of his arme: Manasses Ephraim, and Ephraim
 21 Manasses, they together against Iuda. † In al these thinges his
 furie is not turned away, but his hand is yet stretched forth.

God puni-
 shing sinners,
 and they not
 repenting,
 his iust furie
 shal increase:
 punishing
 eternally al
 those that
 neuer repent.

VVhere is
 no repentan-
 ce, there can
 be no remis-
 sion. *Mat. 7. 12.*
17. & ch. 10. 7.
4. &c.

CHAP. X.

*Makers of wicked lawes are cursed. 3. For which the Israelites shal be af-
 flicted by the Assirians. 5. The Assirians ouerthrowne by extraordina-
 rie meanes sent from God: 21. and the Iewes deliuered from imminent
 danger: with diuers mysteries of Christ intermixed.*

- 1 **V**Oe to them that make wicked lawes: and wri-
 2 ting, haue written iniustice: † That they might
 oppresse the poore in iudgement, & doe violence to the cause
 of the humble of my people: that widowes might be their
 3 praye, and they might spoile pupilles. † What wil you doe in
 the day of visitation, and of calamitie coming from farr: to
 whose helpe wil ye flee? and where wil ye leaue your glorie?
 4 † That you be not bowed vnder the bond, and fal with the
 slaine? In al these thinges his furie is not turned away, but his

VVheras
 good lawes
 are the stabi-
 litye of the
 comonwealth
 wicked are
 the ruine ther-
 of. Such as Je-
 robeam made
 forbidding to
 goe to Ierusa-



Ierusalem and setting up golden calves in Bethel and Dan: causing the people to serue them as the goddesses of Israel. 3. & 12. 7. 16. Such also as the Scribes and Pharisees made dealing wicked traditions, contrarie to Gods commandments. Mat. 15. 7. 3. The Iewes are called a deceitful nation because they broke their promise made to God, that they would serue him and kepe his commandments. Exo. 19. 7. 8. Senacharib not by his owne powre but as Gods instrument & minister afflicted the Israelites. Nevertheless he persecuted them of his owne free wil, which God vsed for the punishment of his people. In general therefore euil

hand is yet stretched forth. † Woe to Assur, he is the rod of my furie, and the staffe, myne indignation is in their handes. † I wil send him to: a deceitful nation, & I wil geue him commandment against the people of my furie, that he take away spoiles, and catche the praye, and put them to be troden vpon, as the mire of the streates. † But he shal not so thinke, and his hart shal not esteeme it so: but his hart shal be set to destroy, and to the destruction of no few nations. † For he shal say: † Are not my princes with al kinges? Is not as Charcamis, so Calano: and as Arphad, so Emath? Is not as Damascus, so Samaria? † Euen as my hand hath found the kingdomes of the idol, so also their idols of Ierusalem, & of Samaria. † Shal I not as I haue done to Samaria and her idols, so do to Ierusalem and her idols? † And it shal be: when the Lord shal haue accomplished al his workes in mount Sion, and in Ierusalem, I wil visite ouer the fruite of the magnificent hart of the king of Assur, and ouer the glorie of the hautines of his eyes. † For he hath said: In the strength of mine owne hand haue I done it, and in mine owne wisdom haue I vnderstood: and I haue taken away the borders of peoples, and haue spoiled their princes, and haue pulled downe as a mightie man, them that sate on high. † And my hand hath found the strength of peoples as a nest: and as egges be gathered, that are leaft, so haue I gathered together al the earth: and there was none that moued wing, and opened mouth, and once muttered. † Shal the axe glorie against him, that cutteth with it? or shal the saw exalt itselfe against him, by whom it is drawen? As if a rod should lift vp itselfe agaynst him, that listeth it vp, and a staffe exalt itselfe which is certes but wood. † For this cause the Dominatour the Lord of hostes shal send leannes in his fat ones: and vnder his glorie shal burne as it were the burning of fyre kindled. † And the light of Israel shal be in fyre, and the Holie one therof in flame: and his thorne shal be kindled, and be deuoured, and the briars in one day. † And the glorie of his forest, and of his carmelus shal be consumed, from the soule euen to the flesh, and he shal be a fugitiue for feare. † And the remaynes of the woode of his forest, for the fewnes shal be numbred, and a child shal write them. † And it shal be in that day, the residue of Israel, and they that shal escape of the house of Iacob, shal not adde to leane vpon him, that striketh them: but they shal leane vpon our Lord the holie

4 R. 15.



- 21 holie one of Israel in truth. † The remnant shal be conuer- men are like
 22 red, the remnant I say of Iacob, to the strong God. † For if to instruments
 thy people o Israel shal be as the sand of the sea, the remnant without senses
 therof shal be conuerted, consumnation abridged shal make but differ in
 23 iustice ouerflow. † For our Lord the God of hostes shal make that mens
 consummation, and abridgement in the middes of al the actions are
 24 earth. † For this cause, thus sayth our Lord the God of hostes: voluntarie, &
 O my people in hatiter of Sion, be not afraid of Assur: he shal unreasonable,
 strike thee with his rod, and shal lift vp his staffe ouer thee in and senseles
 25 the way of Ægypt. † For yet a litle and a very litle, and mine creatures haue
 indignation and furie vpon their wickednes shal be consum- no wil at al,
 26 mate. † And the Lord of hostes shal rayse vp a scourge vpon but only na-
 him, according to the plague of Madian in the Rocke Oreb, tural apner,
 and his rod vpon the sea, and he shal lift it vp in the way of and inclin-
 27 Ægypt. † And it shal be in that day: his burden shal be taken tion.
 away from of thy shoulder, and his yoke from of thy necke,
 28 and the yoke shal putrifie at the face of oile. † He shal come
 into Aiath, he shal passe into Magron: at Machmas he By these
 29 shal commend his vessels. † They haue passed in hast, Gaba is places Sena-
 30 our seate: Rama was astonied, Gabaath of Saul fled. † Neay cherib passed
 with thy voice o daughter of Gallim, attend Laifa, seelie with his armie
 31 poore Anathoth. † Medemena is remoued: ye inhabitants from Ægypt
 32 of Gabin take courege. † Yet there is day, to stand in Nobe:
 he shal shake his hand ouer the mountaine of the daughter of
 33 Sion, the litle hil of Ierusalem. † Behold the dominatour
 the Lord of hostes shal breake the litle flagon in terrour, and
 the high of stature shal be cut downe, and the loftie shal be
 34 humbled. † And the thicke places of the forest shal be
 ouerthrowen with iron, and Libanus with the high ones
 shal fal.

CHAP. XI.

*Christ borne of the stock of Iesse, replenished with seven gistes of the Holie
 Ghost, 4. shal haue a spirital kindom, most iust, and potent, 10. Wherto
 al nations wil repaire.*

10. 11. 1 **A**ND a rod shal come forth of the roote of Iesse, and a The blessed
 2 virgin. flowre shal rise vp out of his roote. † And the Spirite
 of our Lord shal rest vpon him: the spirit of wisdom, and vn- Christ our
 derstanding, the spirit of counsel, and strength, the spirit of Sauiour reple-
 3 knowlege, and pietie, † and the spirit of the feare of our nished with
 Lord shal repleinsh him. He shal not iudge according to the seven
 the sight of the eies, nor rebuke according to the hearing of gistes of the
 Holie Ghost,



of whose infinite plenitude his seruantes participate as it pleaseth his diuine spirite to impart.

∴ Christ after his death, which to the world was ignominious, would be gloriously buried, by very honorable persons, Ioseph and Nicodemus, with abundance of most precious spices, wrapped in fine linnen, and laide in a new monument: to shew that the glorie of the iust beginneth from their death: where the glorie of the wicked endeth. Christs sepulchre shal also remaineth glorious, honored euen by the Turkes: much more by Catholique Christians.

the eares. † But he shal iudge the poore in iustice, and shal rebuke in equitie for the milde of the earth: and he shal strike the earth with the rod of his mouth, and with the spirit of his lippes he shal kil the impious. † And iustice shal be the girdle of his loynes: and fayth the girdle of his reines. † The wolfe shal dwell with the lambe: and the leopard shal lie with the kid: the calfe, and lion, and sheepe shal abide together, a litle child shal leade them. † The calfe, and the beare shal feede: their yong ones shal rest together: and the lion shal eate strawe as it were an oxe. † And the infant from the brest shal be delighted vpon the hole of the aspe: & he that is weyned, shal thrust his hand into the hole of the cockatrice. † They shal not hurt, and they shal not kil in al my holic mountayne, because the earth is replenished with the knowlege of our Lord, as the couering waters of the sea: † In that day the roote of Iesse, that standeth for a signe of peoples, him the nations shal beseech, & his sepulchre shal be glorious. † And it shal be in that day: our Lord shal put to his hand the second time to possesse the remnant of his people, which shal be leaft of the Assirians, and of Ægypt, and of Phethros, and of Æthiopia, and of Ælam, and of Sennaar, and of Emath, and of the islands of the sea. † And he shal lift vp a signe vnto the nations; and shal assemble together the fugitiues of Israel, and shal gather the disperfed of Iuda from the foure quarters of the earth. † And the emulation of Ephraim shal be taken away, and the enemies of Iuda shal perish: Ephraim shal not enuie Iuda, & Iuda shal not fight against Ephraim. † And they shal lie vpon the shoulders of the Philisthims by the sea, they together shal spoile the children of the East: Idumea, and Moab the precept of their hand, and the children of Ammon shal be obedient. † And our Lord shal make desolate the tongue of the sea of Ægypt, and shal lift vp his hand ouer the riuer in the strength of his spirit: and he shal strike him in his seuen streames, so that they may passe through it with shewes. † And there shal be a way to the remnant of my people, which shal be leaft of the Assirians: as there was to Israel in the day, that he came vp out of the Land of Ægypt.

CHAP. XII.

A Canticle of thanks for the benefites of Christ.

AND



1 **A**N D thou shalt say in that day: I W I L confesse to thee
 2 **ô** Lord, because thou wast angrie with me: thy furie is
 turned away, and thou hast comforted me.

3 † Behold God is my sauiour, I wil doe confidently, and wil
 not feare: because our Lord is my strength, and my praise,
 and he is become my saluation.

4 † You shal drawe waters in ioy out of the sauiours fountaines.

5 † And you shal say in that day: Confesse ye to our Lord, and
 inuocate his name: make his inuentions known among the
 peoples: remember that his name is high.

6 † Sing ye to our Lord because he hath done magnifically:
 shew this forth in al the earth.

7 † Reioyce, and prayse ô habitation of Sion: because great in
 the middes of thee, is the holie one of Israel.

CHAP. XIII.

The Prophet foretelleth the calamitie, and ruine of Babylon.

1 **T**H E burden of Babylon, which Isaie the sonne of
 2 Amos saw. † Vpon the darke mountaine lift vp a signe,
 exalt the voice, lift vp the hand, and let the dukes enter the
 3 gates. † I haue commanded my sanctified, and haue called
 my strong ones in my wrath, them that reioice in my glorie.

4 † The voice of a multitude in the mountaines, as it were of
 manie peoples, a voice of the sound of kinges, nations
 gathered together: The Lord of hostes hath commanded the
 5 host of battel. † Coming from a countrie far of, from the
 end of heauen: our Lord, and the instruments of his furie, to
 6 destroy the whole land. † Howle ye, because the day of our
 7 Lord is nere: it shal come as destruction from our Lord. † For
 this cause shal al handes be dissolued, and euerie hart of man
 8 shal melt, † and be broken. Gripings and paines shal hold
 them, they shal be in paine as she that trauaileth. Euerie one
 shal be astonied at his neighbour, their countenances as faces
 9 burnt. † Behold the day of our Lord shal come, cruel, and full
 of indignation, and of wrath, and furie to bring the land to a
 10 wildernes, and to destroy the sinners therof out of it. † Because
 the starres of heauen, and their brightnes shal not display
 their light: the sunne is darkened in his rysing, and the moone
 11 shal not shine in her light. † And I wil visite ouer the euiles
 of the world, and against the impious their iniquitie, and I wil
 make the pride of infidels to cease, and wil humble the arro-
 12 gancie of the strong. † A man shal be more precious then

∴ The Iewes
 gave thanks
 for their deli-
 uerie from
 captiuitie of
 Babylon: &
 much more
 the Church of
 Christ rende-
 reth thanks
 for her deliue-
 rie from al
 finnes.

The 1. part.
 Tenne pro-
 phetical com-
 minations.

against so
 manie peoples
 The 1. against
 Babylon.

∴ Nemrod
 began the
 kingdom of
 Babylon [Gen.

10.] his sonne
 Belus did

much aug-
 ment it: and

his sonne Ni-
 nus brought

it to be a very
 great Empire,

& Monarchie.

But at last, af-
 ter 1240. yea-

res, it was o-
 uercome by

Cyrus king of
 Persia.

∴ Medes and
 Persians were

called sancti-
 fied, in that

they were the
 ministers of

Gods iustise,

in the ruine



of Babylon :
which the
Prophet fore-
telling calleth
it *The burden
of Babylon.*
: After the
Raughter
there shal be
so few Baby-
lonians, or
Chaldeans
left alive, that
one man shal
be more rare
and precious
then much
fine gold.

: An other
citic was built
by the same
name, but
much lesse, &
in an other
place of Chal-
dea.

gold, & : man then pure fine gold. † For this I shal trouble hea- 13
uen : & the earth shal be moued out of her place, for the indi-
gnation of the Lord of hostes, & for the day of the wrath of his
furie. † And it shal be as a yong doe fleing, and as a sheepe : 14
and there shal be none to gather them together : euerie man
shal turne to his owne people, and euerie one shal flee to his
owne land. † Euerie one that shal be found, shal be slaine : 15
and euerie one that shal come to ayde, shal fal by the sword.
† Their infants shal be dashed in peeces before their eies : 16
their houses shal be spoiled, and their wiues shal be rauished.
† Behold I wil rayse vpon them the Medes, which shal not 17
seeke siluer, nor desire gold. † But with arrowes they shal kil 18
the litle ones, and shal haue no pitie vpon the sucklings of the
wombe, and vpon the children their eie shal not spare. † And 19
that Babylon glorious in Kingdoms, noble in the pride of the
Chaldees, shal be euen as our Lord subuerted Sodom and Go-
morrha. † It shal not be inhabited for euer, & it : shal not be 20
founded vnto generation & generation : neither shal the Ara-
bian pitch his tents there, nor shepheardes rest there. † But 21
beastes shal rest there, and their houses shal be filled with dra-
gons, and ostreches shal dwel there, and Satyrs shal daunce
there : † And the Syrach owles shal answer there in the 22
houses therof, and mermaides in the temples of pleasure.

Isa. 13.

Gen. 19.

CHAP. XIII.

*The Iewes shal be released from the captiuitie of Babylon. 12. Nabuchodo-
nosor most proud and mightie, shal be throwne into extreme miserie. 24.
In the meane time the Assyrians beseging Ierusalem shal be defeated. 18.
Neither shal the Philistims preuaile against the Iewes, as they presume.*

: Isaac pro-
phesied the
destruction
of Babylon
about 100.
yeares before
the Iewes
were caried
thither capti-
ue, and their
captiuitie in-
dured 70.
yeares.
Which was
released by

IT : is neere that the time therof shal come, and the daies 1
therof shal not be prolonged. For our Lord wil haue mer-
cie on Iacob, and wil yet choose out of Israel, and wil make
them rest vpon their owne ground: the stranger shal be ioyned
to them, & shal sticke to the house of Iacob. † And peoples 2
shal hold them, and bring them into their place : and the
house of Israel shal possesse them vpon the land of our Lord
for seruants and handmaides : and they shal lead captiue those
that had taken them, & shal subdewe their exactours. † And 3
it shal be in that day, when God shal geue thee rest from thy
labour, and from thy vexation, and from the sore seruitude,
which thou didst serue before. † Thou shalt take this parable 4
against



against the king of Babylon, and shalt say: How hath the ex-
 5 tour ceased, the tribute rested: † Our Lord hath broken the
 6 staffe of the impious, the rodde of the rulers, † that did beate
 peoples in indignation with vncurable wound, subdewing na-
 7 tions in furie, persecuting cruelly. † Al earth is quiet and stil, is
 8 glad & hath reioyced. † The firre trees also haue reioyced ouer
 thee, and the ceders of Libanus: since thou hast slept, there
 9 hath none come vp to he we vs. † Hel beneath is troubled to
 meete thy coming, it hath rayfed vp the giants for thee. Al
 the princes of the earth are risen vp from their thrones, al the
 10 princes of nations. † Al shal answer, and say to thee: Thou
 11 also art wounded euen as we, made like vnto vs. † Thy
 pride is drawen downe to hel, thy carcasle is fallen: vnder
 thee shal the mothe be strawed, and wormes shal be thy coue-
 12 ring. † How art thou fallen from heauen Lucifer, which
 didst rise in the morning? art thou fallen to the earth, that
 13 didst wound nations? † Which didst say in thy hart: I wil
 ascend into heauen, aboue the starres of God wil I exalt my
 throne, I wil sitte in the mount of the testament, in the sides
 14 of the North. † I wil ascend aboue the height of the cloudes;
 15 I wil be like to the Highest. † But yet thou shalt be drawen
 16 downe to hel, into the depth of the lake. † They that shal see
 thee, shal turne toward thee, & behold thee: Is this the man,
 17 that troubled the earth, that shook kingdomes, † that made
 the world a desert, & destroyed the cities therof, opened not
 18 the prison to his prisoners? † Al the kinges of the nations
 euerie one haue slept in glorie, eche man in his owne house.
 19 † But thou art cast forth out of thy sepulchre, as an vnprofi-
 table branche polluted, and wrapped vp with them that were
 slaine by the sword, and are gone downe to the foundations of
 20 the lake, as a rotten carcasle. † Thou shalt not keepe com-
 panie with them, neither in burial, for thou hast destroyed thy
 land, thou hast slaine thy people: the seede of the wicked shal
 21 not be named for euer. † Prepare his children to slaughter in
 the iniquitie of their fathers: they shal not rise vp, nor inherite
 22 the land, nor fil the world with cities. † And I wil rise ouer
 them, sayth the Lord of hostes: & I wil destroy the name of Ba-
 23 bylon, and the remaynes, and bud, and progenie: sayth our
 Lord. † And I wil make it the possession of the hedgehog, &
 matrices of waters, & I wil sweepe it with besome wearing it,
 24 sayth the Lord of hostes. † The Lord of hostes hath sworne,
 saying;

Cyrus, after
 he had over-
 come the Ba-
 bylonians. Yet
 this space of
 nere 200.
 yeares, is
 counted a
 short time in
 respect of so
 great a Mo-
 narchie as
 this was,
 which had
 now conti-
 nued aboue
 a thousand
 yeares, from
 the time of
 Ninus, yea
 was begunne
 by Nemrod.
 Gen. 10. 7. 74
 :: As Lucifer
 the greatest
 diuel, so Na-
 buchodonosor
 king of
 Babylon fel
 through pride
 into extreme
 miserie.



∴ The miraculous destruction of the Assyrians armie besieging Ierusalem is recorded. 4.

Reg. 19.

∴ The second commination is against the Philistians.

∴ Though Achaz was dead whom the Philistines feared, yet Ezechias a better king did afflict them more then the other had done. 4.

Reg. 18. 7. 8.

Much more Ozias. 2. Par. 26

∴ From Ierusalem which is situated on the north of Philistea.

∴ The third commination was against the Moabites.

∴ Destruction made in the night, prevented that they feared not the imminent danger, but so much the more they were afflicted, being suddenly oppressed with extreme miserie.

∴ Miserie, euen of Iudaea,

laying: If it shal not be, as I haue thought: and so sal out, as I haue in mind consulted: † That I ∴ destroy the Assyrian in my land, and in my mountaines tread vpon him: and his yoke shal be taken away from them, and his burden taken of from their shoulder. † This is the counsel, that I haue deuised vpon al the earth, and this is the hand stretched forth vpon al nations. † For the Lord of hostes hath decreed, and who can weaken it? and his hand is stretched out: and who shal turne it away? † ∴ In the yeare, that king Achaz died, was this burden made. † Reioyce not thou whole Philistea, that ∴ the rod of thy striker is broken in peeces: for from the roote of the serpent shal issue forth a cockatrice, and his seede swallowing the bird. † And the first borne of the poore shal be fed, & the poore shal rest confidently: and I wil make thy roote to perish in famine, and wil kil thy remnant. † Howle thou gate, crie out o citie: al Philistea is throwen downe: for a smoke shal come from ∴ the North, and there is none that shal escape his troupe. † And what shal be answered to the messengers of nations? That our Lord hath founded Sion, and the poore of his people shal hope in him.

CHAP. XV.

Unexpelled ruine shal fall vpon the Moabites: 5. Wherof the Prophet bath compassion.

THE burden ∴ of Moab. Because Ar-Moab was wasted in the night, ∴ he hath held his peace: because the wal of Moab is destroyed in the night, he hath held his peace. † The house is gone vp, & Dibon to the high places to moorne vpon Nabo, and vpon Medaba shal Moab howle: on al the heades therof baldnes, and euerie beard shal be shauen. † In the high wayes therof they are girded with sackcloth: vpon the roofes therof, and in the streates therof al howling, goeth downe to weepe. † Hesebon shal crie, & Eleale, their voice is heard euen to Iasa. For this shal the wel appoynted of Moab howle, his soule shal howle to himself. † ∴ My hart shal crie to Moab, the barres therof vnto Segor an heifer astonishing: for by the ascent of Luith he shal goe vp weeping: & in the way of Oronaim they shal lift vp a crie of contrition. † For the waters of Nemrim shal be made desolate, because the grasse is withered, the spring is faded, al grennes is perished. † According to the greaines of the worke, is also their visitation: they

Iere.
Ezech



- 8 they shall lead them to the torrent of willowes: † Because the
 9 crie shall goe round about the border of Moab: vnto Gallim
 the howling therof, and vnto the Pit-Elm the crie therof.
 † Because the waters of Dibon are replenished with bloud:
 for I wil put additions vpon Dibon: the lion for them that
 shall flee of Moab, and for the remnant of the land.

mooueth a chri-
 stible heart to
 compassion.
 So the Pro-
 phet lamen-
 teth the Moa-
 bites afflictio.

CHAP. XVI.

*The prophet prayeth for, and prophesieth Christs coming: 6. adding more of
 the affliction of the Moabites for their pride.*

- 1 **S**END forth ô Lord :: the lambe the dominatour of the
 2 earth, from the :: Rocke of the desert, to the mount of the
 3 daughter of Sion. † And he shall be as a bird fleeing, and the
 4 yong flying out of the nest, so shall the daughters of Moab be
 5 in the passage of Arnon. † Take counsel, gather a counsell:
 6 set thy shadow in the midday as it were night: hide them that
 7 flee, and them that wander bewray not. † My fugitiues shall
 8 dwell with thee: Moab be thou their couert from the face of
 9 the destroyer: for the dust is ended, the wretch is come to
 10 naught: he hath failed, that trode downe the earth. † And
 11 a throne shall be prepared in mercie, and there shall sit vpon it;
 12 in truth in the tabernacle of Daud, he that iudgeth and seeketh
 13 iudgement, and quickly rendereth that which is iust. † We
 14 haue heard the pride of Moab, he is proud exceedingly: his
 15 pride and his arrogancie, and his indignation is more then his
 16 strength. † Therefore shall Moab howle to Moab, al shall howle:
 17 to them, that reioyce vpon the walles of baqued bricke,
 18 relye their plagues. † Because the suburbs of Hesebon are
 19 desolate, and the vineyard of Sabama the lords of the Nations
 20 haue cut of: the branches therof haue reached to Iazer: they
 21 wandered in the desert, the branches therof are least, they
 22 passed ouer the sea. † For this I wil lament in the weeping of
 23 Iazer the vineyard of Sabama: I wil inebriate thee with my
 24 teare ô Hesebon, and Elealé: because the voice of the treaders
 25 is rusht in vpon thy vintage, and vpon thy haruest. † And
 26 gladnes and ioy shall be taken away from Carmelus, and it
 27 shall not reioyce nor make iubilation in vineyards. He shall not
 28 treade wine in the presse that was wonte to treade: the voice
 29 of the treaders I haue taken away. † For this my bellie shall
 30 sound as an harpe to Moab, & my bowels to the wal of baqued
 31 bricke. † And it shall be: when it shall appeare that Moab
 32 hath

:: In the great
 miserie of the
 Moabites, the
 Prophet saw
 one special
 cause of con-
 solation, that
 Christ the
 lambe of God
 which taketh
 away the sin-
 nes of the
 world, should
 be borne of
 their lineage,
 by one of
 thier proge-
 nie.

:: Of Ruth a
 Moabite, who
 was married to
 Booz, and so
 was Dauids
 great grand-
 mother. Ruth.
 4. See the argu-
 ment of Ruth.

M m m

hath



∴ They warres
against Moab
continued
three yeares,
∴ In which it
was brought
into seruitude.

hath laboured for his excellēs, he shal goe in to his sanctuaries
to pray, & shal not preuaile. † This is the word, that our Lord 13
spake to Moab from that time: † and now our Lord hath 14
spoken, saying: ∴ In three yeares, as the yeares of ∴ an hired
seruant, the glorie of Moab shal be taken away vpon al the
multitude of people, and it shal be leaft litle and smal, nor
much.

CHAP. XVII.

*Damascus with other Syrians shal be afflicted, 4. likewise the tenne tribes
of Israel. 7. Of which some few persons wil retorne to God. 12. And
finally their enemies the Assirians shal be ouerthrowne.*

The fourth
prophetical
commination
was against
the Syrians.

THE burden of Damascus. Behold Damascus shal cease 1
to be a citie, and shal be as an heape of stones in ruine.
† The forsaken cities of Aroer shal be for flockes, and they 2
shal rest there, and there shal be none to terrifie them. † And 3
ayde shal cease from Ephraim, and the kingdom from Damas-
cus: and the remnant of Syria shal be as the glorie of the chil-
dren of Israel: sayth the Lord of hostes. † And it shal be in 4
that day: the glorie of Iacob shal be diminished, and the farnes
of his flesh shal become leane. † And it shal be as one gather- 5
ring in haruest that which remayneth, and his arme shal gather
the eares of corne: and it shal be as he that seeketh eares in the
vale of Raphaim. † And the fruite therof shal be leaft, 6
as it were a cluster of grapes in it, and as the shaking of the
oliue tree, of two or three oliues in the toppe of a bough, or
foure or fve in the toppes therof, sayth our Lord the God of
Israel. † In that day man shal incline himselfe to his maker, 7
and his eies shal looke to the holie one of Israel. † And he 8
shal not incline to the altars, which his handes made: and the
things that his fingers wrought he shal not regard, as groues
and temples. † In that day the cities of his strength shal be 9
leaft, as the ploughes, and the corne that were leaft before the
face of the children of Israel, and thou shalt be desolate. 10
† Because thou hast forgotten God thy sauiour, and hast not
remembred thy strong helper: therefore shalt thou plant a
faythful plant, & shalt sow a strange seede. † In the day of thy 11
planting shal be the wilde grape, & in the morning thy seede
shal florish: the haruest is taken away in the day of inheritance,
and he shal be vehemently sorie. † Woe to ∴ the multitude of 12
manie

Iof 11
11. 4

∴ After that
the Assirians



- manie peoples, being as the multitude of the sounding sea: & had afflicted the tumult of multitudes, as the sound of manie waters, the Israelites, and their confederates, them selues were also afflicted.
- 13 † Peoples shal sound as the sound of waters overflowing, and he shal rebuke him, and shal flee far of: and he shal be violently taken away as the dust of the mountaines at the face of the wind, and as a whirlewind before a tempest. † In the euentide, and behold truble: in the morning, and he shal not be. this is the portion of them, that haue wasted vs, & the lot of them that spoiled vs.

CHAP. XVIII.

The Egyptians, for alluring the two tribes to their confederacie, shal be afflicted, 7. and the Iewes returne to more sincere seruice of God.

- 1 **V**V O E to the land the cymbal of winges, which is beyond the riuers of Æthiopia, † which sendeth legates into the sea, and in the vessels of * bulrushes vpon the waters. Goe ye swift :: angels to a nation shaken a sunder, and torne in peeces: to a terrible people, after which there is none other: to a nation expecting and troden vnder foote, whose land the floodes haue spoiled: † :: Al ye inhabitants of the world, which abide in the earth, where the signe shal be lifted vp in the mountaines, you shal see, and shal heare the sound of the trumpet: † because thus sayth ourd Lord to me: I wil rest, and consider in my place, as the noone light is cleere, and as a cloud of dew in the day of harvest. † For before harvest it hath wholly florished, and vnripe perfection shal spring forth, and the boughes therof shal be cut of with hookes: and the thinges that are least, shal be cut of, and shaken out. † And they shal be left together to the birdes of the mountaynes, and beastes of the earth: and the foules shal be vpon it the whole summer, and al the beastes of the earth shal winter vpon it. † In that time shal a gift be brought to the Lord of hostes, of a people plucked a sunder and rent in peeces: of a terrible people, after which there hath bene none other, of a nation expecting, expecting and troden vnder foote, whose land the floodes haue spoiled, to the place of the name of the Lord of hostes, mount Sion.

The sift was against the Æthiopians and Egyptians.

:: The Egyptians bid their messengers goe swiftly, & tel the Iewes that they shal haue present helpe according as they require & expect.

:: But the prophet sheweth that the Egyptians them selues shal be ouerthrowne by the Assirians.

CHAP. XIX.

Further description of the Egyptians punishment, 17. With their conuersion to Christ in the new Testament.

M m m 2

T H E



When our
B Sauour
was caried in
his infancie by
his mother
into Ægypt
the idoles of
that countrie
lost their
powre. And
the inhabitan
tes were spe
cially blessed,
& afterwards
very manie
beleued in
Christ, and
sincerely ser
ued him.

THe burden of Ægypt. Behold: our Lord wil ascend vpon
a swift cloude, and wil enter into Ægypt, and the idols
of Ægypt shal be moued at his presence, & the hart of Ægypt
shal melt in the middes therof. † And I wil make the Ægypt-
tians to runne together against the Ægyptians: and a man shal
fight against his brother, and euerie man against his freind,
citie again't citie, hingdom against kingdom. † And the spirit
of Ægypt shal be broken in the bowels therof, and I wil
ouerthrow their counsel headlong: and they shal aske their
idols, and their diuiners, and Pythons, and Southsayers.
† And I wil deliuer Ægypt into the hand of cruel masters, and
a strong king shal rule ouer them, sayth our Lord the God of
hostes. † And the water of the sea shal be dried vp, and the
riuer shal be made desolate, and drie. † And the riuers shal
faile: the riuers of the ramppiers shal be diminished, & dried
vp. The reede and bulrush shal wither: † the chanel of the
riuer shal be spoiled of his fountayne, and al sowne corne filde
that is watered shal be dried vp, it shal wither, and shal not
be. † And the fishers shal lament, and al that cast angle into
the riuer shal moorne, and they that sprede net vpon the face
of the water shal pine away. † They shal be confounded that
wrought twisting flaxe, kombing and weauing fine thinges.
† And the watted places therof shal be drie, al they that made
pooles to take fishes. † The princes of Tanis are fooles, the
wise counseleers of Pharaon haue geuen vnwise counsel: how
say ye vnto Pharaon: I am the sonne of the wise, the sonne of
the ancient kinges? † Where are now thy wise men? let them
tel thee, and shew what the Lord of hostes hath thought con
cerning Ægypt. † The princes of Tanis are become fooles,
the princes of Nemphis are withered away, they haue decei
ued Ægypt, the corner of the peoples therof. † Our Lord
hath mingled in the middes therof the spirit of gladnes: and
they haue made Ægypt to erre in euerie worke therof, as he
erreteth that is drunke and vomiteth. † And Ægypt shal haue
no worke, to make the head and the taile the peruerter, and
restrayner. † In that day Ægypt shal be as women, and they
shal be astonied, and shal be afrayd at the face of the mouing
of the hand of the Lord of hostes, which he shal moue ouer it.
† And the land of Iuda shal be a feare to Ægypt: euerie one,
that shal remember it shal quake at the face of the counsell of
the Lord of hostes, which he hath thought concerning it.
† In



18 † In that day there shall be fine cities in the land of Ægypt, :: Both Jewes
 speaking in tongue the of Chanaan, and swearing by the Lord of and Christians
 19 hostes: one shall be called the citie of the sunne. † In that day vnderstand
 there shall be :: an altar of our Lord in the middes of the land this prophecie
 20 of Ægypt, and a title of our Lord by the border therof † it shall of the conuer-
 be for a signe, and for a testimonie to the Lord of hostes in the gyptians to
 land of Ægypt. For they shall crie to our Lord at the presence Christ. But the
 of the afflicter, and he shall send them a sauour and defender Jewes expect
 21: to deliuer them. † And our Lord shall be knowne of Ægypt, it as yet to
 and the Ægyptians shall knowe our Lord in that day, and shall come, we
 worshipec him in hostes and in giftes: and they shall vow know that it
 22 vowes to our Lord, and pay them. † And our Lord shall smite is already ful-
 Ægypt with a strooke, and heale it, and they shall returne to filled. At least
 our Lord, and he shall be pacified towards them, and heale in part. For
 23 them. † In that day there shall be a way from Ægypt to the there were
 Assirians, and the Assirian shall enter into Ægypt, and the sometimes
 Ægyptians to the Assirians, and the Ægyptians shall serue manie Christi-
 24 Assur. † In that day shall Israel be a third to the Ægyptian and ans in that
 25 the Assirian: a blessing in the middes of the earth, † which countrie, yea
 the Lord of hostes hath blessed, saying: Blessed be my people manie most
 of Ægypt, and the worke of my hands to the Assirian: but excellent Sain-
 Israel is mine inheritance. tes. S. Paul. S.
 Antonie. S. Hi-
 larion, and in-
 numerable o-
 thers.

CHAP. XX.

*The ignominious captiuitie of Ægyptians, and Æthiopians is againe fore-
 shewed by the Prophet going naked. 5. wher at the Jewes are astonied and
 afeard, seeing their confederates so confounded.*

1. IN the yeare, that Tharthan entred into Azotus, when Sar-
 gon the king of the Assyrians had sent him, and he had
 2 fought against Azotus, and had taken it: † at that time our
 Lord spake in the hand of Isaie the sonne of Amos, saying: The holie
 Goe, and loose the sackcloth from of thy loynes, and take of noble bloud,
 thy shooes from thy feete. And he did so: going naked, and was not diso-
 3 barefoote. † And our Lord said: As my seruant Isaie hath wal- bed: ent, nor
 ked, naked & barefoote, it shall be a signe & a wonder of three ashamed to
 4 heres vpon Æghpt, and vpon Æthiopia, † so shall the king goe naked, be-
 of the Assyrians leade the captiuitie of Ægypt, and the trans cause nothing
 migration of Æthiopia, yong and old, naked and vnshod, is more honest
 their buttockes vncouered to the ignominie of Ægypt. then to obey
 5 † And they shall feare, & be ashamed of Æthiopia their hope, Gods com-
 mandment. S.
 Ierom. in bone
 locum.

M m m 3 and



and of Ægypt their glorie. † And the inhabitant of this ile 6
shal say in that day: "Loe this was our hope, to whom we fled
for helpe, that they should deliuer vs from the face of the king
of the Assyrians: and how shal we be able to escape?"

ANNOTATIONS. CHAP. XX.

Gods proui-
dence in pu-
nishing al that
trust in men
& not in him.

Exemples of
mutations in
kingdomes.

6. *Loe this was our hope.*] God to shew the vanitie of al hope, that is reposed in men, or in wordlie thinges, layeth the meruelous and miserable mutations of temporal great kingdoms, before the eyes of his people. That we may see, and admire his merciful prouidence, and our owne follie, when we trust in the helpe of our selues, or of other men, who can not defend them selues from ruine and ignominie: and much lesse can they saue vs, or we our selues. As these examples make manifest. The kingdom of Israel (or tenne tribes) trusted in Damascus, which could not defend it self, but was ouerthrowne. The kingdom of Iuda (or two tribes) trusted in Ægypt. The Ægyptians trusted in the Ethiopians, and both were ouerthrowne by the Assyrians. The Assyrians glorying in their victories and triumphes, attributing al to their owne strenght, were overcome by the Babylonians. The Babylonians, likewise insolent and proud, were oppressed by the Medes and Persians. The Medes and Persians were subdued by Alexander the great. VVho was shortly taken away in his youth by poyson; and his great Monarchie diuided amongst his seruantes. And so other peoples, and kingdomes, much more parricular persons, and families are turned like a whele. And therefore our only refuge must be to God: in whom is al true hope, helpe, safetie, and happines, temporal and eternal.

CHAP. XXI.

*The destruction of Babylon by the Medes and Persians is againe prophecied,
11. The like of the Idumeans; 13. and of Arabians.*

The first com-
mination was
against the As-
sirians, & spe-
cially the Ba-
bylonians.

11. Cyrus king
of the Persians

THE burden of the desert sea. As whirlewinds come 1
from the South, it cometh from the desert, from an hor-
rible land. † A sore vision was told me: he that is incredu- 2
lous doth vnfaithfully: & he that is a spoiler, wasteth. Come
vp Aclam, besiege ô Mede: I haue made al the moorning therof
to cease. † Therefore are my loines filled with sorow, anguish 3
hath possessed me, as the anguish of a woman that trauaileth:
I fel downe when I heard it, I was troubled when I saw it.
† Mine hart fayled, darkenes made me astonied: Babylon my 4
beloued is made a miracle vnto me. † Lay the table, looke 5
about in the watch towre the eaters and drinkers: arise ye
princes, take shield. † For thus hath our Lord sayd to me: 6
Goe, and set a watchman: and what soeuer he shal see, let
him tel. † And he saw a chariote of two horsemen, a rider 7
vpon an asse, and a rider vpon a camel: and he beheld them
diligently



Isa. 51.
Jer. 14

- 8 diligently with much looking. † And a lion cried: I am vpon the watch towre of our Lord, standing continually by day: a people of smal powre, & of the Medes, of great strenght.
 9 and I am vpon my watch, standing whole nights. † Behold this man cometh, the rider vpon the chariot of two horsemen,
 10 and he answered, and said: Fallen, fallen is Babylon; and al the sculptrils of the gods therof are broken to the ground. † O my threshing, and children of my flore, the thinges that I haue heard of the Lord of hostes the God of Israel, I haue shewed
 11 vnto you. † :: The burden of Duma crieth to me out of Seir: :: The seventh Watchman what of the night? watchman what of the night? propheticall commination
 12 † The watchman said: morning is come & night: if you seeke, was against
 13 seeke: returne, come. † :: The burden in Arabia. In the forest at euen you shal sleepe, in the pathes of Dedanim. the Idumeans.
 14 † Meeting the thirstie bring water; you that inhabite the land against the
 15 of the South, with bread meete him that fleeth: † For they Ismaelites A-
 16 are fled from the face of the swordes, from the face of the rabiam.
 17 sword hanging ouer, from the face of the bow bent, from the
 18 face of a greuous battel. † Because thus sayth our Lord to
 19 me: Yet in one yeare, as in the yeare of an hyred man, and al
 20 the glorie of Cedar shal be taken away. † And the remnant
 21 of the number of the strong archers of the children of Cedar
 22 shal be diminished: for our Lord the God of Israel hath
 spoken it.

CHAP. XXII.

For the sinnes especially of chiefe officers, sion and the temple shal be destroyed. 15. Sobna a wicked ruler shal be remoued, 20. and Eliacim put in his place.

- 1 **T**H E :: burden of the :: vale of vision. What aileth thee, :: The ninth that thou art also wholly gone vp into the house against the
 2 toppes? † ful of clamour, a populous citie, reioycing: thy cheefe rulers
 3 slaine are not slaine by the sword, nor dead in battel. † Al thy princes are fled together, and are bound hard: al that were of Ierusalem.
 4 found, are bound together, they are fled far of. † Therefore Sion situated
 5 haue I sayd: Depart from me, I wil weepe bitterly: labour not on a hil, and
 6 to comforte me, for the destruction of the daughter of my often called
 7 people. † For it is a day of slaughter, and conculcation, and a mountaine
 8 weepings to our Lord the God of hostes in the vale of visita- is here called
 9 tion, searching the wal, and magnifical vpon the mountaine. a vale, for the
 10 † And Aclam tooke quier, chariote of the horsman, and the afflicted state
 11 shield where in it was
 12 in the captiui-
 13 tie.



shilde hath made the wal naked. † And thy principal valleis 7
 shal be ful of chariots, and the horsmen shal place them selues
 in the gate. † And the couering of Iuda shal be discovered, 8
 and thou shalt see in that day the armourie of the house of the
 forest. † And you shal see the breaches of the citie of David, 9
 because they are multiplied: and you haue gathered together
 the waters of the lower poole, † and haue numbred the houses 10
 of Ierusalem, and destroyed houses to fortifie the wal. † And 11
 you haue made a lake between the two walles to the water of
 old poole: and you looked not vp to him, that made it, and
 the worker therof long before you saw not. † And our Lord 12
 the God of hostes shal cal in that day to weeping, and to
 moorning, to baldnes, and to girdle of sackcloth: † and 13
 behold ioy and gladnes, to kil calves, and to slea rammes, to
 cate flesh, and to drinke wine: Let vs cate, and drinke: for 14
 to morow we shal die. † And the voice of the Lord of hostes 14
 was reuealed in mine eares: If this iniquitie shal be forgeuen
 you vntil you die, sayth our Lord the God of hostes. † Thus 15
 sayth our Lord the God of hostes: Goe, get thee in to him, that
 dwelleth in the tabernacle, to: Sobna the prouost of the tem-
 ple, and thou shalt say to him: † What doest thou here, or as if 16
 thou were some bodie here? because thou hast cut thee out a
 sepulchre here, thou hast cut out a memorial diligently in an
 high place, a tabernacle for thee in a rocke. † Behold our Lord 17
 wil cause thee to be caried away, as a cocke is caried, and he
 wil lift thee vp as a garment. † Crowning he wil crowne thee 18
 with tribulation, he wil cast thee as a bal into a brode and large
 countrie: there shalt thou die, and there shal the chariot of
 thy glorie be, the ignominie of the house of thy Lord. † And 19
 I wil expel thee from thy standing, and depose thee from thy
 ministerie: † And it shal be in that day: I wil cal my seruant 20
 Eliacim the sunne of Helcias, † and wil cloth him with thy 21
 coate, and wil strengthen him with thy girdle, and wil geue
 thy powre into his hand: and he shal be as a father to the
 inhabitants of Ierusalem, and to the house of Iuda. † And I 22
 wil geue the key of the house of David vpon his shoulder: &
 he shal open; and there shal be none to shut: and he shal shut,
 and there shal be none to open. † And I wil fasten him as a 23
 pinne in a sure place, & he shal be for a throne of glorie to the
 house of his father. † And they shal hing vpon him al the 24
 glorie of his fathers house, diuerse kindes of vessels, euerie
 litle

This Sobna
 had some of-
 fice about the
 Temple, but
 by craftie in-
 trusion and
 vniust vsurpa-
 tion, rather
 then by lawfull
 induction, was
 very couetous
 & ambitious:
 & so by Gods
 iudgement fel
 into miserie.



little vessel from vessels of cuppes euen to euerie instrument of
 25 musike. † In that day saith the Lord of hostes, shal the pinne
 be taken away, that was fastened in the sure place: and that
 which hong theron, shal be broken, and fal, and perish, be-
 31 cause our Lord hath spoken.

CHAP. XXIII.

*The destruction of Tyre by the Chaldees, 15. and reparation therof after
 seuentie yeares.*

1 **T**HIS burden of Tyre. Howle ye shippes of the sea, be- The tenth
 cause the house is destroyed, from whence they were commination
 wont to come: from the land of Cethim it is reueled to them. was against
 2 † Hold your peace ye that dwelin in the ile: the traffickers of the Tyrians.
 3 Sidon passing ouer the sea, haue replenished thee. † The seede Tyrus was
 of Nilus in manie waters, the haruest of the riuer was her an iland, as
 4 frutes: & she was made the trafike of the nations. † Be asha- Ezechiel also
 med Sidon, for the sea sayth, the strength of the sea, saying: I describeth it
 5 haue not trauailed, and I haue not brought forth, and I haue (ch. 27.) in the
 not nourished yong men, nor brought virgins to their growth. entrance, yet
 6 † When it shal be heard in Ægypt, they wil be sorie when situated in the
 they shal heare of Tyre: † Passe ouer the seas, howle ye that barr of the sea:
 7 dwell in the ile. † Is not this your citie, which gloried from but not farre
 8 to seiourne. † Who hath thought this against Tyre, that was distant, for
 some time crowned, whose merchants were princes, her king Alexan-
 9 chapmen the nobles of the earth? † The Lord of hostes hath derilled vp
 thought it, that he might plucke downe the pride of al glorie, that passage of
 10 and bring al the glorious of the earth to ignominie. † Passe water and
 thy land as a riuer, o daughter of the sea, thou hast a girdle no made it con-
 11 more. † He hath stretched forth his hand vpon the sea, he tinent,
 hath tupled kingdomes: Our Lord hath geuen command-
 12 ment against Chanaan, to destroy the strong therof, † and he
 said: Thou shalt adde no more to glorie, o Virgin daughter of
 13 Sidon susteyning calumnie: rising vp saile ouer to Cethim,
 there also thou shalt haue no rest. † Behold the land of the
 Chaldees was not such a people, Assur sounded it: they led
 14 away the strong therof into captiuitie, they vndermined the
 houses therof, they brought it to ruine. † Howle ye shippes
 15 of the sea, because your strength is destroyed. † And it shal
 be in that day: thou shalt be in obliuion o Tyre, seuentie reioyced in
 N n n yeares,



the Iewes capti-
uitie & there-
fore God pu-
nished them
with like cap-
tuitie of 70.
yeares.

yeares, as the daies of one king: but after seuentie yeares, there
shal be to Tyre as it were the song of an harlot. † Take an 16
harpe, goe about the citie thou harlot forgotten: sing wel,
multiplie song, that there may be remembrance of thee.
† And it shal be after seuentie yeares: our Lord wil visite Tyre, 17
and wil bring her backe againe to her merchandise: and she
shal fornicate againe with al the kingdoms of the earth, vpon
the face of the earth. † And the martes, and rewards shal be 18
sanctified to our Lord: they shal not be kept in store, nor layd
vp: because her merchandise shal be for them, that shal dwel
before our Lord, that they may eate vnto satietie, and be clo-
thed vnto continuance.

CHAP. XXIII.

*At this world shal be destroyed, 7. wherof manie signes shal come before,
18. and general iudgement shal follow.*

The third

part

Prophecies
perceyning
to the whole
world.

∴ Diversitie of
states which is
now in the
world, shal
cease at the
general iud-
gement, and
al men shal
receiue accor-
ding to their
desertes.

∴ Nere the
end of the
world, manie
forgetting the
law of God, &
nature, wil
rage in extre-
me furie a-
gainst others,
persecuting &
murdering
one an other,

BEHOOLD our Lord shal dissipate the earth, and make it 1
naked, and afflict the face therof, and disperse the inha-
bitants therof. † And ∴ as the people, so shal the priest be: & 2
as the seruant, so his master: as the handmayde, so her mi-
stresse: as the byer, so he that selleth: as the lender, so he that
boroweth: as he that asketh his dewe, so he that oweth. † With 3
dissipation shal the earth be dissipated, and with spoile it shal
be spoiled: for our Lord hath spoken this worde. † The earth 4
hath mourned, and fallen away, and is weakened: the world
is fallen away, the height of the people of the earth is weake-
ned. † And the earth is infected by the inhabitants therof: 5
because they haue transgressed the lawes, changed right, dis-
sipated the everlasting couenant. † For this cause shal male- 6
diction deuoure the earth, & the inhabitants therof shal sinne:
and therefore the dwellers therein ∴ shal be madde, & few men
shal be leafe. † The vintage hath mourned, the vine is weake- 7
ned, al haue sighed that reioyced in hart. † The ioy of tymbrels 8
hath ceased, the sound of them that reioyce is least of, the
sweetnes of the harpe is silent. † They shal not drinke wine 9
with song: the drinke shal be bitter to them that drinke it.
† The citie of vanitie is broken downe, euery house is shut, 10
no man goeth in. † There shal be crying for the wine in the 11
streetes: al mirth is left: the ioy of the earth is caried away.
† Desolation is left in the citie, and calamitie shal oppresse 12
the

ofre.



- 13 the gates. † Because these thinges shal be in the middes of the earth, in the middes of peoples, in like maner as if a few oliues, which are remayning, should be shaken out of the oliue tree; especially the wicked afflicting the good: which our Sauour describeth (Mat. 24) saying: *Nation shall rise against nation. You shall be odious to all nations for my sake. Iniquitie shall abound.* &c.
- 14 and grapes, when the vintage is ended. † These shal lift vp their voice, and prayse: when our Lord shal be glorified, they
- 15 shal make a ioyful noise from the sea. † For this cause in doctrynes glorifie our Lord: in the iles of the sea the name of our
- 16 Lord the God of Israel. † From the endes of the earth we haue heard praises, the glorie of the iust one. And I sayd: My secreete to me, my secreete to me, woe is me: the preuaricatours haue preuaricated, and by the preuarication of trangressors they
- 17 haue preuaricated. † Feare, and pitte, and snare vpon thee, that art inhabiter of the earth. † And it shal be: He that shal flee from the voice of feare, shal fal into the pitte: and he that shal rid him selfe out of the pitte, shal be held in the snare: because the fludgates from on high are opened, and the fundations of the earth shal be shaken. † With breaking shal the earth be broken, with bruising shal the earth be bruised,
- 18 that art inhabiter of the earth. † And it shal be: He that shal flee from the voice of feare, shal fal into the pitte: and he that shal rid him selfe out of the pitte, shal be held in the snare: because the fludgates from on high are opened, and the fundations of the earth shal be shaken. † With breaking shal the earth be broken, with bruising shal the earth be bruised,
- 19 with mouing shal the earth be moued, † With shaking shal the earth be shaken as a drunken man, and shal be taken away as the tabernacle of one night: and the iniquitie therof shal be heauie vpon it, and it shal fal, and not adde to rise againe.
- 20 † And it shal be: In that day our Lord wil visite vpon the hoste of heauen on high, and vpon the kinges of the earth, that are vpon the earth. † And they shal be gathered together as the gathering of a bundel into the lake, and shal be shut there in prison: and after manie daies they shal be visited.
- 21 † And the moone shal be confounded, when the Lord of hostes shal reigne in mount Sion, and in Ierusalem, & shal be glorified in the sight of his ancients.

CHAP. XXV.

The Prophet genueth thanks to God for his meruelous workes, 7. and great benefites, in lightning manie with faith, washing away sinnes, and geuing grace, and eternal glorie.

- 1 **O** LORD thou art my God, I wil exalt thee, and confesse to thy name: because thou hast done meruelous things, th: old cogitations faithful, Amen. † Because thou hast brought the citie into a heape, the strong citie into ruine, the house of strangers: that it be no citie, & that it be not built

Nnn 2

for



formance of
whatsoever
he promisseth,
or detemni-
neth, confor-
ming their de-
sires to his
pleasure, say:
Amen: as wel
in prosperitie,
when he deli-
vereth, and
blesseth them,
as in aduersi-
tie, when he
punisheth:
by the destru-
ction of Ieru-
salem, which
is here pro-
phesied, and
the like.
After the
reiection of
the Iewes
al Gentiles
shal be con-
verted to
Christ.

for euer. † For this shal strong people prayse thee, the citie of 3
strong nations shal feare thee. † Because thou art become a 4
strength to the poore, a strength to the needie in his tribula-
tion: an hope against the whirlwinde, a shadow against the
heate. For the spirit of the strong is as a whirlwinde bearing
against a wal. † As heare in thirst, shalt thou humble the tu- 5
mult of strangers: and as with heate vnder a burning cloude
thou shalt make the branch of the strong to wither. † And 6
the Lord of hostes shal make to al peoples in this mount, a
feast of fat thinges, a feast of vintage, of fat thinges ful of merr-
row, of vintage purified from the dregges. † And he shal in 7
this mount throw downe headlong the face of the bond, tied
together vpon al peoples, and the webbe that he hath begune
vpon al nations. † He shal cast death downe headlong for euer: 8
and our Lord God shal take away teare from al face, and the
reproch of his people he shal take away out of the whole
earth: because our Lord hath spoken it. † And he shal say in 9
that day: Loe this is our God, we haue expected him, and he
wil saue vs: this is our Lord, we haue patiently wayted for
him, we shal reioyce and be ioyful in his saluation. † Because 10
the hand of our Lord shal rest in this mount: and Moab shal
be treshed vnder him, as straw is broken with the wayne,
† And he shal stretch forth his handes vnder him, as he that
swimmeth stretcheth forth to swimme: and he shal humble
his glorie with dashing of his handes. † And the munitions 12
of thy high walles shal fal, and be humbled, & shal be plucked
downe to the grownd even to the dust.

CHAP. XXVI.

*A Canticle of thanks for changing the old Synagogue into the Church of
Christ: Which hath more light of true faith, 12. and more patience
in tribulations: 19. Which in the general resurrection shal be made
manifest.*

¶ In the time
of grace geuen
by Christ
his whole
Church sin-
geth this and
other like
canticles of
praises.
¶ Other peo-

¶ **T H A T** day shal this song be sung in the land of Iuda. 1
¶ **S I O N** the citie of our strength a Sauour, therein shal be put
¶ a wal and bulworke.
† Open ye the gares, and let the iust nation enter in, that kee- 2
peth truth.
† The old errour is gone: thou wilt keepe peace: peace, 3
because, we haue hoped in thee.
† You haue hoped in our Lord in worldes euertlasting, in our 4
Lord God strong for euer. † Because

Apoc
21



- 15 † Because he wil bowe downe them that dwell on high, the high citie he wil abase. He wil abase it euen to the ground, he wil plucke it downe euen to the dust.
- 16 The foote shal treade it downe; the feet of the poore, the steppes of the needie; the way to man's head to the high citie.
- 17 † The path of the iust is right; the path of the iust is right to walke in.
- 18 † And in the path of thy iudgements o Lord, we haue patiently expected thee: thy name, and thy memorial are in the desire of the soule.
- 19 † My soule hath desired thee in the night: yea and with my spirit in my hart I wil watch to thee in the morning. When thou shalt doe thy iudgements in the earth, the inhabitants of the world shal learne iustice.
- 20 † Let vs haue mercie on the impious; and he wil not learne iustice: in the land of the holie he hath done wicked thinges, and he shal not see the glorie of our Lord.
- 21 † Lord thy hand be exalted, and let them not see: let the enuious people see, and be confounded: and let fyre deuoure their enemies.
- 22 † Lord thou wilt geue peace to vs: for al our workes thou hast wrought to vs.
- 23 † O Lord our God, there haue lordes besides thee possessed vs, onlie in thee let vs remember thy name.
- 24 † Let not the dead liue; let not the giants rise againe: therefore hast thou visited and destroyed them, & hast destroyed al their memorie.
- 25 † Thou hast bene fauorable to the nation o Lord; thou hast bene fauorable to the nation: wast thou glorified? thou hast made al the endes of the earth fauorable.
- 26 † Lord in distresse they haue sought after thee; in tribulation of minde thy doctrine was to them.
- 27 † As she that conceiueh, when she draweth neere to be deliuered, being sorrowful crieth in her paines: so art we become at thy presence o Lord.
- 28 † We haue conceived, and as it were traueled, and brought forth the spirit: saluations we haue not done in the earth, therefore the inhabitants of the earth haue not fallen.
- 29 † Thy dead shal liue; my slaine shal rise againe: awake, and prayse ye that dwell in the dust: because the dew of the light is thy dew; & the land of the giants thou shalt plucke downe into ruine.

ples haue their peculiar proper cities: Babylon, Damascus, Tyrus, Sidon, &c. but al Christians haue one citie the Catholique Church signified by Sion. Fenced with wal, and bulwourke, of faith & good workes. S. Ierom here saith that the sense of this Canticle is hard, by reason of often and sundaine interlocutions of diuers persons consisting in questions and answers. To whose learned commentaries we remitte the studious readers.

∴ A prophetic of the general resurrection of al men. ∴ Some in glorie. ∴ Some in miserie.



† Goe my people, enter into thy chambers, shut thy doores 10
vpon thee, be hid a litle for a moment, til the indignation
passe.

† For behold our Lord wil come out of his place, to visite the 11
iniquitie of the inhabitant of the earth against him: and the
earth shal reuele her bloud, and shal couer her slaine no more.

24th.

CHAP. XXVII.

*God comforteth the faithful, promising to destroy the wicked. 3. Christs
coming is againe prophesied, with propagation of his Gospel, and conuer-
sion of all nations.*

☞ Tyrants are
called serpents
for their in-
te poylenful
malice, and
barres because
they hold men
fast inclosed
in bondage.
And for the
same reasons
the diuel is
called a ser-
pent, and a
barre.

IN that day our Lord wil visite with his sore, and great, and 1
strong sword vpon Leviathan :: the serpent, :: the barre, 1st. 4
and vpon Leviathan the crooked serpent; and shal kil the
whale that is in the sea. † In that day the vineyard of pure 2
wine shal sing to it. † I the Lord that keepe it, I wil sodenly 3
drinke to it: lest perhaps there be visitation agaynst it, night
and day I kepe it. † There is no indignation in me: who wil 4
geue me to be thorne and bryer in battel: to goe vpon it, to
set it on fyre together? † Or rather shal he hold my strength, 5
shal he make peace with me, shal he make peace with me?
† They that goe in with violence to Iacob, Israel shal flourish 6
and spring, and they shal fil the face of the world with seede.
† Hath he striken him according to his stroke that stroke 7
him? or as he killed his slaine, is he killed? † In measure 8
against measure, when it shal be cast of, thou shalt iudge it.
He hath meditated in his hard spirite during the day of heate.
† Therefore vpon this shal the iniquitie be forgiven to the 9
house of Iacob: and this is al the fruite that the sinne therof
be taken away, when he shal haue layd al the stones of the
altar, as stones of ashes broken, the groues & temples shal not
stand. † For the defended citie shal be desolate, the beautiful 10
citie shal be forsaken, and shal be left as a desert, there shal the
calfe feede, and there he shal lie, and shal consume the toppes
therof. † The harvests therof shal be destroyed in drught, 11
women coming and teaching it: for it is not a wise people,
therfore shal not he that made it, haue mercie on it: and he
that formed it, shal not spare it. † And it shal be, in that day 12
our Lord wil strike from the chanel of the riuer, even to the
torrent of Ægypt, and you shal be gathered together one and
one

Isa. 4



13 one of children of Israel. † And it shall be: in that day a sound shall be made with a great trumpet, and they that were lost, shall come from the land of the Assyrians, and that were cast out, from the land of Ægypt; and shall adore our Lord in the holie mount in Ierusalem.

CHAP. XXVIII.

Tribulations are threatened to the tenne tribes of Israel, for their pride, and voluptuositie. (5. God stil protecting some who serue him sincerely) 7 and for coniept of Religion. 16. But God will lay a sure foundation in Sion, 20. Will punish the wicked, 24. and comfort the good.

1 **V**V O E to the crowne of pride, to the drunkards of The four
2 most fatte valley, erring by wine. † Behold our Lord is va- part.
3 liant and strong, as the violence of hayle: a whirlewind brea- Propheticall
4 king, the violence of manie waters ouerflowing, & sent forth admonitions
5 vpon a large ground. † The crowne of pride of the drun- to both the
6 kards of Ephraim shall be troden vnder feete. † And the kingdomes
7 flowre of the glorie of his exultation, which is vpon the toppe of Israel and
8 of the valley of fatte ones, shall be falling as a timely fruite be- Iuda.
9 fore the ripenesse of autumme: which when he that seeth :: By Ephraim
10 it shall behold, as soone as he taketh it in his hand, he wil de- is vnderstood
11 uoure it. † In that day the Lord of hostes shall be a crowne the kingdom
12 of glorie, and :: a garland of exultation to the residue of his of Israel,
13 people: † and :: a spirit of iudgement to him that sitteth in whose first
14 iudgement, and :: strength to them that retorne out of battel king Iero-
15 to the gate. † But these also haue bene ignorant because of boam was of
16 wine, and by drunkennes haue erred: the priest and the pro- that tribe.
17 phete haue bene ignorant because of drunkennes, they are :: After that
18 swallowed vp with wine, they haue erred in drunkennes, they the tenne
19 haue not knowne him that seeth, they haue bene ignorant of tribes were
20 iudgement. † For all tables were filled with vomiting and caried capti-
21 filth, so that there was no more place. † Whom shall he teach ues (4. Reg. 17.)
22 knowledge? and whom shall he make to vnderstand the God deliuered
23 thing heard? them that are weyned from the milke, that are the two tribes
24 plucked away from the breasts. † For command recommand, out of immi-
25 command recommand; expect reexpect, expect reexpect; nent danger.
26 a litle there, a litle there. † For in the speech of lippe, and in (4. Reg. 18. 19)
27 an other tongue he wil speake to his people. † To whom :: geuing
28 he sayd: peace to their
29 people:
30 :: spirit of
31 iudgement to
32 king Eze-
33 chias:
34 :: and victorie
35 to the soul-
36 diars.



he sayd : This is my rest, refresh the wearie, and this is my refreshing : & they would not heare. † And the word of our Lord shal be to them in command recommand, a little there recommand, expect, reexpect, expect, reexpect, a little there a little there : that they may goe, and fall backward, and be destroyed, and snared, and taken. † For this cause heare the word of our Lord ye scornful men, which rule ouer my people, that is in Ierusalem. † For you haue sayd. We haue ströken a league with death, and with hel we haue made a couenant. The scourge overflowing when it shal passe, shal not come vpon vs : because we haue made lying our hope, and with lying we are protected. † Therefore thus sayeth our Lord God : Behold, I wil send in the foundations of Sion a stone, an approued stone, a corner stone, precious founded in the foundation. He that beleueth, let him not make halt, † And I wil put iudgement in weight, and iustice in measure : and haile shal overthrow the hope of lying : and waters shal overflow the protection. † And your league with death shal be abolished, and your couenant with hel shal not stand : when the scourge overflowing shal passe, you shal be troden downe of it. † When soeuer it shal passe through, it shal take you away : because in the morning early it shal passe through, in the day, and in the night, and vexation alone shal geue vnderstanding in the hearing. † For the bed is streitened, so that one must fall out, and a short mantel can not couer both. † For our Lord shal stand as in the mount of diuisions : as in the valley, which is in Gabäon, shal he be angrie : that he may doe his worke, his strange worke : that he may worke, his worke is strange from him. † And now mocke not, lest perhaps your bonds be tied strayte. For I haue heard of our Lord the God of hostes consummation and abridgement vpon al the earth. † Harken with your eares, and heare my voice, attend, and heare my speech. † Wil the ploughman plowe al the day so sow, wil he cut and harrow his ground? † Wil he not when he hath made euen the face thereof, sprinkle cummine, and place the wheate by order, and the barley, and millet, and vtche, in their bondes? † And his God wil instruct him in iudgement : he wil teach him. † For girth shal not be thressed with instruments that haue teeth, neither shal the wayne wheele turne about vpon cummine : but girth shal be beaten out with a rodde, and cummine with a staffe. † But bread

Mat. 23
v. 42.
Act. 4.
1. Pet. 1.
Rom. 2.

1. Reg. 5
1. Pet. 16
Iosue. 10

Because
Isaiah & other
holie prophe-
res often and
much vrged,
not only the
people, but
also priestes
(which had
rule ouer the
people) to
keepe Gods
command-
ments, and to
expect his
mercie and
goodnes, they
scornfully
repte the
same wordes,
denying such
exhortations
& desperately
geuing them-
selues to al
wickednes, as
if they nei her
feared death
nor hel. v. 15.

As husban-
men dispose
their workes
in order : so
God sometime
mes worketh
miracles,
sometimes
geueth bene-
fites, someti-
mes sendeth
afflictions :
and greater
to some then
to others.



corne shal be broken smal : :: but the thresher shal not thresh :: But none
 it for euer, neither shal the wayne wheele vex it, nor breake are continual-
 19 it with the teeth therof. † And this is come forth from our ly afflicted
 Lord the God of hostes, that he might make his counsel mer- without inter-
 uelous, and magnifie iustice. mission.

CHAP. XXIX.

*The Prophet bewaleth the Iewes destruction, 9. for their blinde obstinacie;
 17. prophecying the Gentiles conuersion.*

2. Reg. 5.
 1 Par. 15.
 Luc. 19.
 1 **V**V O to :: Ariel, Ariel the citie, which Daud ouer-
 came : ycare is added to ycare : the solemnities are
 2 at an end. † And I wil make a trench about Ariel, and it shal
 3 be sorowful & moorning, and it shal be to me as Ariel. † And
 I wil compasse as a sphere round about thee, and wil cast a
 rampier against thee, and place munitions to besiege thee.
 4 † Thou shalt be humbled, thou shalt speake out of the earth,
 and out of the ground thy speach shal be heard: and thy voice
 shal be out of the earth as the Pythons, and out of the ground
 5 thy speach shal mutter. † And the multitude of them that
 fanne thee shal be as smal dust : and as issles passing away, the
 6 multitude of them, that haue preuailed agaynst thee. † And it
 shal be sodenly forthwith. It shal be visited of the Lord of ho-
 stes in thunder, and earth quake, and with great voice of
 whirlewind and tempest, and with flame of deuouring fyre.
 7 † And the multitude of al nations, that haue fought agaynst
 Ariel, shal be as the dreame of a vision in the night, and al
 8 that haue waried, and beseged & preuailed agaynst it. † And as
 he that is hungrie dreameth, & eateth, but when he is awake,
 his soule is emptie : & as he that is thirstie dreameth, and drin-
 keth, and after he is awake, faint as yet thirsteth, and his soule
 is emptie: so shal the multitude be of al the Gentiles, that haue
 9 fought agaynst mount Sion. † Be astonied, and meruel, wauer,
 and stagger : be ye drunke, and not of wine : be moued, & not
 10 of drunkenes. † Because our Lord hath mingled vnto you the
 spirit of drowlines, he wil shut your eyes, he wil couer your
 11 prophetes and princes, that see visions. † And the vision of al
 shal be vnto you as the wordes of a booke sealed: which when
 they shal geue to him that knoweth letters, they shal say:
 Read this: and he shal answer, :: I can nor, for it is sealed.
 12 † And the booke shal be geuen to one, that knoweth not let-
 ters, and it shal be sayd to him : Reade : and he shal answer :
 :: I know

:: *Ari* signi-
 feth a lion,
 El God: So
 Ierusalem cal-
 led the lion of
 God, to witte
 a strong citie,
 is threatned
 with destru-
 ction, which
 happened first
 by the Baby-
 lonians. 4.
 Reg. 25 againe
 more mile-
 rably by Titus
 & Vespasian,
 40. yeaes
 after Christs
 death.

:: Scribes and
 Pharises pre-
 tending know-
 ledge of Scrip-

O o o

:: I know



tures, can not
read Christ in
the Prophets,
because these
bookes are
sealed (or loc-
ked) and they
haue not the
key. *Apo. 3.*
The Gen-
tles could not
read Christ in
these bookes,
because they
knew not
letters of the
holie Scrip-
tures. *S. Ierom*
Proemia. in
Isaiam.

13 I know not letters. † And our Lord sayd: Because this
people approacheth with their mouth, and with their lippes
glorifieth me, but their hart is far from me, and they haue
feared me by the commandement and doctrines of men:
14 † therefore behold I wil adde to make admiration to this
people, by a great and wonderful miracle: for wisdom shal
perish from their wise men, and the vnderstanding of their
prudent shal be hid. † Woe vnto you that are deepe of hart,
15 to hide your counsel from our Lord: whose workes are in
darkenes, and they say: Who seeth vs, and who knoweth vs?
† This your cogitation is peruerse: as if the clay should thinke
16 against the potter, and the worke should say to the maker
therof: Thou madest me not: or the thing formed should say
to the fashioner therof: Thou vnderstandest not. † Shal not
17 yet within a litle while, and in a short time Libanus be turned
into Charmel, & Charmel reputed for a forest? † And in that
18 day the deafe shal heare the wordes of the booke, and out of
the darkenes and mist the eies of the blinde shal see. † And
19 the meeke shal adde ioyfulnessse in our Lord, and the poore
men shal reioyce in the holie one of Israel. † Because he hath
20 fayled that did preuaile, the scorner is consumed, and they are
all cut downe that watched vpon iniquitie: † that made men
21 sinne in word, and supplanted him that reprobued them in the
gate, and declined in vayne from the iust. † For this cause,
22 thus sayth our Lord to the house of Iacob, he that redemed
Abraham: Iacob shal not now be confounded, neither shal
now his countenance be ashamed: † but when he shal see his
23 children, the workes of mine handes in the middes of him
sanctifying my name, and they shal sanctifie the holie one of
Iacob, and shal preach the God of Israel, † and they that
24 erre in spirit, shal know vnderstanding, and the muttersers shal
learne the law.

Mat. 13.
Mar. 7.

1. Cor. 13.

Eccle. 12.

CHAP. XXX.

The Iewes are blamed for seeking counsel, and helpe of the Egyptians. 18.
but if they repent, they shal find releefe, and spiritual riches of the soule.
27. Gods iudgement wil be strict: 33. and hel is most horrible.

13 You that
trust in your
owne counsels
and forces, or
in other mens

VVOE vnto *renegate children, sayth our Lord, that
you would take counsel, and not of me: & would
beginne a webbe, and not by my spirite, that you might adde
sinne vpon sinne: † which walke to goe downe into Egypt,
2 and

* *Apo-*
stata.
or, deny-
ers.



- & haue not asked my mouth, hoping for helpe in the strength
 of Pharao, and hauing confidence in the shadow of Ægypt.
 3 † And the strength of Pharao shal be a confusion to you, and
 4 the confidence of the shadow of Ægypt an ignominie. † For
 thy princes were in Tanis, and thy messengers came euen to
 5 Hanes. † Al were confounded vpon the people, that could
 not profite them: they were no helpe, nor to any profite, but
 6 to confusion and to reproch. † The burden of the beastes of
 the South. In a land of tribulation and distresse, the lionesse,
 and the lion of them, the viper & the flying basiliscus carying
 their riches vpon the shoulders of beastes, and their treasures
 vpon the bunch of camels to a people, that can not be able to
 7 profite them. † For Ægypt shal helpe in vaine, and to no
 purpose: therefore haue I cried vpon this: It is pride onlie,
 8 cease. † ¶ Now therefore going in write to her vpon boxe,
 and drawe it diligently in a booke, and it shal be in the latter
 9 day for a testimonie for euer. † For it is a people prouoking
 to wrath, and lying children, children that wil not heare the
 10 law of God. † Which say to the seers: See not: and to them
 that behold: Behold vs not those thinges that are right: Speake
 11 vnto vs pleasant thinges, see errors vnto vs. † Take from me
 the way, turne away the path from me, let the holie one of Is-
 12 rael cease from our face. † Therefore thus sayth the holie one
 of Israel: For that you haue reiected this word, & haue hoped
 13 in calumnie and tumult, and haue leaned therevpon: † ther-
 fore shal this iniquitie be vnto you as a breach that falleth, and
 is found lacking in an high wal, because sodenly, whiles it
 14 is not hoped, shal come the destruction therof. † And it shal
 be broken smal, as the potters vessel is broken with mightie
 breaking: & there shal not a shread be found of the fragments
 therof, wherein a litle fyre may be caried from the burning,
 15 or a litle water be drawen out of the pitte. † Because thus
 sayth our Lord the God of Israel: If you returne and be quiet,
 you shal be saued: in silence and in hope shal your strength be.
 16 And you would not: † and you haue sayd: No, but we wil
 flee to horses: therefore shal you flee. And we wil mount vpon
 swift ones: therefore shal they be swifter, that shal persecute
 17 you. † A thousand men at the face of the terrour of one: and
 at the face of the terrour of fise shal you flee, til you be leaft
 as the mast of a shippe in the toppe of a mountaine, and as a
 18 signe vpon a litle hil. † Therefore our Lord expecteth that he

and not in
 God, shal
 finde the mi-
 serable euent
 of your follie,
 as is before
 noted. chap. 10.

¶ Either Isaies
 was comman-
 ded to write
 this which
 should be ful-
 filled manie
 yeares after;
 or els he spea-
 keth prophe-
 tically to Je-
 remie, nere
 200. yeares
 before he pro-
 phecied; signi-
 fying that he
 should then
 write it, as in
 dede he did.
 Iere. 41. &c.



∴ This claritie
in sunne and
moone shal be
after the gene-
ral resurre-
ction.

∴ Christ wil
exercise his
seuerie iustice
in the general
iudgement,
when he shal
bid the dam-
ned goe into
everlasting
fire. Mat. 25.

may haue mercie on you: and therefore shal he be exalted spa-
ring you: because our Lord is the God of iudgment: blessed
are al they that expect him. † For the people of Sion shal dwell 19
in Ierusalem: weeping thou shalt not weepe, pitying he wil
pitie thee: at the voice of thy crie as soone as he shal heare,
he wil answer thee. † And our Lord wil geue you strait 20
bread, and short water: and wil not make thy doctor to flee
away from thee any more: and thine eies shal see thy master.
† And thine eares shal heare the word of him, that behinde 21
thy backe admonisheth thee: This is the way, walke in it:
and decline ye not neither to the right hand, nor to the left.
† And thou shalt contaminate the plates of the sculptsils of thy 22
siluer, and the garment of the molten of thy gold, and shalt
scatter them as the vncleannes of a menstruous woman. Thou
shalt say to it: Get thee hence. † And rayne shal be geuen to 23
thy seede, wheresoeuer thou shalt sow in the land: and the
bread of the corne of the land shal be most plentiful, and
fatte. The lambe in that day shal feede at Midge in thy posses-
sion: † and thine oxen, as the asse coltes, that til the ground, 24
shal eate mingled prouender as it was fanned in the floore.
† And there shal be vpon euerie high mountayne, and vpon 25
euerie litle hil eleuated, riuers of running waters in the day
of the killing of manie when the towres shal fal. † And ∴ the 26
light of the moone shal be as the light of the sunne, and the
light of the sunne shal be seuenfold, as the light of seuen
daies in the day, when our Lord shal bind vp the wound of
his people, & shal heale the stroke of their wound. † Behold 27
the name of our Lord commeth from farre, his ∴ burning
furie, and heauie to beare: his lippes are filled with indigna-
tion, and his tongue as a deuouring fire. † His spirite as a 28
torrent ouerflowing euen to the middes of the necke, to
destroy the nations to nothing, and the bridle of errour,
that was in the iawes of peoples. † There shal be a song 29
vnto you as the night of a sanctified solemnitie, and ioy of
hart as he that goeth with a shaulme, to enter into the mount
of our Lord to the strong one of Israel. † And our Lord 30
shal make the glorie of his voice to be heard, and shal shew
the terrour of his arme, in threatening of furie, and flame of
deuouring fyre: he shal dashe to peeces in whirlwinde, and
in haile stone. † For at the voice of our Lord shal Assur 31
scare being stroken with the rod. † And the passage of the 32
rod

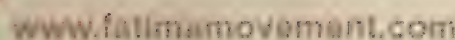


It often happens that when evil men seem most secure, they fall into sudden calamities.

СНАР. XXXI.

The prophet further bewayleth the Jewes calamitie, into which they shal fall for their confederacie with the Egyptians. 5. Yet God wil protect Ierusalem: 8. and ouerthrow Senacharib.

Both this Prophet, and afterwards Ieremie ad-
monished the Iewes not to
trust in the Egyptians,
but they con-
temning this
admonition
shewed in
their deedes
that they
distrusted
God, nor be-
leuing nor
obeying his
prophetes: &
for the same
were at last
punished.
In the meane
time God
destroyed the
armie of Sen-
nazarib be-
sieging Ierusa-
lem. 4 Reg. 19.
But they for-
gote this and
manie other
examples of
Gods powre
and loue.



The prophet comforteth the Iewes, foresbewing that their king Ezechias wil rule wel, and prosper; but most especially prophecieth of Christ. 9. That they shal be reuiled for persecuting him, 15. and his Church shal prosper.

The fife part.
Of the capti-
uitie, and re-
laxation of
the kingdom
of Iuda: with
other afflicti-
ons and com-
fortes; but
especially of
Christ and his
Church.

Albeit manie
thinges in this
and other
places pettey-
ne first and
literally to
the old testa-
ment: yet al
are in figure,
and some
thinges haue
no other lite-
ral sence but
of the new
testament. As
this prophecie
of maffling, or
vnperfect
tongues, to
speake readi-
ly, is fulfilled
in the Church
of Christ;
plainly and
distinctly con-
fessing al My-
steries of Ca-
tholique faith
and religion:
and the like,
which can not
be verified in
the Iewish
people.

BEHOLD " the king shal " reigne in iustice, & the princes 1
shal rule in iudgement. † And a man shal be as he that 2
is hid from the wind, and hideth himselfe from a tempest, as
riuers of waters in drought, and the shadow of a rocke that
standeth out in a desert ground. † The eies of them that see, 3
shal not be dimme, and the eares of them that heare, shal har-
ken diligently. † And the hart of fooles shal vnderstand 4
knowlege, and the tongue :: of mafflers shal speake readely
and plaine. † He that is vnwise shal no more be called prince: 5
neither shal the deceitful be called the greater man: † for the 6
foole shal speake foolish thinges, and his hart shal doe ini-
quitie, that he may worke simulation, and speake to our Lord
deceitfully, and make emptie the soule of the hungrie, and
take away drinke from the thirstie. † The vessels of the de- 7
ceitful are most wicked: for he hath framed deuises to vndoe
the meeke, with the word of lying, when the poore man
spake iudgement. † But the prince wil thinke these thinges, 8
that are worthie of a prince, & he shal stand aboue the dukes.
† Ye * riche women arise, and heare my voice: ye confident 9
daughters geue eare to my speech. † For after dayes, & 2 yeare 10
you shal be trubled that haue confidence: for the vintage is at
an end, the gathering wil no more come. † Be astonied ye 11
riche women, be trubled ye confident: strippe you, and be
confounded, gird your loynes. † Moorne vpon your breasts, 12
vpon the countrie worthie to be destroyed, vpon the fruitful
vineyard. † Vpon the ground of my people shal thornes and 13
bryars come vp: how much more vpon al the houses of ioy, of
the citie reioycing? † For the house is forsaken, the multitude 14
of the citie is least, darkenesse and palpablenesse are made
vpon the dennes for euer. † The ioy of wilde asses the pastu- 15
res of flockes, vntil the spirit be powred out vpon vs from
on high: and the desert shal be as charmel, and charmel shal
be reputed for a forest. † And iudgement shal dwel in the 16
wildernes, and iustice shal sit in charmel. † And the worke of 17
iustice shal be peace, and the seruice of iustice silence, and se-
curitie for euer. † And my people shal sitte in the beautie of 18
peace,

* Noble
cities of
Iuda.



peace, and in the tabernacles of confidence, and in wealthie
 19 rest. † But haile in falling vpon the forest, and the citie shal
 be humbled with lownesse. † Blessed are ye, that sow vpon
 al waters, sending in the foote of the oxe and the asse.

ANNOTATIONS. CHAP. XXXII.

1. *The king shal reigne*] Some expound this whole passage of Ezechias, or
 Iosias kinges of Iuda, and of the chiefe princes vnder them: but so great ef-
 fectes, as be here prophesied, were not fully verified in them, but as in figure
 only of a more excellent king, and his principal sequantes, that should follow
 afterwards. For albeit these were very good kinges, and had good and wise
 counselors, & gouerners vnder them: yet they had not that perfect iudgement,
 nor performed that complete iustice, vtherby the subiectes enioyed such
 peace, rest, safetie, and consolation, as be here described, by the metaphores,
 and similitudes of men hid from winde, safe from tempest, refreshed with wa-
 ters in their heate, and shadowed by a rock from the burning sunne in the de-
 sert, with the like. And therefore S. Ierom, and other Christian Doctors vn-
 derstand it of Christ, vwho hath most perfect iudgement and iustice; and of his
 Apostles, and other Pastors of his Church, vwho by vnction of the Holie Ghost,
 participate more abundantly of Christs grace, then did the priestes, & other ru-
 lers in the old testament. And so Christian people receiue these benefites of
 peace, rest, protection, refreshing in soule, & conscience, & other spiritual com-
 fortes in Christ, by the mysteries of the new Testament, vwhich the faichful of
 the old Testament could not receiue by their kinges & princes, nor by priestes
 and prophets of that time. The same we might deduce of innumerable other
 places of this & other Prophetes: but it is not our * purpose to explicate much
 in this Edition.

1. *Reigne in iustice: and rule in iudgement.*] Here also to auoide prolixitie, we
 may once note that these wordes: *iudgement*, and *iustice*, haue a farre other
 higher and more excellent signification in holie Scriptures (vwhere they most
 frequently occurre) then in prophane writings, and natural or moral philoso-
 phical discourses. For Philosophers, such as Plato and Aristotell, could reach no
 further then to natural reason, vwhich they called right iudgement: and to mo-
 ral equitie, vwhich in general they named iustice. But the Holie Ghost by these
 wordes reueleth most high spiritual mysteries, knowen by faith, most com-
 fortable to mens soules, releueing and refreshing the consciences of penitents
 in this life, & replenishing the iust with vspeakable gladnes in eternal glorie.
 Therefore in the sense vsual in holy Scripture, iudgement is the act of the mind,
 or vnderstanding, discerning what is right, iust, & agreeing to reason: And iu-
 stice is the rectitude of the wil, doing conformably to right direction of the
 mind, or vnderstanding. And so these wordes are applied to signifie both Gods,
 and iust mens actions. As that vwhich God mercifully decreed in eternitie, and
 promised after the fall of man, to do for mankind, as conuenient for his Diuine
 Powre, VVisdom, Iustice, Mercie, & Goodnes; vwith al the meanes vwhich he
 ordained for effecting the same, is called his Iudgement; and the performing
 and accomplishment therof, so farre as is of his part, is called his Iustice. Also
 that vwhich anie man discusseth, discerneth, and determineth in his vnderstan-
 ding, as right, or reasonable in supernatural thinges, is called his spiritual iudge-
 ment; and that vwhich he doth of his freewil according to the same right
 iudgement, is called his iustice. So in this place the Prophet forsheveth, that
 Christ

This & manie
 other prophe-
 cies pertaine
 to the old te-
 stament as in
 figure, allu-
 ding to the
 historie, but
 principally to
 Christ, and his
 Church.

VVhat the
 wordes, iud-
 gement and
 iustice signi-
 fie.

Definition of
 Iudgement
 and iustice as
 they are vsed
 in the holie
 Scriptures.
 Both applied
 to Gods, and
 mens actions.



Christ our King vvil reigne in iustice, that is, performe and fulfil al that he, as God
with the Father & the Holie Ghost, decreed for Redemption, Iustification and
Saluation of men. And the princes, his Apostles and other Pastors, shal rule in
iudgement: that is, discerne and iudge, vwhat is right and good for themselves,
and the people in respect of their soules, and eternal saluation.

CHAP. XXXIII.

*Sennacherib beseeing and threatning Ierusalem, shal be ouerthrowne by
Angels. 13. that both wicked arrogant infidels may seele the hand of
God, and faithfull sinners repenting after great terror be comforted.*

∴ Sennacherib
spoyled al the
kingdom of
Israel, and al
Iuda sauing
Ierusalem,
which he also
beseged, re-
proching and
despising God;
but himself
was therefore
spoyled, and
despised.
∴ Fidelitie in
performing
promises of
good thinges
temporal and
spiritual.
∴ Messengers
sent to procu-
re peace shal
mourne, be-
cause they can
not obtaine it.

VVOE to thee: that spoilest, shalt not thy selfe also be
spoiled? and that despisest shalt not thy selfe also be
despised? when thou shalt haue ended spoyling, thou shalt be
spoyled: when being wearied thou shalt cease to contemne,
thou shalt be condemned. † O Lord haue mercie vpon vs: 2
for we haue expected thee: be our arme in the morning, and
our saluation in the time of our tribulation. † At the voice of 3
the Angel the peoples fled, and at thy exaltation the nations
are disperfed. † And your spoiles shal be gathered together 4
as the locust is gathered, as when the ditches shal be ful
therof. † Our Lord is magnified, because he hath dwelt on 5
high: he hath filled Sion with iudgement and iustice. † And 6
there shal be: sayth in thy times: riches of saluation wisdom
and knowlege: the feare of our Lord that is his treasure.
† Behold they that see shal crie without, the angels of peace 7
shal weepe bitterly. † The wayes are dissipated, the passenger 8
by the path hath ceased, the covenant is made frustrate, he
hath reiected the cities, he hath not esteemed the men. † The 9
land hath moorned, and languished: Libanus is confounded,
and become foule, and Saron is made as a desert: and Basan is
shaken, & Carmel. † Now wil I rise vp, sayth our Lord: now 10
wil I be exalted, now wil I be lifted vp. † You shal conceiue 11
heate, you shal bring forth Rubble: your spirit as fire shal
deuoure you. † And the peoples shal be as ashes of a great 12
fyre, thornes gathered together shal be burned with fyre.
† Heare ye that are far of, what thinges I haue done, and ye 13
that are neere, know my strength. † The sinners are terrified 14
in Sion, trembling hath possessed the hypocrites. Which of
you can dwell with deuouring fyre? which of you shal dwell
with euerlasting heates? † He that walketh in iustices, and 15
speaketh truth, that casteth away auarice of oppression, and
shaketh

psal.



shaketh his handes from al gift, that stopperh his eares lest he
 heare bloud, and shutteth his eyes that he may see no euil.
 16 † This man shal dwell on high, the munitions of rockes shal
 be his highnes: bread is geuen to him, his waters are faithful,
 17 † His eies shal see the king in his beautie, they shal see the
 18 land farre of. † Thy hart shal meditate feare: where is the
 lerned? where is he that pondereth the wordes of the law?
 19 where the teacher of litle ones? † The vnwise people thou
 shalt not see, the people of profound speech: so that thou canst
 not vnderstand the eloquence of his tongue, in whom there is
 20 no wisdom: † Looke vpon Sion the citie of our solemnitie:
 thine eies shal see Ierusalem, a rich habitation, a tabernacle:
 that can not be transferred: neither shal the nailes thereof
 be taken away for euer, and al the cordes thereof shal not be
 21 broken: † because onlie there our Lord is magnifical: a place
 of foudes, riuers most brode and wide: no shippe of rowers
 shal passe by it, neither shal the great galley passe thereby.
 22 † For the Lord is our iudge, the Lord is our lawmaker, the
 23 Lord is our king: he wil saue vs. † Thy cordes are loosed, and
 they shal not preuaile: thy mast shal be so, that thou canst not
 spread the signe. Then shal the spoiles of manie prayes be di-
 24 uided: the lame shal take the spoile. † Neither shal the
 neighbour say: I am feble. The people that dwelleth therein,
 iniquitie shal be taken away from them.

Both pro-
 phesies & hi-
 stories testifie
 that terrene
 Ierusalem was
 subiect to de-
 struction, and
 was destroyed,
 and therefore
 this is necessa-
 rily to be vn-
 derstood of
 the Church of
 Christ, against
 which hel ga-
 res shal neuer
 preuaile.

CHAP. XXXIIII.

A prophesie of the destruction of the whole world, at the day of Iudgement, 5. and in particular of Idumea, 9. & Ierusalem, as figures therof.

1 **C**OME neere ye Gentiles, and heare, and ye peoples: God willet
 attend let the earth heare, & the fulnes thereof, the round
 2 world, and euerie spring thereof. † Because the indignation of
 our Lord is vpon al Gentiles, and furie vpon al their hostes: he
 3 hath killed them, & geuen them into slaughter. † Their slaine
 shal be cast forth, and out of their carcasses shal rise a stinche:
 4 the mountaines shal melt with their bloud. † And al the host
 of the heauens shal melt away, and the heauens shal be folded
 together as a booke: and al their host shal fall away as the leafe
 5 falleth from the vine, and from the figge tree. † Because my
 sword is inebriated in heauen: behold it shal descend vpon
 Idumza, and vpon the peoples of my slaughter to iudgement.

as wel the gen-
 tiles that were
 farre of, to
 come neere.
 As also the
 Jewes, that
 were his pecu-
 lar people al
 to attend that
 he wil destroy
 this whole
 world; before
 the general
 Iudgement.

P p p

† The



1. No defence of strong places (signified by Bosra) shall save any men from destruction in the day of judgement.
2. In the meantime, as a figure thereof Sion shall be destroyed; and therefore the metaphorical destruction following rather pertaineth to the state of the damned in the next world than to the afflicted in this life.

† The sword of our Lord is filled with blood, it is fattened of the 6
blood of lambs and buckgoats, of the blood of rammes full
of marrow: for the victime of our Lord is in :: Bosra, & a great
slaughter in the land of Edom. † And the unicornes shall come 7
downe with them, and the bulles with the mightie: their land
shall be drunke with blood, & their ground with the fatnes
of fatte ones. † Because it is the day of the reuenge of our 8
Lord, the yeare of retributions of the iudgement :: of Sion.
† And the torrents thereof shall be turned into pitch, and the 9
ground thereof into brimstone: & the land thereof shall be into
burning pitch. † Night and day it shall not be quenched, the 10
smoke thereof shall goe vp for euer: from generation vnto
generation it shall be desolate, there shall none passe by it world
without end. † The onocrotalus, and hedgehog shall possesse 11
it: & the ibis, and the rauen shall dwell in it: and a measure shall
be stretched out vpon it, to bring it to nothing, and a plume
line vnto desolation. † The nobles thereof shall not be there: 12
they shall call rather vpon the king, and all the princes thereof
shall be as nothing. † And thornes and nettles shall grow vp 13
in the houses thereof, and the thistle in the munitions thereof:
and it shall be the couche of dragons, and the pasture of
ostriches. † And spirites shall meete the onocentaurus, and 14
the satyr shall crie one to the other, there hath the lamia lien,
and found her self rest. † There hath the hedgehog had an 15
hole, and brought vp whelpes, and digged round about, and
cherished them in the shadow thereof: thither are the kires
gathered together, one to an other. † Search ye diligently 16
in the booke of our Lord, and read: one of them hath not
wanted, one hath not sought for the other, because that which
procedeth out of my mouth, he hath commanded, and his
spirit the same hath gathered them. † And he hath cast them 17
a lot, and his hand hath diuided it vnto them by measure:
they shall possesse it for euer, in generation & generation they
shall dwell therein.

CHAP. XXXV.

Gentiles converted to Christ shall much reioyce, s. being comforted and confirmed by his miracles, much more by his internal grace, which bringeth to life everlasting.

:: An euident prophetic of the conuer-

TH :: desert and the land without passage shall be glad, & 1
the wilderness shall reioyce, and shall flourish as the lillie.
† Spring-



- 2 † Springing it shal spring, & shal reioyce ioyful and praising : the glorie of Libanus is geuen to it, the beaurie of Carmel, and Saron, they shal see the glorie of our Lord, and the beaurie of our God. † Encourage ye the loose handes, & strengthen the weake knees. † Say to the faynt harted : Take courege, and feare not: behold your God shal bring reuenge of retribution : Godhim self wil come and wil saue you. † Then shal the eyes of the blind be opened, and the eares of the deafe shal be open. † Then shal the lame leape as an hart, and the tongue of the dumme shal be opened : because waters are cut out in the desert, and torrents in the wildernes. † And that which was drieland, shal be as a poole, and the thirstie ground as fountaines of waters. In the dennes wherein dragons dwelt before, shal spring vp the greennes of reede and bulrush. † And a pathe and a way shal be there, and it shal be called the holie way : the polluted shal not passe by it, and this shal be vnto you a direct way, so that fooles can not erre by it. † The lion shal not be there, and the naughtie beast shal not goe vp by it, nor be found there : and they shal walke that shal be deliuered. † And the redemed of our Lord shal be conuerted, and shal come into Sion with prayse, and euerlasting ioy shal be vpon their head : they shal obteyne ioy and gladnes, and sorow and mourning shal flee away.

son of Gen- tiles. In whom the Church shal continu- ally spring & flourish.

Christ lea- ning allogical arguments, proued him- self to be Mes- sias by his workes. If ye beleeue not me (sayth our B. Sauour) beleeue my workes. Iohn. 10. 38.

CHAP. XXXVI.

Sennacherib king of Assyrians hauing taken other cities in Iurie, besiegeth and threatneth Ierusalem; 4. reprocheth king Ezechias, 7. blasphemeth God; 13. and terrifieth the people.

- 1 **A**N D it came to passe :: in the fourteenth yeare of king Ezechias, Sennacherib king of the Assyrians came vp agaynst al the fenced cities of Iuda, and tooke them. † And the king of the Assyrians sent Rabfaces from Lachis to Ierusalem, to king Ezechias with a great armie, and he stood by the water conduite of the vpper poole in the way of the fullers silde. † And there came out to him Eliacim the sonne of Helcias, who was ouer the house, and Sobna the scribe, and Ioah the sonne of Asaph the commentar. † And Rab- faces sayd to them : Tel Ezechias : Thus sayth the great king, the king of the Assyrians: What is this confidence, wherevpon thou dost trust? † or by what counsel or force art thou dis- posed to rebel? vpon whom hast thou confidence, that thou

That which the prophet had foretold by way of prophetic, now he recor- dech by way of historie, & therefore these foure next chapters are inserted in the fourt booke of kings. ch. 18. 19. and 20. almost in the same wordes, & an abridge- ment thereof



Such is the
blindnes, and
malice of infi-
dels, that they
confound
things donne
to destroy ido-
latric, as if the
same were a-
gainst God.

Doe that is
profitable for
you. 4. Reg 18.
7. 31.

Manie in Sa-
maria serued
false goddes
which could
not defend
them: others
serued God
almightie who
for their good
suffered them
to be afflicted.

art reuolted from me? † Lo thou dost trust vpon this broken 6
staffe of reede, vpon Aegypt: vpon which if a man leane, it wil
enter into his hand, and pearce it: so is Pharao the king of
Ægypt to al that trust in him. † But if thou wilt answer me: 7
We trust in our Lord God: is it not he :: whose exceises and al-
tars Ezechias hath taken away, and he sayd to Iuda and Ieru-
salem: Before this altar shal you adore? † And now deliuer 8
thyself to my lord the king of the Assyrians, & I wil geue thee
two thousand horses, neither shalt thou be able of thyself
to geue riders for them. † And how wilt thou abide the face 9
of the iudge of one place, of the lesser seruants of my Lord? But
if thou trust in Ægypt, in chariotes and in horsemen: † and 10
now am I come vp without the Lord vnto this land to destroy
it? The Lord sayd to me: Goe vp agaynst this land, & destroy
it. † And Eliacim, and Sobna, and Ioahē sayd to Rabfaces: 11
Speake to thy seruants in the Syrian tongue: for we vnder-
stand it: speake not to vs in the Iewes language in the eares of
the people, that is vpon the wal. † And Rabfaces sayd to 12
them: Why, did my lord send me to thy lord and to thee, to
speake al these wordes; and not rather to the men, that sitte on
the wal; that they may eate their owne dung, and drinke the
vrine of their feete with you? † And Rabfaces stood, & cried 13
with a loude voice in the Iewes language, and sayd: Heare ye
the wordes of the great king, the king of Assyrians. † Thus 14
sayth the king: Let not Ezechias seduce you, for he shal not be
able to deliuer you. † And let not Ezechias geue you confi-
dence vpon the Lord, saying: Our Lord deliuering wil deliuer 15
vs, this citie shal not be geuen into the hand of the king of
Assyrians. † Heare not Ezechias: for thus sayth the king of 16
Assyrians, doe :: a blessing with me, and come forth to me,
and eate ye euerie man of his owne wineryard, and euerie man
of his owne figtree, and drinke ye euerie man the water of his
owne cesterne, † til I come and take you away to a land, that 17
is as your owne, a land of corne and of wine, a land of bread
and vineyards. † Neither let Ezechias truble you, saying: Our 18
Lord wil deliuer vs. Why, haue the goddes of the nations
deliuered euerie one their land out of the hand of the king of
Assyrian? † Where is the god of Emath, and Arphad? where, 19
is the god of Sepharuaim? haue they deliuered :: Samaria out
of my hand? † Who is there of al the goddes of these landes, 20
which hath deliuered their land out of my hand, that the
Lord



21 Lord can deliuer Ierusalem out of my hand: † And they held their peace, and answered him not a word. For the king had
22 commanded: saying: Answer him not. † And Eliacim the sonne of Helcias, which was ouer the house, and Sobna the scribe, and Ioshe the sonne of Asaph, the comenter, went in to Ezechias their garments rent, and told him the wordes of Rabfaces.

CHAP. XXXVII.

King Ezechias requesteth the prayers of Isaie the prophet, 6. Who assureth the king of Gods helpe. (8. In the meane time the enemies threatening and blaspheming, 14. King Ezechias prayeth) 21. God promiseth to protect Ierusalem; 36. and by an Angel killeth in one night an hundred eightie thousand Assyrians. 37. Their king returneth to Ninue and is slaine by his owne sonnes.

1 **A**ND it came to passe, when king Ezechias had heard it, he
2 rent his garments, and was wrapped in sackcloth,
3 & entred into the house of our Lord. † And he sent Eliacim which was ouer the house, and Sobna the scribe, and the ancients of the priestes couered with sackclothes to Isaie, the sonne of Amos the prophete, † and they sayd to him: Thus
4 sayth Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemie: because the children are come euen to the birth, and there is not strength to bring forth. † If by any
5 meanes our Lord thy God wil heare the wordes of Rabfaces, whom the king of Assyrians his Lord hath sent to blasphemie the liuing God, & to vpbraide with words which our Lord thy God hath heard: lift vp prayer therfore for the remnant that are left. † And the seruants of Ezechias came to Isaie.
6 † And Isaie sayd to them: Thus shal you say to your master: Thus saith our Lord: Feare not at the face of the wordes, which thou hast heard, wherewith the seruants of the king of
7 the Assyrians haue blasphemed me. † Behold, I wil geue him a spirit, and he shal heare a message, and shal returne to his countrie, and I wil make him fal by the sword in his owne
8 countrie. † And Rabfaces returned, and found the king of Assyrians fighting agaynst Lobna. For he heard that he
9 was departed from Lachis, † and he heard of Tharaca the king of Ethiopia, them that sayd: He is come forth to fight agaynst thee. Which when he had heard, he sent messengers to

¶ Renting or cutting of garments was a ceremonie to shew interaal sorow; And sackcloth was an habite of penitents for sinnes.



Ezechias, saying: † Thus shal you say to Ezechaias, the king 10
of Iuda, speaking: Let not thy God deceiue thee, in whom
thou hast confidence, saying: Ierusalem shal not be geuen into
the hand of the king of the Assyrians. † Loe thou hast heard al 11
thinges the kinges of the Assyrians haue done to al countries,
which they haue subuerted, and canst thou be deliuered?
† Why, haue the goddes of the nations deliuered them, 12
whom my fathers haue subuerted, Gozam, and Haram, and
Reseph, and the children of Eden, that were in Thalaslar?
† Where is the king of Emath, and the king of Arphad, and 13
the king of the citie of Sepharuaim, of Ana, & Aua? † And 14
Ezechias tooke the letters of the hand of the messengers, and
read them, and went vp into the house of our Lord, and
Ezechias layd them open before our Lord. † And Ezechias 15
prayed to our Lord, saying: † O Lord of hostes God of Israel, 16
which sittest vpon the Cherubs, thou art the onlie God of al
the kingdomes of the earth, thou hast made heaven and earth.
† Incline o Lord thine eare, and heare: open o Lord thine 17
eyes, and see, and heare al the wordes of Sennacherib, which
he hath sent to blaspheme the liuing God. † For in verie 18
deede, o Lord, the kinges of the Assyrians haue made landes de-
solate, and the countries of the same. † And they haue geuen 19
their goddes to fyre: for they were not goddes, but the workes
of mens handes, wood & stone: & they brake them in peeces.
† And now o Lord our God saue vs out of his hand: and let al 20
the kingdomes of the earth knowe, that thou onlie art the
Lord. † And Isaie the sonne of Amos sent to Ezechias, saying: 21
Thus sayth our Lord the God of Israel: For the thinges that
thou praied me concerning Sennacherib the king of Assyrians:
† this is the word which our Lord hath spoken vpon him: 22
The virgin daughter of Sion hath despised thee, and scorned
thee: the daughter of Ierusalem hath wagged the head after
thee. † Whom hast thou vpbayded, and whom hast thou blas- 23
phemed, and vpon whom hast thou exalted voice, and lifted
vp the height of thine eyes? To the holie one of Israel. † By 24
the hand of thy seruants thou hast vpbayded our Lord: and
hast sayd: In the multitude of my chariotes haue I climed the
height of mountaynes, the toppes of Libanus: and I wil cut
downe the high cedres therof, & the chosen fyre trees therof,
and wil enter to the toppe of the height therof, to the forest
of his Carmel. † I haue digged, and drunken the water, and 25
haue

∴ That which
happened to al
these infidel
kinges, fel
also vpon Sen-
nacherib king
of Assyrians
shortly after
he had thus
bragged, or
rather great-
ter ruine and
miserie. 7. 36.
O 38.



haue dried vp with the steppe of my: soote al the riuers of the
 26 rampiers. † Why; hast thou not heard, what I haue done to
 him of old? from ancient daies haue I formed it: and now I
 haue brought it to effect: and it is made to the rooting out of
 27 litle hilles bickering together, and of fenced citie's, † The in-
 habitants of them with shortened hand haue trembled, and
 are confounded: they are become as hay of the field, and
 grasse of the pasture ground, and herbe of the house toppes,
 28 which hath withered before it was ripe. † I haue knowen
 thy habitation, and thy going out, and thy coming in, and thy
 29 madnes agaynst me. † When thou didst rage agaynst me, thy
 pride ascended into mine eares: therefore I wil put a ring in
 thy nostrils, and a bitte in thy lippes, & wil bring thee backe
 30 into the way, by which thou camest. † But to thee this shalbe
 a signe: eate this yeare the thinges that grow of themselves,
 and in the second yeare eate fruites: but in the third yeare
 sow and reape, & plant vineyards, and eate the fruite of them.
 31 † And that which shal be saued of the house of Iuda, and
 which is leaft, shal take roote downeward, and shal beare
 32 fruite vpward: † because out of Ierusalem there shal a rem-
 nant goe forth, and saluation from mount Sion: the zeale of
 33 the Lord of hostes shal doe this. † Therefore thus sayth our
 Lord concerning the king of the Assyrians: He shal not enter
 this citie, and he shal not shoote arrow there, and shilde shal
 34 not occupie it, and he shal not cast rampier about it: † In
 the way that he came, by the same he shal retorne, and into
 35 this citie he shal not enter, sayth our Lord. † And I wil pro-
 tect this citie, that I may saue it for myne owne sake, and for
 36 Dauids sake my seruante. † And the Angel of our Lord came
 forth, and stroke in the campe of the Assyrians an hundred
 37 hold, al were carcasses of dead men. † And he went out, and
 departed, and Sennacherib the king of the Assyrians returned,
 38 and dwelt in Ninieue. † And it came to passe, when he ado-
 red in the temple of Nefroch his god, Adramelech and Sa-
 rasar his sonnes stroke him with the sword: and they fled into
 the land of Ararat, & Asarhaddon his sonne reigned for him.

He turneth
his speech to
Ezechias.

Job. 1.
Ezr. 48.
Mac. 7.
Mac. 8.

ANNOTATIONS. CHAP. XXXVII.

36. For Dauids sake. VVe haue here a manifest example that the merites of
 Sainctes departed forth of this world, do profite the liuing: God protecting
 Ierusalem not only for his owne, but also for his seruant Dauids sake. Against
 which

Merites of
Sainctes do
profite the
liuing.



The Protestants evasion.

God promised to protect the citie of Ierusalem from certaine dangers, but not perpetually.

The Protestants glosse is ill grounded.

This similitude doth not proue but explaine the truth otherwise proued.

which plainē sense, Protestantes denying merites and prayers of Saints, seme to haue no better euation, then this sillie shift, seamed without vrgent of holie Scriptur, or ancient Father: to interpret these wordes, for Dauid's sake to signifie, for Gods promise sake made to Dauid. But if they be demanded, where and when God promised to Dauid, that he would protect and saue the citie of Ierusalem from sacking by enemies, for from ruine, they can neuer shew it. God made Dauid conquerour of Ierusalem, extirpating there the Iebusites, who vntil his time kept the towne of Sion (1. Reg. 5. 7.) & protected the same citie al his time, and long after. And in certaine particular dangers, promised to Achaz a wicked king (Isaie. 7.) and to this good king Ezechias here (& 4. Reg. 19.) that he would saue and deliuer Ierusalem, from the particular distresses wherein it was at those times, but he promised not this to king Dauid. Neither did God make a general promise to protect that citie perpetually. For if he had so promised, it should not haue bene subdued, brought into captiuitie, & defaced as it was by the Babylonians. And therefore this glosse of Protestants is built vpon false ground. And the wordes are as manifest, as if the kings Maiestie should say: I wil protect the citie of London, that I may saue it for myn owne sake, and such my former subiectes sake, that haue faithfully heretofore serued their kinges. Or if he should say: I wil protect such a noble mans chiefe Manour place for myn owne sake, & for such his progenitors sake, who serued me loyally. VVherby is plainly signified, that the king doth this fauour not only for his owne sake, but also for the merites of some that liued there, and deserued well before. Neither do we produce this similitude to proue that is in controuersie, but to explaine the Catholique doctrine, apparent by this text, and approued by the ancient Fathers, and the whole Church of God.

Bible.
1601.

4. Reg.
15.

CHAP. XXXVIII.

Ezechias being sick, and aduertised by the prophete that he shal then dye, by prayer obteyneth prolongation of life: 6. with promise of victorie, confirmed by a signe. 9. For which he rendereth thanks to God with a Canticke of praise.

111

1. After the Assyrians were slaine king Ezechias was visited with dangerous sickness, to keepe him in the feare of God, lest much ioy should bring him into obliuion, of his done.
2. It was first reueled to the

IN those dayes Ezechias was sick euen to death, and Isaie the sonne of Amos the prophete, went in vnto him, and said to him: Thus sayth our Lord: Take order with thy house, for thou shalt die, and shalt not liue. † And Ezechias turned his face to the wal, and prayed to our Lord, † and said: I beseech thee Lord, remember I pray thee how I haue walked before thee in truth, and in a perfect hart, and haue done that which is good in thine eyes. And Ezechias wepte with great weeping. † And the word of our Lord was made to Isaie, saying: † Goe, & tel Ezechias: Thus saith our Lord the God of Dauid thy father: I haue heard thy prayer, and seene thy teares: Loe I wil adde vpon thy dayes fiftene yeares: † and out of the hand of the king of the Assyrians wil I deliuer thee: and this citie,

4. Reg.
20.
2. par.
31.



- 7 citie, and wil protect it. † And this shal be a signe to thee from our Lord, that our Lord wil doe this word, which he hath spoken: † Behold I wil make the shadow of the lines returne, by the which it is now gone downe in the dial of Achaz in the sunne, backward ten lines. And the sunne returned ten lines by the degrees whereby it was gone downe.
- 9 † The scripture of Ezechias the king of Iuda, when he had bene sicke, and was recovered of his infirmitie.
- 10 I haue said: :: In the middes of my daies shal I goe to the gates of hel. I haue sought the residue of my yeares.
- 11 † I haue said: I shal not see our Lord God in the land of the liuing. I shal behold man no more, and the inhabiter of rest.
- 12 † My generation is taken away; and is wrapped together from me, as the tent of shepehards:
My life is cut of, as by a weauer: whiles I yet began he cut me of: from morning vntil night thou wilt make an end of me.
- 13 † I hoped vntil morning, as a lion so hath he broken al my bones:
From morning vntil euening thou wilt make an end of me.
- 14 † As a yong swallow so wil I crie, I wil meditate as a doue: Mine eies are weakened, looking on high:
Lord I suffer violence, answer for me.
- 15 † What shal I say, or what shal he answer me, wheras himself hath done it?
- 16 I wil recount to thee al my yeares in the bitternes of my soule.
† Lord if mans life be such, and the life of my spirit in such thinges, thou shalt chasten me, and shalt quicken me.
- 17 † Behold in peace is my bitternes most bitter:
But thou hast deliuered my soule that it should not perish, thou hast cast al my sinnes behind thy backe.
- 18 † Because hel shal not confesse to thee, neither shal death prayse thee: they that goe downe into the lake, shal not expect thy truth.
- 19 † The liuing the liuing he shal confesse to thee, as I also this day: the father shal make thy truth knowen to the children.
- 20 † O Lord saue me, and we shal sing our psalmes al the dayes of our life in the house of our Lord.
- 21 † And Isaie commanded :: that they should take a lumpe of figges, & plaster it vpon the wound, and he should be healed.
- 22 † And Ezechias sayd :: What shal be the signe that I shal goe vp into the house of our Lord?

Prophet that the kings sickness was deadly.

Secondly that God would adde 15.

yeares to his life: which could not be

syde, to be added, except

his life according to natural causes, had

bene at an end.

S. Aug. li. 6. c.

17. de Gen ad lit.

:: In this Canticle the king

reciteth his afflictions of

miad, for that he should part

out of this world, in the

flowre of his

age.

And without children.

for Manasses was borne

three yeares after being 12.

yeares old when he be-

gane to reig-
goc. 4. Reg. 21.

:: The prophet ordained this medicine:

and the king also deman-

ded a signe before he song

the Canticle.



The king of Babylon sent legates, to visite king Ezechias, and congratulate his recouerie of health. 2. He sheweth them al his riches, 5. for which Isaie reprehendeth him: and prophesieth that the Babylonians wil spoile Ierusalem.

∴ In this honorable embassage Ezechias reioyced immoderately; and vnwisely shewed his treasures, which therefore the prophet reprehended. And vpon this occasion prophesied that the Babylonians should carie away al that treasure, and his children into captiuitie. ∴ Not for want of affection towards his posteritie, but seeing he durst not request more, he prayed for peace in his owne dayes.

AT THAT time Merodach Baladan the sonne of Baladan, king of Babylon, sent letters & giftes to Ezechias: for he had heard that he had bene sicke, and was recovered. † And Ezechias ∴ reioyced vpon them, and he shewed them the storehouse of aromatical spices, and of siluer, and of gold, and of sweete odours, and of the best oyntment, and al the storehouses of his furniture, and al thinges that were found in his treasures. There was not anie thing, which Ezechias shewed them not in his house, and in al his dominion. † But Isaie the prophet went in to Ezechias the king, and said to him: What sayd these men, and from whence came they to thee? And Ezechias sayd: From a far countrie they came to me, from Babylon. † And he sayd: What saw they in thy house? And Ezechias sayd al thinges that are in my house haue they sene, there was not anie thing, which I haue not shewed them in my treasures. † And Isaie sayd to Ezechias: Hearc the word of the Lord of hostes. † Behold the daies shal come: and al thinges that are in thy house, and that thy fathers haue layd vp for treasure vntil this day, shal be taken away into Babylon: there shal not any thing be leaft, sayth our Lord. † And of thy children, which shal come forth of thee, whom thou shalt beget, they shal take away, and they shal be eunuches in the palace of the king of Babylon. † And Ezechias sayd to Isaie: The word of our Lord which he hath spoken is good. And he said: ∴ Onlie be there peace and truth in my daies.

4 Reg. 20.

CHAP. XL.

The sixt parte. The prophet comforteth the people with Christs coming to remitte sinnes. Of the deliuerie from sinne by Christ. 3. Before whom S. Iohn Baptist shal preach penance. 6. sheweth mans imbecillitie. 9. Gods Maiestie, 18. the vanitie of idols: 27. and fal of them that feare not God.

∴ The prophet alludeh to the comforte of the Iewes,
BE ∴ comforted, be comforted my people, saith your God. † Speake to the hart of Ierusalem, and cal to her: because her malice is accomplished, her iniquitie is forgiven: she hath receiued



receiued of the hand of our Lord duple for al her sinnes. when they

Mat. 3.
Mat. 1.
Luc. 3.
Ioan. 1.

3 † :: The voice of one crying in the desert: Prepare the way of our Lord, make streight the pathes of our God in the wil-
4 dernes. † Euerie valley shal be exalted, and euerie mountaine
5 and litle hil shal be humbled, & crooked thinges shal become
6 streight, and rough wayes, playne. † And the glorie of our
7 Lord shal be reueled, and al flesh together shal see, that the
8 mouth of our Lord hath spoken. † The voice of one saying:
9 Crie. And I sayd: What shal I crie? Al flesh is grasse, and al the

should be de-
livered from
captiuitie of
Babylon: but
principally
proph. cieth
of mans deli-
uerie from
sinne by
Christ.

Iac. 1.
1. Pet. 1.

7 glorietherof as the floure of the filde. † The grasse is with-
8 red, and the floure is fallen, because the spirit of our Lord
9 hath blowen on it. In deede the people is grasse: † the grasse
10 is withered, and the floure is fallen: but the word of our Lord

:: An euident
prophecie of
S. Iohn Bap-
tist.

Mat. 5.

9 abideth for euer. † :: Vpon an high mountayne get thee vp,
10 thou that euangelizest to Sion: exalt the voice in strength,
11 which euangelizest to Ierusalem: exalt it, feare not. Say to the
12 cities of Iuda: Behold your God: † behold our Lord God shal
13 come in strength, and his arme shal haue dominion: behold
14 his reward is with him, and his worke before him. † As a
15 shepheard shal he feede his flocke: in his arme shal he gather
16 together the lambes, and in his bosome shal he lift them vp,

:: This is also
manifest of
Christs prea-
ching in the
mountaine:
& of his Apo-
stles, and Apo-
stolical prea-
chers.

Ioan. 10.

12 and them with yong himself shal carie. † :: Who hath mea-
13 sured the waters with his fist, and pondered the heauens
14 with a spanne? who hath poyled with three fingers the huge
15 greatnes of the earth, and wayed the mountaines in weight,
16 and the litle hilles in balance? † Who hath holpen the spirit
17 of our Lord? or who hath bene his counseler, and shewed to
18 him? † With whom hath he taken counsel, and who hath
19 instructed him, and taught him the path of iustice, and taught
20 him knowlege, and shewed him the way of prudence?

:: Gods powre
and beneuo-
lence in crea-
ring & gouer-
ning al this
world, is a
signe that he
bo. he can and
wil bestow
these great
benefites of
grace vpon al
nations.

Rom. 11.
1. Cor. 1.

15 † Behold the Gentiles are as a droppe of a bucket, and are
16 reputed as * the moment of a balance: behold the ilandes are
17 as a litle dust. † And Libanus shal not suffice to kindle the fyre,
18 and the beastes therof shal not be sufficient for holocaust.

* least
dust, or
atomus.

17 † Al nations as if they were not, so are they before him, and
18 they are reputed of him as nothing, and a vaine thing. † To
19 whom then haue you made God like? or what image wil you
20 set to him? † Hath the artificer cast a sculptril? or hath the
goldsmith figured it with gold, or the silversmith with plates
of siluer? † Strong wood, and that which wil not putrifie
hath he chosen: the wise artificer seeketh how he may set vp

Al. 17.

20 a sculptrile

Q q q 2



From the beginning the law of nature, afterwards the law of Moyses taught that he which made the world is God. VViseſt Philoſophers know nothing neither can conſiſt but by him.

a ſculptile which may not be moued. † Why, doe you not know? why, haue you not heard? why, hath it not bene told you from the beginning? Haue you not vnderſtood the foundations of the earth? † He that ſitteth vpon the compaſſe of the earth, and the inhabitants therof are as locuſtes: he that ſtretcheth out the heauens as nothing, & ſpreddeth them as a tent to dwell in. † He that maketh: the ſearchers of ſecretes as if they were not, that hath made the iudges of the earth as a vayne thing: † and in deede their ſtocke was neither planted, nor ſowen, nor rooted in the earth: ſodenly he hath blowen vpon them, and they haue withered, and a whirlewind ſhal take them away as ſtubble. † And to whom haue ye likened me, and made me equal, ſaith the holie one? † Lift vp your eyes on high, and ſee who hath created theſe thinges: he that bringeth out the hoſt of them in number, and calleth them al by name: by the multitude of his force and ſtrength, and power, not one of them was miſſing. † Why ſayeſt thou Iacob, and ſpeakeſt thou Iſrael: My way is hid from our Lord, and my iudgement is paſſed ouer of my God? † Why knoweſt thou not, or haſt thou not heard? our Lord is God euerlaſting, which hath created the endes of the earth: he ſhal not faile, nor labour, neither is there ſearching out of his wiſdome. † Which geueth ſtrength to the wearie: and to them that are not, multiplieth force and ſtrength. † Children ſhal faynte, and labour, and yongmen ſhal fal by infirmitie. † But they that hope in our Lord ſhal change their ſtrength, they ſhal take winges as eagles, they ſhal runne & not labour, they ſhal walke and not fainte.

Pſa. 146.

CHAP. XLI.

God pleading againſt idolaters, ſheweth his powre and goodnes by his benefites beſtowed vpon the Iewes; 17. With promiſe of perpetual protection. 21. Whereas their vaine idols can no way profite them.

Gods expoſtulation with Ilandes, & other Gentiles living in idolatrie, which implieth a prophetic of their conuerſion to Chriſt, LE T :: the ilands hold their peace before me, and the Gentiles change their ſtrength: let them come neere, and then ſpeake, let vs approche to iudgement together. † Who hath rayſed the iuſt from the Eaſt, hath called him that he ſhould folow him? he ſhal geue the Gentiles in his fight, and he ſhal obteyne kinges: he ſhal geue them as it were duſt to his ſword, as ſtubble taken violently with the winde, to his bow. † He ſhal purſew them, he ſhal paſſe



Apoc. 1.
C. 12.

passe in peace, there shal no path appeare after his feete.
 4 † Who hath wrought and done these thinges, calling the
 generations from the begynning? I the Lord, the first and the
 5 last I am. † The ilands haue scene; and haue bene afrayd,
 the ends of the earth haue beene astonied, they haue appro-
 6 ched, and come neere. † Euerie one shal helpe his neighbour,
 7 and shal say to his brother: Be strong. † The coppersmith stri-
 king with the hammer encouraged him that forged at that
 time, saying: It is good for soldering: and he strengthened it
 8 with nailes, that it should not be moued. † And thou Israel
 my seruant, Iacob whom I haue chosen, the seede of Abra-
 9 ham my frend: † in whom I haue taken thee from the ends
 of the earth, and from the far parts thereof haue called thee,
 and sayd to thee; Thou art my seruant, I haue chosen thee, and
 10 haue not cast thee away. † Feare not, because I am with thee:
 decline not, because I am thy God: I haue strengthened thee,
 and haue holpen thee, and the right hand of my iust one hath
 11 susteyned thee. † Behold al that fight against thee shal be con-
 founded and ashamed, they shal be as if they were not, and
 12 the men shal perish that gaynesay thee. † Thou shalt seeke
 them, and shalt not find, the men thy rebelles: they shal be as
 if they were not: and as consumption the men that warre
 13 agaynst thee. † Because I am the Lord thy God taking thy
 hand, and saying to thee: Feare not, I haue holpen thee.
 14 † Feare not thou: worme of Iacob, ye that are dead of Israel:
 I haue holpen thee, sayth our Lord: and thy redemer the
 15 holie one of Israel. † I haue made thee as a new threshing
 wayne, hauing teeth like a saw: thou shalt thresh the moun-
 taynes, and breake them in peeces: and shalt make the litle
 16 hilles as dust. † Thou shalt fanne them, and the wind shal take
 them away, and the whirlewind shal disperse them: and thou
 shal reioyce in the Lord, in the holie one of Israel thou shalt
 17 beioyful. † The needie and the poore seeke for waters, and
 there are none: their tongue hath bene drie with thirst. I the
 Lord wil heare them, I the God of Israel wil not forsake them.
 18 † I wil open riuers in the high hilles, and fountaynes in the
 middes of plaine fildes: I wil make the desert into pooles of
 19 waters, and the land not passable into riuers of waters. † I wil
 geue into the wildernes the cedar, and the thorne, and the
 myrtle and the oliue tree: I wil set in the desert the firre tree,
 20 the elme, and the box tree together. † That they may see, and

pertaineth a-
 mongst others
 very particu-
 larly to our
 great Britanie
 the greatest &
 most renow-
 med Island of
 Europe. See
 D. Brislows.
 Mol. 11.

:: You that are
 as abiection
 contemned, &
 as dead men in
 the world,
 feare not, be-
 cause Christ
 hath care to
 protect, & to
 reward you.

Q q q 3

know,



∴ Only God,
and those to
whom he re-
ueleth, can tel
things to
come, and
therefore idols
can not fore-
shew what
shal be, nei-
ther could tel
before hand
things that
are already
come to passe.

know, and recount, and vnderstand together that the hand of
the Lord hath done this, and the holie one of Israel hath crea-
ted it. † Make your iudgement approche, sayth the Lord: 21
bring hither, if perhaps you haue any thing, sayd the king of
Iacob. † ∴ Let them come, and tel vs what thinges so euer are 22
to come: tel the former thinges what they haue bene: and
we wil set our hart, and shal know the later ends of them, and
tel vs the thinges that are to come. † Shew what thinges are to 23
come hereafter, and we shal know that ye are goddes. Doe
ye also good or euil, if you can: and let vs speake, and see to-
gether. † Behold, you are of nothing, and your worke of that 24
which is not: he is abomination that hath chosen you. † I 25
haue raysed vp from the North, and he shal come from the
rising of the sunne: he shal cal vpon my name, and shal bring
the magistrates as myre, and as the plasterer treading claie.
† Who hath shewed from the beginning, that we may know: 26
and from the beginning that we may say: Art thou iust? There
is neyther that sheweth, nor telleth before, nor heareth your
wordes. † The first shal say to Sion: Loe I am present, and to 27
Ierusalem I wil geue an euangelist. † And I saw, and neither 28
of these was there any that would consult, and being asked
would answer a word. † Behold al are vniust, and their 29
workes vayne: their idols are wind and vanitie.

CHAP. XLII.

*God the Father is wel pleased with his Sonne. 6. whom he sendeth into this
world to teach iustice, whereby men are iustified. 11. Manie Gentiles
shal be conuerted. 25. Iewes, and other obstinate infidels shal be severely
punished.*

∴ Christ accor-
ding to his
humanitie is
the seruante of
God, by whom
al other ser-
uantes are re-
demed, none
els being able
to satisfie for
themselves,
much lesse for
others.

BE HOLD ∴ my seruant, I wil receiue him: mine elect, my 1
soule hath pleased itself in him: I haue geuen my spirit
vpon him, he shal bring forth iudgement to the Gentiles. † He 2
shal not crie, nor accept person, neither shal his voice be heard
abrode. † The bruised reede he shal not breake, and smoking 3
flaxe he shal not quench: he shal bring forth iudgement in
truth. † He shal not be sad, nor turbulent, til he set iudge- 4
ment in the earth: and the ilands shal expect his law. † Thus 5
sayth the Lord God that created the heauens, and stretched
them out: that established the earth, & the thinges that spring
therof: that geueth breath to the people, that is vpon it, and
spirit

Mat. 17.

Mat. 12.



6 spirit to them that tread therevpon. † I the Lord haue called thee in iustice, and taken thy hand, and preserued thee. And I haue geuen thee for a couenant of the people, for a light of
7 the Gentiles. † That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, & them that sitte in
8 darknes out of the prison house. † I the Lord, this is my name: I wil not geue my glorie to an other, and my praise to grauen
9 thinges. † The thinges that were first, loe they are come: new thinges also I do shew: before they come forth, I wil
10 make you heare them. † Sing ye to the Lord a new song, his prayse is from the endes of the earth: ye that goe downe to the sea, and you the fulnes therof: ye islands, and inhabitants
11 of the same. † Let the desert be exalted and the cities therof: Cedar shal dwel in houses: ye inhabitants of the Rocke, geue prayse, they shal crye from the toppe of the mountaines.
12 † They shal geue glorie to the Lord, and shal declare his praise in the islands. † The Lord shal goe forth as a strong man, as a man of warre shal he raise vp zeale: he shal shoute and crie:
14 ouer his enemies he shal be strengthened. † I haue alwayes held my peace, I haue kepte silence, I haue bene patient, I wil speake as a trauailing woman: I wil dissipate, and swallow
15 vp together. † I wil make :: mountaynes and litle hilles desolate, and wil make al their grasse to wither: and I wil turne
16 riuers into ilands, and wil drie vp the standing pooles. † And I wil lead the blind into the way, which they know not: and in the pathes, which they haue bene ignorant of: I wil make them walke: I wil make darkenes before them to be light, and crooked thinges streight: these words haue I done to them,
17 and haue not forsaken them. † They are turned backward: let them be confounded with confusion, that trust in grauen
18 thing, that say to the framed thing, ye are our goddes. † Heare ye deafe, and ye blind behold to see. † Who is blind, but my seruant? and deafe, but he to whom I haue sent my messengers? Who is blind, but he that is solde? and who is blind,
20 but the seruant of the Lord? † Thou that seeest manie thinges, wilt thou not keepe them? thou that hast eares open, wilt thou not heare? † And the Lord hath bene willing to iustifie him, and to magnifie the law, and extol it. † But the same people is spoiled, and wasted: al are the snare of yongmen, and they are hid in the houses of prisons: they are made a praye, neither is there to deliuer them: a spoile, neither is there

Such haucie and couetous mindes as expect their Messias to be a worldlie and warlike conquerour, that wil aduance his followers to kingdomes or principdomes, and to abundance of temporal riches, shal be frustrate of their vaine hopes. Vtheras Christ our Sauour both by example and doctrine teacheth the contrarie, willing his followers to lerne of him to be poore in spirit meke & humble in hart, & their reward shal be great in heauen, not in earth; they shal be happie not in external, but in eternal glorie.



there that sayth: Restore. † Who is there among you that 13
 wil heare this, attend and harken for thinges to come? † Who
 hath geuen Iacob into spoyle, and Israel to the wasters? hath 14
 not our Lord himself, to whom we haue sinned? And they
 would not walke in his wayes, & they haue not heard his law.
 † And he hath powred out vpon them the indignation of his 15
 furie, & a strong battel, and hath burnt him round about, and
 he knewe not: and set him on fyre, and he vnderstoode not.

CHAP. XLIII.

*God comforteth his Church, promising euer to protect the same: 11. blameth
 the Iewes, expositulating their ingratitude.*

∴ Christ cal-
 leth, and in-
 dueth sinners
 with grace,
 without anie
 precedent
 good worke
 or desire in
 them, even as
 he createth of
 nothing.

∴ In all tribula-
 tions and per-
 secutions
 Christ prote-
 ceth his ser-
 uantes, not
 suffering them
 to be temp-
 ted further
 then they may
 resist if they
 wil. VVherby
 the Church
 stil remaneth
 incontami-
 nate, and shal
 neuer be de-
 stroyed.

AN D now thus sayth our Lord that ∴ created thee ô 1
 Iacob, & formed thee ô Israel: Feare not, because I haue
 redemed thee, and called thee by thy name: thou art mine.
 † When thou ∴ shalt passe through the waters, I wil be 2
 with thee, and the floudes shal not couer thee: when thou
 shalt walke in fyre, thou shalt not be burnt, and the flame shal
 not burne in thee: † Because I am the Lord thy God the holic 3
 one of Israel thy sauour, I haue geuen Aegypt thy propitia-
 tion, Æthiopia and Sale for thee. † Since thou becamest ho- 4
 norable in mine eies, and glorious: I haue loued thee, & I wil
 geue men for thee, and peoples for thy soule. † Feare not, 5
 because I am with thee: from the East wil I bring thy seede,
 and from the West I wil gather thee. † I wil say to the North:
 Geue: and to the South, Hinder not: bring my sonnes from a
 farre, and my daughters from the endes of the earth. † And 7
 euerie one that inuocateth my name, for my glorie haue I
 created him, formed him, and made him. † Bring forth the 8
 blind people, and hauing eyes: the deafe, and he hath eares.
 † Al the nations are assembled together, and the tribes are 9
 gathered: which of you can shew this, and shal make vs heare
 the former thinges? Let them geue their witnessles, and be
 iustified, and heare, and say: In verie deede. † You are my 10
 witnessles, sayth our Lord, and my seruants whom I haue
 chosen: that you may know, and beleue me, and vnderstand
 that I myself am. Before me there hath no god bene formed,
 & after me there shal not be. † I am, I am the Lord, and there 11
 is no sauour beside me. † I haue shewed, and haue saned: I 12
 haue made it heard, and there hath bene no strange one
 among



- among you. You are my witnesses, sayth our Lord, and I God.
- 13 † And from the beginning I my self, and there is not that can
deliuer out of my hand: I wil worke, and who shal turne it
14 away? † Thus sayth the Lord your redemer, the holie one of
Israel: For your sake haue I sent forth into Babylon, and haue
plucked downe al the barres, and Chaldees glorying in their :: God made
15 shippes. † I the Lord your holie one, that created Israel your Cyrus con-
16 king. † Thus sayth our Lord, that gaue a way in the sea, and quetour of
17 a path in the vehement waters. † Which brought forth the Babylon not
chariote and the house: the arme and the strong: they slept for his owne
together, neither shal they rise agayne: they are broken as Israel, that he
18 Haxe, and are extinct, † Remember not former thinges, and might release
19 looke not on thinges of old. † Behold I make new thinges, their captiui-
and now they shal spring forth, verely you shal know them: tie: For God
I wil make a way in the desert, and rivers in the place not persperually
20 haunted. † The beast of the fielde shal glorifie me, the dra- disposeth of
gons & the ostreches: because I haue geuen waters in the de- kingdomes
sert: rivers in the place not haunted, that I might geue drinke for the good
21 to my people, to mine elect. † This people haue I formed for of his Church
22 myself, they shal tel my prayse. † Thou hast not innocated
23 me o Iacob, neither hast thou labored in men o Israel. † Thou
hast not offered me the ramme of thyne holocaust, and with
thy victimes thou hast not glorified me: I haue not made thee :: The sinne of
to serue in oblation, nor put thee to payne in frankincense. Adam conta-
24 † Thou hast not bought me sweete cane for siluer, and with minating al
the fatte of thy victimes thou hast not inebriated me. But thou mankind was
hast made me to serue with thy sinnes, thou hast put me to not purged by
25 payne with thine iniquities. † I am, I am he that take cleane anye:
away thine iniquities for mine owne sake, and I wil not :: Al Patriar-
26 remember thy sinnes. † Bring me into remembrance, and let ches Priestes
vs be iudged together: tel if thou haue any thing that thou Prophetes &
27 mayst be justified. † Thy first father sinned, and thy inter- al others sin-
28 preters haue transgressed against me. † And I haue profaned ning, til Christ
the holie princes, I haue geuen Iacob to destruction, & Israel the innocent
to reproch. lambe came to
take away the
sinne of the
world.

CHAP. XLIIII.

*Christ foundeth and establiseth his Church: 6. Inneigheth against ido-
laters: 26. and promiseth deliuerance from the captiuitie of Babylon.*

Iere. 30.
C 48.

- 1 **A**Nd now heare o Iacob my seruant, and Israel whom
2 I haue chosen. † Thus sayth the Lord that made and
formed thee, thy helper :: from the wombe: feare not o my :: Gods ele-
seruant Aion preuen-

R r r



teeth mans
good ende-
uore for
without grace
none could
returne to
God.

Idolaters are
foolish in lea-
uing God,
who is eternal
and to trust in
idoles that
neither can
shew vvhats
was from the
beginning,
nor prophetic
thinges to
come.
Al that is
here sayd of
the vanitie of
idoles & foo-
lish impietie
of idolaters,
may be refer-
red (saith S.
Ierom in this
place) vnto he-
resie, and he-
retikes, who
artificially
deuise the
fictions of
their owne
doctrines and
lying: and a-
dore the
thinges which
they know
were feared
by themselves
neither are so
content, but
draw the sim-
ple to embrace

seruant Iacob, and thou most righteous whom I haue chosen.
† For I wil powre out waters vpon the thirstie ground, and
streames vpon the drie land: I wil powre out my spirit vpon
thy seede, and my blessing vpon thy stocke. † And they shal
spring the herbes as willoves beside the waters running by.
† This man shal say: I am our Lords: and an other man shal
call in the name of Iacob, and this wil write with his hand,
To the Lord: and in the name of Israel he shal be resembled.
† Thus sayth our Lord the king of Israel; and the redemer
therof the Lord of hostes: I am the first, and I the last, and
beside me there is no God. † Who is like to me? let him call
and declare: and let him expound me the order, since, I ap-
poynted the ancient people: the thinges to come; and that
shal be hereafter let them shew vnto them. † Feare ye not,
neither be ye troubled, from that time I haue made thee to
heare, and haue declared: you are my witnesses. Is there a
God beside me, and a maker, whom I haue not knowen? † Al
the makers of an idol are nothing, and their best beloued
thinges shal not profite them. The selues are their wit-
nesses, that they doe not see, nor vnderstand, that they may be
confounded. † Who hath formed a god, and molten a sculptil
profitable to nothing? † Behold, al the partakers therof shal
be confounded: for the makers are of men: they shal al
assemble, they shal stand and feare, and shal be confounded
together. † The yron smith hath wrought with the file, with
coales, and with hammers he hath formed it, and hath
wrought in the arme of his strength: he shal hunger and faynt,
he shal not drinke water, and shal become wearie. † The
carpenter hath stretched out a rule, he hath formed it with a
plaine: he hath made it with corners, and hath fashioned it
round with the compasse: and he hath made the image of a
man as it were a beautiful man dwelling in a house. † He hath
cut downe cedars, taken the helme tree, & the oke that stood
among the trees of the forest: he hath planted the pine tree,
which the rayne nourished. † And it was made a fyre for men:
heooke of them, and was warmed: and kindled them, and
baked bread: but of therest he wrought a god, and adored:
he made a sculptil, and bowed downe before it. † Halfe he
burnt with fyre, and of the halfe broyled he flesh & eate it: he
sod pottage, and was filled, and was warmed, and sayd: Aha,
I am warme, I haue sene the fyre. † But the rest therof he
made

Apoc 1.
C. 12.

Isa. 15.



- made a god, and a sculptil to him self: he boweth before it, and beseecheth, saying: Deliuér me, because thou art my God.
- 18 † They haue not knowen; nor vnderstood: for they haue forgotten, that their eies could not see; and that they could
- 19 not vnderstand with their hart. † They doe not recount in their minde, nor know, nor feelee, that they should say: Halfe therof I haue burnt with fyre, and I haue baked bread vpon the coales therof: I haue broyled flesh, & haue eaten; and of the rest therof shal I make an idol? shal I fal downe before the
- 20 stocke of a tree? † Part therof is ashes; an vnwise hart adored it, & he wil not saue his soule, nor say: Perhaps there is a lie in
- 21 my right hand. † Remember these thinges ô Iacob, and Israel, because thou art my seruant. I haue formed thee, thou art my
- 22 seruant ô Israel foget me not. † I haue cleane taken away thine iniquities as a cloude, & thy sinnes as a mist: returne to me be-
- 23 cause I haue redemed thee. † Prayse ye ô heauens, because the Lord hath done mercie: make iubilation ye endes of the earth: ye mountaynes sound prayse, thou forest and euerie tree therof: because the Lord hath redemed Iacob, and Israel
- 24 shal be glorified: † Thus sayth our Lord thy redemer, and thy maker, from the wombe: I am the Lord, that make al
- 25 thinges, that alone stretch out the heauens, that establisth the earth, and none with me. † That make the signes of diuiners
- 26 voidé, and turne the southsayers into furie. That turne the wise backward, and that make their knowlege foolish. † That rayseth vp the word of his seruant, and accomplisheth the counsel of his messengers, which say: to Ierusalem: Thou shalt be inhabited; & to the cities of Iuda: You shal be built,
- 27 and I wil rayse vp the deserttes therof. † Which say to the depth: Be thou desolate, and thy riuers I wil drie vp. † Who
- 28 say to Cyrus: Thou art my pastour, and thou shalt accomplish al my wil. Who say to Ierusalem: Thou shalt be built; and to the temple: Thou shalt be formed.

and adore the same iouen-
tions. A litle
after he shew-
eth, that the
Catholique
Church of
Christ shal be
euer free from
such idolatrie:
quite cōtrarie
to Protestan-
tes assertion
that the
Church should
haue fallen &
bene in idola-
tric manie
hundred
yeares toge-
ther.

:: In al this
prophecie of
the Church of
Christ the pro-
phet alludeth
to the historie
of Ierusalem
to be destroy-
ed by the Chal-
dees and rec-
tified by per-
mission of Cy-
rus, & Darius
in the times
of Aggeus, &
Zacharias.

CHAP. XLV.

Cyrus, by Gods providence ouercoming Babylon, wil deliuer the Iewes from captiuitie. 4. Yet is reprehended because he acknowlegeth not God. 8. Vpon which occasion the prophet foresheweth the coming of Christ; 14. in figure of whom he addeth more of Cyrus: 18. and auoucheth that there is but one true God.

The 7. part.
The deliuerie
of the Iewes
from Babylon
by Cyrus king
of Medes and
Persians, now
also of Assiri-
ans.

RIT 2

THVS



Because al
kings that
reigned amōg
the Iewes
were annoin-
ted wth oyle,
Cyrus is called
christ though
he was not or-
dayned with
this ceremony
of annoin-
ting.
S. Ierom no-
teth here out
of Iosephus (l.
11. Antiq.) that
Cyrus finding
his name long
before prophe-
cied by Isaias,
became very
beneuolous
to the Iewes,
louing them
as the familiar
servants of
God.
But though
he knew and
professed one
God, & no o-
ther (1. Esd. 1.)
yet he was not
conuerted in
al pointes of
religion, nei-
ther serued
god according
to that gene-
ral knowlege
he had, and so
knew not God
rightly.
The prophet
in the former
prophecie con-
templating
Christ as in a
figure now e-
leuated more
in spirit, pro-

Thus sayth the Lord to my christ Cyrus, whose right
hand I haue taken, to subdew the Gentiles before his
face, and to turne the backes of kinges, & to open the doores
before him, and the gates shal not be shut. † I wil goe before
thee, and wil humble the glorious of the earth: I wil breake
the brasen gates, and wil burst the iron bartes. † And I wil
geue thee hidden treasures, & mysteries of secretes: that thou
mayst know that I am the Lord, which cal thy name, the God
of Israel. † For my seruant Iacob, and Israel myne elect, and I
haue called thee: by thy name: I haue resembled thee, and
thou hast not knowen me. † I the Lord, & there is none els:
beside me there is no God: I girded thee, and thou hast not
known me: † that they which are from the rising of the
sunne, and which are from the west may know, that there is
none beside me. I the Lord, and there is none oher, † that
forme light, and create darknesse, make peace, and create euil:
I the Lord that doe al these thinges. † Droppe dew ye hea-
uens from aboue, and let the cloudes rayne the iust: be the
earth opened, and bud forth a sauour: and let iustice spring vp
withal: I the Lord haue created him. † Woe to him that gaine-
sayeth his maker, a sheard of the earthen pottes: shal the clay
say to him that fashioneth it: What makest thou, & thy worke
is without handes? † Woe to him that sayth to his father: Why
doest thou beget? and to the woman: Why doest thou trauel?
† Thus sayth our Lord the holy one of Israel the maker therof:
Aske me thinges to come: concerning my children and the
worke of my handes command you me. † I made the earth: &
man vpon the same I haue created: my handes stretched forth
the heauens, and I haue commanded al their host. † I haue
raysed him vp to iustice, & wil direct al his wayes: he shal build
my citie, & dismisse my captiuitie: not for price, nor for giftes,
sayth our Lord the God of hostes. † Thus sayth our Lord: The
labour of Aegypt, and the merchandise of Aethiopia, and of
Sabaim the high men shal passe to thee, & shal be thine: they
shal walke after thee, they shal goe bound with manicles: and
they shal adore thee, and shal beseeche thee: Onlie in thee is
God, and there is no God beside thee. † Verely thou art God
hidden, the God of Israel a sauour. † They are al confounded,
and ashamed: the forgers of errours are gone together into
confusion. † Israel is saued in our Lord with eternal saluation:
you shal not be confounded, and you shal not be ashamed
for

2. Par. 36.

Rom. 9.
Iere. 18.

- 18 forever and ever. † Because thus sayth our Lord that created the heavens, the verie God that formed the earth, and made it, the verie maker therof: he did not create it: in vaine: to be inhabited he formed it. I the Lord, and there is none other.
- 19 † I haue not spoken in secrete, in a darke place of the earth: I haue not sayd to the seede of Iacob: Seeke me in vayne. I the Lord that speake iustice, that declare right thinges. † Gather ye together, and come, and approach together, ye that are saued of the Gentiles: they haue bene ignorant that lift vp the wood of their grauen worke, and aske of a God that sa- ueth not. † Declare ye, and come, and consult together: who hath made this to be heard from the begynning, from that time foretold this? Haue not I the Lord, and there is no God besides but I? A iust God, and that saueth there is none beside me. † Be conuerted to me, and you shal be saued al ye endes of the earth: because I am God, and there is none other.
- 23 † I haue sworne by myself, the word of iustice shal procede out of my mouth, and shal not returne, because euerie knee shal be bowed to me, and euerie tongue shal sweare. † Therefore in our Lord, shal he say, are my iustices and empire: they shal come to him, and al that resist him, shal be confounded.
- 25 † In our Lord shal al the seede of Israel be iustified and prayed.

CHAP. XLVI.

Bel, Nabo, and other idoles shal be destroyed, 3. Whereupon the Iewes are admonished to returne from sinne, to Gods true seruice, 12. And saluation is promised by Christ.

- 1 **B**E L is broken, Nabo is destroyed: their idols are made to beastes and cartel, your burdens of heauie weight euen vnto wearines. † They haue melted away; and are broken together: they could not saue him that caried them, and their soule shal goe into captiuitie. † Heare me o house of Iacob, al the remnant of the house of Israel, which are caried of my wombe, are borne vp of my matrice. † Euen vnto old age I am the same, and vnto hoare heares I wil carie: I haue made, and I wil beare: I wil carie, and wil saue. † Wherto haue you resembled me, and made me equal, and compared me, and made me like? † You that contribute gold out of the bag, and weigh siluer with balance: hyring a goldsmith to make a god: and they fal downe and adore. † They beare him on
- their

Bel or Belus, called also Saturnus, was of such estimation, that they offered to him in sacrifice not only men that were taken captiues; but also their owne sonnes. Nabo, otherwise called Dagon, was an especiall idol amongst the Philistines. 1. Reg. 5.

Rom. 14.
Phil. 2.

Rom. 6.

Rrr 3



their shoulders carying, and setting him in his place, & he shall stand, and shall not moue out of his place: Yea when they shall crie also vnto him, he shall not heare: from tribulation he shall not saue them. † Remember this, & be confounded: returne ye transgressors to the hart. † Remember the former world, because I am God, and there is no God beside, neither is there the like to me. † Which shew the last thing from the beginning, and from the beginning the thinges that as yet were not done, saying: My counsel shall stand, and al my wil shall be done: † Which cal * a bird from the east, and from a farre countrie, the man of mine owne wil, and I haue spoken, and wil bring it: I haue created, and wil doe it. † Heare me ye hard harted, which are far from iustice. † I haue made my iustice neete, it shall not be far of, & my saluation shall not tarie. I wil geue saluation in Sion, and my glorie to Israel.

Not Cyrus (saith S. Ierom) but Christ the Orient starre prophesied by Balaam. Num. 24 whom the Sages came to adore from the East Mat. 2.

CHAP. XLVII.

The destruction of Babylon is further prophesied, for their pride, 8. arrogancie, 10. and sorcerie.

Babylon not hitherto overcome at last was brought to miserie and destruction.

Gods people contaminating themselves with sinne, were suffered to fall into ignominious captiuitie; but God geueth them grace of repentance, & then seuerely punisheth their vmerciful afflictors & persecuters.

COME downe, sitte in the dust: O Virgin daughter of Babylon, sitte on the ground: there is no throne for the daughter of the Chaldees, because thou shalt no more be called nice and tender. † Take a mil, and grinde meale: make bare thy turpitude, discouer the shoulder, vncouer the thighes, passe the riuers. † Thyne ignominie shall be discouered, and thy reproch shall be scene: I wil take vengeance, and no man shall resist me. † Our redemer, the Lord of hostes is his name the holie one of Israel. † Sitte holding thy peace, and enter into darkenes O daughter of the Chaldees: because thou shalt no more be called the ladie of kingdomes. † I was angrie agaynst my people, I haue contaminated mine inheritance, and haue geuen them into thy hand: thou hast not shewed mercies to them: vpon the ancient thou hast made thy yoke exceding heauie. † And thou hast sayd: I wil be a ladie for euer: thou hast not put these thinges vpon thy hart, neither hast thou remembred thy later end. † And now heare these thinges thou that art delicate, and dwellest confidently, that sayest in thy hart: I am, and there is none eles beside me: I shall not sitte a widow, and I shall not know barrennesse. † These two thinges shall come to thee sodenly in one day, barrennesse and widowhood. Al thinges are come vpon thee, because

Nabum.
†

Apoc. 18

Infra 5



because of the multitude of thy sorceries, and for the vehement hardnes of thine inchanters. † And thou hast confidence in thy malice, & hast sayd: There is none that seeth me. Thy wisdom, and thy knowlege, this hath deceiued thee. And thou hast sayd in thy hart: I am, and beside me there is none other. † Euil shal come vpon thee, and thou shalt not know the rysing therof: and calamitie shal fal violently vpon thee, which thou canst not expiate: miserie shal come vpon thee sodenly, which thou shalt not know. † Stand with thine inchanters, and with the multitude of thy sorceries, in which thou hast traueled from thy youth, if perhaps it may profite thee any thing, or if thou mayst become stronger. † Thou hast fayled in the multitude of thy counsels: let the astrologers of the heauen stand and saue thee, which did contemplate the starres, and count the monethes, that by them they might tel things that shal come to thee. † Behold they are become as stuble, fire hath burnt them; they shal not deliuer their soule from the hand of the flame: there are no coles, wherewith they may be warmed, nor fire, that they may sitte therat. † So are the thinges become vnto thee, in whatsoeuer thou hast traueled: thy merchants from thy youth, euerie one hath erred in his owne way, there is none that can saue thee.

CHAP. XLVIII.

The prophet inueigheth against the Iewes vaine boasting of the name of Israel, not hauing true vertues. 3. Onlie God, not idoles, foresheweth thinges to come: 9. for his owne names sake, conserueth his people, 16. Inuisteth them to repent, and to be grateful for his benefices.

HEARE ye these thinges o house of Iacob, which are called by the name of Israel, and are come out of: the waters of Iuda, which sweare in the name of our Lord, & are mindful of the God of Israel not in truth, nor in iustice. † For they are called of the holie citie, and are established vpon the God of Israel: the Lord of hostes is his name. † The former thinges of old I haue declared, and they proceded out of my mouth, and I haue made them to be heard: sodenly I haue wrought, and they came. † For I knew that thou art stubburne, and thy necke is an yron sinew, and thy forehead of brasle. † I foretold thee of old: before they came I told thee, lest perhaps thou shouldest say: My idols haue done these thinges,

By waters in the Hebrew phrase, is here vnderstood the fountaine, or spring, the prophet speaking to those that were of the tribe of Iuda: who especially challenged the preeminences



and blessings
of Israel the
Patriarch, but
had not his
vertues of for-
titude, and in-
ternal sight of
God, signified
by the name
Israel.

God spareth
& conserueth
his people not
for their me-
rites but of his
mercie, shew-
ing his benigni-
tie that they
may repent if
they will.

things, and my sculpts, and molten haue commanded these
things. † See al the thinges which thou hast heard: but haue 6
you declared them? I haue made thee know new thinges
of old, and the thinges are kept which thou knowest not:
† now they are created, and not of old: and before the day, 7
and thou heardest them not, lest perhaps thou mightest
say: Behold I knewe them. † Thou hast neither heard, 8
nor known, neither was thyne eare opened of old. For I
know that transgressing thou wilt transgresse, and I haue cal-
led thee a transgressor from the wombe. † For my names 9
sake I wil make my furie far of: and for my prayse I wil bridle
thee, that thou perish not. † Behold I haue fined thee, but 10
not as siluer, I haue chosen thee in the fornace of pouertie.
† For myself, for my self wil I do it, that I be not blasphemed: 11
and I wil not gene my glorie to another. † Heare me o Iacob, 12
and thou Israel whom I cal: I the same, I the first, & I the last.
† My hand also hath founded the earth, and my right hand 13
hath measured the heauens: I shal cal them, and they shal
stand together. † Assemble ye together al you, and heare: 14
which of them hath shewed these thinges? The Lord hath
loved him, he wil do his wil in Babylon, and his arme in the
Chaldees. † I, euen I haue spoken, and called him: I haue 15
brought him, and his way is directed. † Come ye to me, and 16
heare this: I haue not spoken in secrete from the beginning,
from the time before it was done, I was there, and now the
Lord God hath sent me, and his spirite. † Thus sayth our Lord 17
thy redeemer the holie one of Israel: I the Lord thy God that
teach thee profitable thinges, that gouerne thee in the way
that thou walkest. † I would thou hadst attended to my com- 18
mandments: thy peace had bene as a floud, and thy iustice as
the waues of the sea. † And thy seede had bene as the sand, 19
and the stocke of thy wombe as the grauel stones therof: his
name had not perished, neither had it bene destroyed from
before my face. † Come forth out of Babylon, flee from the 20
Chaldees, shew it forth in the voice of exultation: make this
to be heard, and speake it out euen to the endes of the earth.
Say: Our Lord hath redemed his seruant Iacob. † They 21
thirsted not in the desert, when he brought them forth: water
out of the rocke he brought forth to them, and he cloued the
rocke, and there flowed waters. † There is: no peace to the 22
impious, sayth our Lord.

CHAP.

Iere. 21.

Exo. 17.
Numb. 10.

Christ shal lead the Gentiles to saluation, euen of the islandes and uttermost partes of the world. 10. By him the faithful shal receiue much grace, 14. and comfort. 18. The Church stil increasing, 21. admiring her owne felicitie: 25. and the destruction of her enemies.

The 3. part.
Al nations shal be conuerted to Christ: some Iewes in the primitive Church, and many nere the end of the world.

- 1 **H**EARE ye ilands, and attend ye peoples: from a farre. The Lord hath called me from the wombe, from my
2 mothers bellie he hath bene mindful of my name. † And he hath made my mouth as a sharpe sword: in the shadow of his
3 hand he hath protected me, & hath made me as a chosen arrow in his quiver he hath hidden me. † And he sayd to me: Thou
4 art my seruant Israel, because in thee wil I glorie. † And I sayd: I haue laboured in vayne, without cause, and in vayne
5 haue I spent my strength: therefore my iudgement is with the Lord, and my worke with my God. † And now sayth the
6 Lord, that formed me from the wombe to be his seruant, that I may reduce Iacob vnto him, and Israel wil not be gathered
7 together: and I am glorified in the eies of the Lord, and my God is made my strength. † And he sayd: It is a smal thing
8 that thou shouldest be my seruant to rayse vp the tribes of Iacob, and to conuert the dregges of Israel. Behold, I haue
9 geuen thee to be the light of the Gentiles, that thou mayst be saluation euen to the fardest part of the earth. † Thus sayth
10 our Lord the redemer of Israel, the holie one therof, to the contemptible soule, to the nation that is abhorred, to the
11 seruant of lordes: kinges shal see, & princes shal rise, & adore for our Lords sake, because he is faythful, & for the holie one
12 of Israel who hath chosen thee. † Thus sayth our Lord: In time acceptable I haue heard thee, and in the day of saluation
I haue holpen thee: and I haue kept thee; and geuen thee to be a covenant of the people, that thou mightest rayse vp the
land, and possesse the inheritances dissipated: † that thou mightest say to them, that are bound: Come forth: & to them
that are in darknesse: Be ye discovered. Vpon the wayes shal they feede, & their pastures shal be in al plaines. † They shal
not hunger, nor thirst, & heate and sunne shal not strike them: because he that is merciful to them, shal gouerne them, and al
the fountaines of waters shal geue them drinke. † And I wil make al my mountaines to be a way, & my pathes shal be exal-
ted. † Behold these shal come from farre, & behold they from
- S f f
- the

This word from a farre (& the like) doth conuince (saith S. Ierom) that the prophet speaketh of al nations to be conuerted to Christ. And as this Prophet hath already spoken much of Christ and his Church, so hence forth more especially he sheweth him selfe rather an Euangelist, or an Apostle then only a Prophet. which S. Ierom testifieth of him. Epist. ad Paulin.

Act. 13.

2. Cor. 6

Apoc. 7.



¶ The Church of the old testament lamenteth that she seemeth to be forsaken, in respect of the many great benefices bestowed on the Church of Christ.

¶ But God answereth that he can not, & wil not forget, nor forsake his Church which in dede is al one in the old and new testament, only differing in state, and therefore that which he doth to her in the new testament, pertaineth to the whole Church in general of al times & al places.

the North and the sea, and these from the South countrie.
 † Ye heauens prayse, and earth reioyce, ye mountaynes geue 13
 prayse with iubilation: because our Lord hath comforted his
 people, and wil haue mercie on his poore ones. † And :: Sion 14
 sayd: Our Lord hath forsaken me, & our Lord hath forgotten
 me. † Why, :: can a woman forget her infant, that she wil not 15
 haue pitie on the sonne of her wombe? And if she should for-
 get, yet wil not I forget thee. † Behold, I haue writen thee in my 16
 handes: thy walles are before myne eyes alwayes. † Thy buil- 17
 ders are come: they that destroy thee, and dissipate thee shal
 goe out of thee. † Lift vp thine eyes round about, and see, al 18
 these are gathered together, they are come to thee: I liue, saith
 our Lord, for thou shalt be clothed with al these as with an
 ornament, and as a bride thou shalt put them about thee.
 † Because thy deserts, and thy solitarie places, and the land of 19
 thy ruine shal now be strait by reason of the inhabitants, and
 they shal be chased far away that swallowed thee vp. † As yet 20
 shal the children of thy barrenesse say in thine eares: The
 place is strait for me, make me space to dwel. † And thou 21
 shalt say in thy hart: Who hath begot me these? I am barren &
 not bearing, ledde into transmigration, and captiue: and these
 who hath brought vp? I destitute and alone: & these where
 were they? † Thus sayth our Lord God: Behold I wil lift vp 22
 my hand to the Gentiles, & to the peoples I wil exalt my signe.
 And shal carie thy sonnes in their armes, and thy daughters
 vpon their shoulders. † And kinges shal be thy nourcing fa- 23
 thers, & queenes thy nourses: with countenance cast downe
 toward the ground they shal adore thee, & they shal licke vp
 the dust of thy feete. And thou shalt know that I am the Lord,
 vpon whom they shal not be confounded that expect him.
 † Shal a praye be taken from the strong? or can that which 24
 was caught of the mightie be saued? † Because thus sayth our 25
 Lord: Yea verely, euen the captiuitie shal be taken away from
 the strong: and that which was taken by the mightie, shal be
 saued. But those that haue iudged thee, wil I iudge, and thy
 children I wil saue. † And I wil feede thine enemies with 26
 their owne flesh: and as with new wine, so shal they be em-
 brewed with their owne bloud: and al flesh shal know, that
 I am the Lord that saue thee, and thy redemer the mightie one
 of Iacob.

Isa. 60.

CHAP.



*The Synagogue shal be diuerced for her iniquities. 4. Christ wil omise no
ordinarie meanes, but for her sake wil indure ignominious afflictions.
10. At which she contemning shal perish.*

- 1 **T**HVS sayth our Lord: What is this :: bill of the diuorce :: God diuer-
of our mother, wherwith I haue dismissed her? or who ced not the Sy-
is :: my creditour, to whom I sold you? Loe you are solde :: for nagogue from
2 your wicked deedes, I haue dismist your mother. † Because I him of hard-
came, and there was not a man: I called, and there was none nes of hart.
that would heare. Why, is myne hand abridged and made a :: Neither de-
litle one, that I can not redeme? or is there no strength in me liuered her for
to deliuer? Behold, in my rebuke I wil make the sea desert, I payment, as
3 wil turne the floodes into drie land: the fishes shal rot without though he
water, and shal dye for thirst. † I wil clothe the heauens were in debt
4 with darknes, and wil make sackcloth their couering. † The to anie credi-
Lord hath geuen me :: a learned tongue, that I may know to tor.
stay him vp that is wearie, with a word: he stirreth vp in the :: But her
morning, in the morning he stirreth vp mine eare, that I may owne reuolt,
5 heare him as a master. † The Lord God hath opened mine eare, and iniquities
6 and I doe not gaynsay? I am not gone backward. † I haue separated her
geuen my bodie to the strikers, & my cheekes to the pluckers: from Christ.
I haue not turned away my face from the rebukers & spitters. :: Skill of ton-
7 † The Lord God is mine helper, therefore am I not confounded: gue how to
therefore haue I set my face, as a most hard rocke, and I know speake, & dis-
8 that I shal not be confounded. † He is neere that iustifieth me, cretion when
who shal gaynesay me? let vs stand together. who is myne & where, was
9 aduersarie? let him come to me. † Behold the Lord God, my geuen to I-
helper: who is he that shal condemne me? Loe they shal al be saias, ch. 6, v. 6.
10 destroyed as a garment, the mothe shal eate them. † Which Much more
of you feareth our Lord, heareth the voice of his seruant, who (saith S. Je-
hath walked in darkenes, and hath no light? let him hope in rom) to Christ:
11 the name of our Lord, and leane vpon his God. † Loe al you who spake in
doe kindle a fyre, are compassed with flames, walke in the his life, was si-
light of your fyre, and in the flames which you haue kindled: lent in his pas-
of my hand is this done to you, you shal sleepe in sorrowes. sion, and now
speaketh by
his Apostles,
and other pa-
stors.

CHAP. LI.

*God encoregeth Sion to trust in his promised comforte, by example of A-
braham. 3. For the spiritual Sion, the Church of Christ, shal receiue
much grace by his Euangelical law: 12. and her children shal not feare
persecution, nor be overcome; 23. but her enemies shal faile.*

SSC 2

HEARE



¶ In the next
verse the rock
& cave are ex-
plained to si-
gnifie Abra-
ham and Sara,
who are pro-
posed for ex-
amples to be
imitated,
being so no-
ble progeni-
tors of the Is-
raels. S. Paul
exhorteth his
countrie men,
and in them al
Christians the
like in spiri-
tual progeni-
tors, that first
plant Catholi-
que Religion
in anie place
saying: *Remem-
ber your Prela-
tes which haue
spoken the word
of God to you:*
Heb. 13.

¶ As God de-
stroyed Pha-
rao the proud
dragon in the
sea, which he
dried vp for
his people to
passe: so he
wil ouerthrow
the diuel & de-
liuer captiues
from sinne &
tyrannie.

HEARE me ye that solow that which is iust, and that
seeke our Lord: attend to the rock whence you are
hewen out, & to the caue of the lake from the which you are
cut out. † Attend to Abraham your father, and to Sara that
bare you: because I called him alone, and blessed him, & mul-
tiplied him. † Our Lord therefore wil comfort Sion, and wil
comfort al the ruines therof: and he wil make her desert as
delicacies, and her wildernes as the garden of our Lord. Ioy
and gladnes shal be found in it, geuing of thankes, and voice
of prayse. † Attend vnto me o my people, and my tribe heare
ye me: because a law shal proceede from me, and my iudge-
ment shal rest to be a light of the peoples. † My iust one is
nigh at hand, my sauour is gone forth, and mine armes shal
iudge peoples: the islands shal expect me, and shal patiently
wayte for mine arme. † Lift vp your eies into heauen, and
looke downe to the earth beneath: because the heauens shal
melt as smoke, and the earth shal be worne away as a garment,
and like to these thinges shal the inhabitants therof perish:
but my saluation shal be for euer, and my iustice shal not faile.
† Heare me ye that know that which is iust, my people which
haue my law in their hart: feare ye not the reproch of men,
and be not afrayd of their blasphemies. † For as a garment,
so shal the worne eate them: and as wool, so shal the moth
deuoure them, but my saluation shal be for euer, and my iu-
stice vnto generations of generations. † Arise, arise, put on
strength o arme of our Lord: arise as in the old dayes, in the
generations of worldes. ¶ Hast not thou stricken the proude,
wounded the dragon? † Hast not thou dried the sea, the water
of the vehement, which made the depth of the sea a way,
that the deliuered might passe. † And now they that are re-
demed of our Lord, shal returne, and shal come into Sion
praying, and ioy euermore vpon their heades, they shal pos-
sesse ioy and gladnes, sorrow and mourning shal flee away.
† I, euen I my self wil comfort you: who art thou that thou
shouldest be afrayd of a mortal man, and of the sonne of man,
which as grasse so shal wither? † And thou hast forgotten our
Lord thy maker, which stretched out the heauens, and foun-
ded the earth: and thou hast bene afrayd continually al the
day at the face of his furie, which afflicted thee, and had pre-
pared to destroy: where is now the furie of the affliction?
† He shal quickly come going to open, and he shal not kil
vnto

psal. 16.

Exp. 14.



15 vnto viter destruction, neither shal his bread faile. † But I
am the Lord thy God which truble the sea, and the waues
16 therof doe swell, the Lord of hostes is my name. † I haue put
my wordes in thy mouth, and in the shadow of my hand I
haue protected thee, that thou mightest plant the heauens, and
found the earth: & mightest say to Sion: Thou art my people.
17 † Be lifted vp, be lifted vp, arise Ierusalem, which hast drun-
ken of the hand of our Lord the cuppe of his wrath: even to
the botome of the cuppe of drouelines hast thou drunke, even
18 to the dregges. † There is none that can vphold her of al the
children, that she hath borne: and there is none that taketh
her by the hand of al the children, that she hath brought vp.
19 † There are two thinges which haue happened to thee: who
shal be sorie for thee? :: Spoile, and destruction, and famine,
20 and the sword, who shal comfort thee? † Thy children are
throwen forth, they haue slept in the head of al wayes, as the
orix that is snared: ful of the indignation of our Lord, of the
21 rebuke of thy God. † Therefore heare this poore little one,
22 and drunken not of wine. † Thus sayth thy dominatour our
Lord, and thy God, who hath fought for his people: Behold
I haue taken out of thy hand the cuppe of drouelines, the bo-
tome of the cuppe of mine indignation, thou shalt not adde
23 to drinke it any more. † And I wil put it in their hand, that
haue humbled thee, and haue sayd to thy soule: Bow downe,
that we may passe over: and thou hast layd thy bodie as the
gronnd, and as a way to them that passe over?

:: Spoile & de-
struction shal
happen by fa-
mine & sword.

CHAP. LII.

*The prophet alluding to the deliuerie of Sion and Ierusalem from Babylo-
nical captiuitie, sturreth vp the Church of Christ, to reioyce for the de-
liuerie from sinne: 7. which Christs Apostles preached: 10. with great
fruite in al nations.*

1 **A**RISE, arise, put on thy strength ô Sion, put on the gar-
ments of thy glorie ô Ierusalem the citie of the holie
one: because the vncircumcised, and vncleane shal adde no
2 more to passe by thee. † Beshaken out of the dust, arise, sit
vp Ierusalem: loose the bonds of thy necke ô captiue daugh-
3 ter of Sion. † Because thus sayth our Lord: You :: were sold
4 for nought, and :: without siluer you shal be redemed. † Be-
cause thus sayth our Lord God: My people went downe into
Ægypt at the beginning to be a seiourner there: and Assur

:: The Iewes
had not wrong-
ed the Baby-
lonians, nei-
ther had man-
kind sinned a-
gainst the di-
uel, but both
had offended
God
:: VVho of his
bountie payde

S I I ;

without



mans ransom: which no other man was able to pay.

Without any cause did oppresse them. † And now what haue I here, sayth our Lord: because my people is taken away for nought? Their rulers doe vniustly, sayth our Lord, and continually al the day my name is blasphemed. † For this cause shal my people know my name in that day: because I myself that spake, loe am present. † How beautiful vpon the mountaines are the feete of him that euangelizeth & preacheth peace: of him that telleth good, preaching health, that sayeth to Sion: Thy God shal reigne! † The voice of thy watchemen, they haue lifted vp their voice, they shal prayse together: because eie to eie they shal see when our Lord shal conuert Sion. † Reioyce, & prayse together ye deserts of Ierusalem: because our Lord hath comforted his people: he hath redemed Ierusalem. † Our Lord hath prepared his holie arme in the sight of al the Gentiles: and al the endes of the earth shal see the saluation of our God. † Depart, depart, goe ye out from thence, touch not a polluted thing: goe out of the middes of her, be cleansed ye that carie the vesseles of our Lord. † Because you shal not goe out in tumult, neither with flight shal you make hast: for our Lord wil goe before you, and the God of Israel wil gather you together. † Behold my seruant shal vnderstand, he shal be exalted, and shal be lifted vp, and shal be exceding high. † As manie haue bene astoined vpon thee, so shal his looke among men be inglorious, and his forme among the sonnes of men. † He shal sprinkle manie nations, kinges shal shut their mouthe vpon him: because they to whom it was not told of him, haue sene: and they that heard not haue beheld.

Rom. 1
Eze. 3

∴ Communi-
cation with
infidels in spi-
ritual thinges
is in no case
lawful. as S.
Paul sheweth
by this text. 1.
Cor. 5. 7. 17.

CHAP. LIII.

*Al wil not beleue Christs Gospel to whom it shal be preached: 2. as the my-
sterie of his ignominious death for al mens sinnes: 7. which he wil suffer
most meekely: 10. for which his name shal be glorified in al places.*

∴ That manie
hearing the
truth preached
do not beleue
it, is by their
obstinate free-
wil, because they
do not obey the
Gospel. Ro. 10.
7. 16. when

VH O ∴ hath beleued our hearing? and the arme of our Lord to whom is it reueled? † And he shal come vp as a yong spring before him, and as a roote from a thirstie ground: there is no beautie in him, nor comeliness: and we haue sene him, and there was no sightlines, and we were desirous of him. † Despised, and most abiect of men, a man of sorowes, and knowing infirmitie: and his looke as it were hid and despised, whereupon neither haue we esteemed him.



- 4 him. † He surely hath borne our infirmities, and our sorowes
 he hath caried: and we haue thought him as it were a leper,
 5 and stricken of God and humbled. † But he was wounded for
 our iniquities, he was broken for our sinnes: the discipline of
 our peace vpon him, and with the waile of his stripe we are
 6 healed. † Al we haue strayed as sheepe, euerie one hath decli-
 ned into his owne way: and our Lord hath put vpon him the
 7 iniquitie of al vs. † He was offered because him self would,
 and opened not his mouth: as a sheepe to slaughter shal he be
 led, and as a lambe before his shearer, he shal be dumme, and
 8 shal not open his mouth: † from distresse, and from iudge-
 ment he was taken vp: who shal declare his generation? be-
 cause he is cut out of the land of the liuing: for the wickednes
 9 of my people haue I stricken him. † And he :: shal geue the im-
 pious for his burial, and :: the riche for his death: because he
 hath not done iniquitie, neither was there guile in his mouth.
 10 † And our Lord would breake him in infirmitie: if he shal
 put away his soule for sinne, he shal see seede of long age, and
 11 the wil of our Lord shal be directed in his hand. † For that
 his soule hath laboured, he shal see and be filled: in his know-
 · lege the same my iust seruant, shal iustifie manie, and he shal
 12 beare their iniquities. † Therefore, wil I distribute vnto him
 verie manie, and he shal diuide the spoiles of the strong, for
 that he hath deliuered his soule vnto death, and was reputed
 with the wicked: and he hath borne the sinnes of manie, and
 hath prayed for the transgressours.

their vnder-
 standing dire-
 ceth them
 that it is not
 disagreeable
 to reason.

:: Our Sauour
 died and was
 buried where
 the wicked
 were comonly
 punished.
 · Yet was bu-
 ried richly &
 honorably by
 Ioseph of
 Aromathia &
 Nicodemus.

CHAP. LIIII.

*Gentiles who were barren, shal multiplie in the Church of Christ: 10. from
 which Gods mercie shal neuer be separated.*

- 1 **P**R AISE :: o barren woman which bearest not: sing prayse,
 and make ioyful noyse, which didst not beare: because
 manie are the children of the desolate more then of her, that
 2 hath a husband, saith our Lord. † Enlarge the place of thy tent,
 and stretch out the skippes of thy tabernacles, spare not:
 3 make long thy coardes, and fasten thy nailes. † For thou shalt
 penetrate to the right hand, and to the left: and thy seede shal
 inherite the Gentiles, and shal inhabite the desolate cities.
 4 † Feare not, because thou shalt not be confounded, nor blush:
 for thou shalt not be ashamed, because thou shalt forget the
 confusion of thy youth, and the reproch of thy widowhood
 thou

· In the old te-
 stament Gen-
 tiles were bar-
 ren bringing
 no fruite to
 God, but in
 the new testa-
 ment they are
 fruitful, & the
 Iewes are bar-
 ren, til the la-
 ter end of the
 world, when
 they also shal
 be fruitful a-
 gaine.



thou shalt remember no more. † Because he shall rule over thee 5
 that made thee, the Lord of hostes is his name: & thy redeemer
 the holie one of Israel, shall be called the God of al the earth. Lec. 1.
 † For as a woman forsaken & mourning in spirit hath our Lord 6
 called thee, and as a wife cast of from her youth, hath thy God
 sayd: † For a moment, a litle while haue I forsaken thee, & in 7
 great mercies wil I gather thee. † In a moment of indigna- 8
 tion haue I hid my face a litle while from thee, and in mercie
 euerlasting haue I had mercie on thee, sayd thy redeemer our
 Lord. † As in the daies of Noe is this thing to me, to whom 9 Gen. 9.
 I swaie, that I would no more bring in the waters of Noe
 vpon the earth: so haue I sworne not to be angrie with thee,
 and not to rebuke thee. † For: the mountaines shall be moued, 10
 and the litle hilles shall tremble: but my mercie shall not de-
 part from thee, and the couenant of my peace shall not be mo-
 ued: sayd our Lord thy miseratour. † Poore litle one shaken 11
 with tempest, without al comfort, behold I wil lay thy stones
 in order, and wil found thee in sapphires, † and I wil put the 12
 iasper stone for thy munitions: and thy gates into grauen
 stones, and al thy borders into stones worchie to be desired.
 † Al thy children taught of our Lord: & a multitude of peace. 13 Iohn. 8.
 to thy children. † And in iustice thou shalt be founded: de- 14 7. 45.
 part far from calumnie because thou shalt not feare: and from
 dread, because it shall not approach to thee. † Behold, the bor- 15
 derer shall come, which was not with me, thy stranger some-
 time, shall be ioyned to thee. † Behold, I haue created the 16
 smith that bloweth the coles in the fire, and bringeth forth a
 vessel for his worke, & I created the killer to destroy. † Euerie 17
 vessel, that is made agaynst thee, shall not prosper: and euerie
 tongue resisting thee in iudgement, thou shalt iudge. † This is 18
 the inheritance of the seruants of our Lord, and their iustice
 with me, sayth our Lord.

CHAP. LV.

*God promiset abundance of spiritual graces to the faithful, 4. that shall
 beleue in Christ of al nations: 7. and sincerely serue him.*

∴ Grace is of-
 fered to al, but
 those only are
 iustified, and
 replenished
 with more

AL YE: that thirst come to the waters: and you that 1 Apoc. 22.
 haue no siluer, make hast, bye, & cate: come, bye with-
 out siluer, and without any exchange wine and milke. † Why 2
 bestow you siluer not for bread, & your labour not for society?
 Hearing heare ye me, and cate that which is good, and your
 soule



Mat. 13.

- 3 soule shal be delighted in farnes. † Incline your eare, & come to me : heare, and your soule shal liue, and I wil make an euerlasting couenant with you, the faythful mercies of David.
- 4 † Behold I haue geuen him for a witnes to the peoples, for a prince and master to the Gentiles. † Behold thou shalt cal the nation, which thou knowest not : and the nations that knew not thee shal runne to thee, because of the Lord thy God, and the holic one of Israel: because he hath glorified thee. † Seeke ye our Lord whiles he may be found, inuocate him, whiles he is neere. † :: Let the impious forsake his way, and the vniust man his cogitations, and returne to our Lord, and he wil haue mercie on him, and to our God: because he is bountiful to forgene. † For my cogitations are not your cogitations: nor your wayes my wayes, sayth our Lord. † :: For as the heauens are exalted aboue the earth, so are my wayes exalted aboue your wayes, and my cogitations aboue your cogitations.
- 10 † And as the showre cometh downe, and the snow from heauen, and returneth no more thither, but inebriateth the earth, and watereth it, and maketh it to spring, and geueth seede to the sower, and bread to him that eateth: † so shal my word be, which shal proceede from my mouth: it shal not returne to me voyde, but it shal doe what thinges soeuer I would, and shal prosper in these thinges for which I sent it.
- 12 † Because you shal goe forth in ioy, and in peace shal you be conducted, the mountaines and the litle hilles shal sing prayse before you, and al the wood of the countrie shal clap the hand. † For the shrubbe, shal come vp the fire tree, and for the nettle, shal grow the myrtle tree: and our Lord shal be named for an euerlasting signe, that shal not be taken away.

grace and spiritual giftes that coope- rate, doing that which in them lieth, desiring & thirsting iustice, for such (saith our Saviour) shal haue their fil. Mat. 5. v. 6.

:: The beginning of Gods seruice is to forsake the way of wickednes.

:: The wayes of Gods seruice, and of seruing this world, are so opposite and contrarie, that it is impossible to walke in them both at once. No man can serue these two masters, God and this world. we must therefore so vse this world, that we may serue God, and inherite heauen.

CHAP. LVI.

God inuited al men in thought and dede to kepe his law: 4. promisseth blessing and reward to those that professe, and kepe perpetual chastitie. 9. and reproveth euil pastors.

Sap. 1.

- 1 **T**HVS sayth our Lord: Keepe ye :: iudgement, and doe iustice: because my saluation is nere to come: and my iustice to be reueled. † Blessed is the man that doth this thing, and the sonne of man that shal apprehend this: keeping the Sabbath that he pollute it not, keeping his handes that he doe no euil. † And let not the sonne of the stranger, that cleaueth to our Lord, say: By seperation the Lord wil diuide

Tcc

me from

:: Iudgement is a right resolution to do Gods wil, and iustice is the perfect performance therof: as before is noted. cha. 32.



Under the name of Sabbath is understood the observation of all the law.

Those that of free election choose good things not commanded I deserve greater reward.

The prophet foreseeing in spirit the careless negligence of some pastors, of ill zeale & charitie, inveigheth against them: warning them of their greivous punishment.

me from his people. † And let not the eunuch say: Behold I 4
am a drie tree. Because thus sayth our Lord to the eunuches:
They that shal kepe my Sabbathes, and shal choose the
thinges that I would, and shal hold my couenant: † I wil geue 5
vnto them in my house, and within my walles a place, and a
name better then sonnes and daughters: an euerlasting name
wil I geue them, which shal not perish. † And the children 6
of the stranger that cleave to the Lord, to worshipec him, & to
loue his name, to be his seruants: euerie one that kepereth the
Sabbath not to pollute it, and that holdeth my couenant:
† I wil bring them into my holie mount, and wil make them 7
ioyful in the house of my prayer: their holocaustes, and their
victims shal please me vpon mine altar: because my house shal
be called the house of prayer to all peoples. † Sayth our Lord 8
God that gathereth the dispersed of Israel: As yet wil I gather
vnto it, the gathered together therof. † Al ye beasts of the 9
felde come to deuoure, al ye beastes of the forest. † His 10
watchmen all blind haue bene ignorant: dume dogges not able
to barke, seing vaine thinges, sleeping and louing dreames.
† And most impudent dogges, they haue knowne no facietie: 11
the pastors themselves haue bene ignorant of vnderstanding:
all haue declined into their owne way, euerie one to his owne
auarice, from the highest euen to the last. † Come, let vs take 12
wine, and be filled with drunkennes, and it shal be as to day, so
also to morow, and much more.

Mat. 23.

Mat. 23.

Luc. 12.

Iere. 6.

Or 8.

Sap. 2.

ANNOTATIONS. CHAP. LVI.

Issue of children was a blessing of the old Testament Virginitie is a greater blessing in the Church of Christ.

Protestantes expositions of this place not true.

4. *Let not the Eunuch say: I am a drie tree.*] To be barren without children was ignominious amongst the Iewes in the old testament, because God hauing then chosen that only nation for his peculiar people, the conseruation and increase of his Church depended much vpon their multiplication. But seing the Church of Christ in the new testament, should be gathered, and consist of all Nations: the Prophet here sheweth, that Christian Eunuches living virgins, or continent, should not be ignoble or inglorious, but more glorious and have a better name then Gods other seruants: *sonnes and daughters: an euerlasting name, which shal not perish:* because keeping Gods precepts (such as was the Sabbath) they also of their free election, choose this state of life to kepe perpetual chastitie, more then is commanded. Against which plaine sense of the text, Protestantes oppose their owne glosses. Peter Martyr (*li. de calibatu & votis Monasticis*) saith God preferreth not Eunuches before others that kepe the law, but only before them that transgresse the law. Which commentarie is faultie in two respects. For God here calleth them not transgressors, but his *sonnes and daughters*, before vvhom he preferreth holie Eunuches: neither speaketh of such as shal be excluded from good place or good name, but of such as shal enioy

Exo. 23.

Deut. 7



sible
1603.

enjoy both; and sayth these Eunuches shal haue a better place, & better name; that is, more renoume, and greater reuward. Other Protestants expound this better name, to signifie, that such Eunuches *shal be called after* (or according to) Gods people, and be of the same religion: which importeth no excellencie at al, in place or name, as the text expresseth: nay scarce equalitie with other seruantes of God. Lastly they adde (lest perhaps this former sense satisfie not the reader) yea vnder Christ (say they) the dignitie of the faithful, shal be greater then the leues were at that time. As though the comparison made in this place, were to signifie the general difference betwene Gods seruantes before and since Christ, and not particularly betwene Eunuches, and such as haue children. How much more meete therefore is it, to see and embrace the explications of the ancient holie Fathers? VVho vniformely vnderstand & expound this prophetic, of such as vow perpetual chastitie in the Church of Christ, preferring that state before Mariage? S. Basil. (*li. de virginitate*) amongst other reasons and testimonies, bringeth this place in prooffe of the excellencie of virginie, that the reuward thereof shal be, that for a humane name, God wil geue to virgins the name of immortal Angels, which shal not faile, that they shal possesse a special place in heauen, not only the glorie of Angels, but an excellent dignitie amongst Angels. S. Cyril of Alexandria in his commentaries vpon Isaie: sheweth by this doctrine, that the reuwardes of continencie are (*eximia*) excellent, and exceeding great; so that such as be continent in bodie, do also keepe al Gods commandments. S. Ierom in his commentaries proueth that virginie, or perpetual chastitie is a singular good worke of supererogation, not of precept but of Euangelical counsel, by the word *elegerit*, *shal choose* the thinges which God would, rather then which he condescending to mans weakenes alloweth. Such an Eunuch (saith he) *elegit quia Dominus voluit, vt plus offerat quam preceptum est*, hath chosen the thinges which our Lord would, to offer more then is commanded. And such an Eunuch (keeping also Gods commandments) shal haue *locum optimum*, a chief good place in Gods house, vwhere be manie mansions, he shal be made a tovvre of our Lord, be placed *in sacerdotali gradu*, Priestlie degree, & in stead of carnal children shal haue manie spiritual children. Thus S. Ierom. The like we might cite of a. S. Ambrose in *exhort. ad virg.* b. S. Augustini, *l. de sancta virginitate. c. 24.* c. 25. e. S. Gregorie. 3. p. *Pastorali c. 29.* &c. & others so expounding this prophetic.

The ancient fathers vnderstand this prophetic of vowed chastitie. Preferring it before Mariage.

a. *Ipsi sunt qui habent in calcepræmia cælestia præstantiora.*
b. *Gloriam propriam excellentemque, nec erit quid commune cum multis.*
c. *In æterna mansione filijs præferuntur.*

CHAP. LVII.

The prophet lamenteth that men regard not, when the iust dye; 3. reprehendeth those that scorne the godlie; 5. and committe horrible idolatrie; 11. for getting God: 14. who vseth al benignitie to recal them: 20. but they contemne him.

- 1 THE iust :: perisheth, and there is none that considereth in his hart, & men of mercie are :: gathered away, because there is none that vnderstandeth; for :: at the face of malice, is 2 the iust gathered away. † Let peace come, let him rest in his 3 bed that hath walked in his direction. † But come you hither ye children of the witch, the seede of the aduouterer, and of 4 the harlot. † Vpon whom haue you iested? vpon whom haue you opened your mouth awide, and thrust out the

:: Iust men dying seeme to the vicked to perish.
:: But they are gathered to the happie society of other blessed soules.
:: And com-

Tit 2

tongue



taked away
the iust, when
he wil punish
th. wicked
people, that
they may not
in this world
see the gene-
ral calamitie
of others.

tongue? Are not you wicked children, a lying seede? † Which
take comforte in the goddes vnder euerie thicke greentree, 5
immolating your litle ones in the torrents, vnder the high
rockes? † In the partes of the torrent is thy part, this is thy 6
lot: and thou hast powred out libament to them, thou hast
offered sacrifice. shal I not take indignation of these thinges?
† Vpon an high and lostie mountaine thou hast layd thy bed, 7
and hast gone vp thither to immolate hostes. † And behind 8
the doore, and behind the post thou hast set thy memorial:
because thou hast discovered thyself neere me, and hast recei-
ued an aduoucerer, thou hast enlarged thy bed, and made a
covenant with them: thou hast loued their couche with open
hand. † And thou hast adorned thyself with royal oyntment, 9
and hast multiplied the gay payntings. Thou didst send thy
legates far of, & wast humbled euen to hel. † In the multitude 10
of thy way thou hast laboured: thou saydst not: I wil rest:
thou hast found life of thine owne hand, therefore thou hast
not asked. † For whom, with careful reuerence, hast thou fea- 11
red, whereas thou hast lied, & hast not bene mindful of me, nor
thought on me in thy hart? because I am holding my peace,
and as it were not seing, and thou hast forgotten me. † I wil 12
declare thy iustice, and thy workes shal not profite thee.
† When thou shalt crie, let thy gathered together deliuer thee, 13
and the winde shal take them al away, a soft blast shal beare
them away: But he that hath confidence in me, shal inherite
the land, and shal possesse my holie mount. † And I wil say: 14
Make a way, geue passage, turne out of the path, take away
stumbling blockes out of the way of my people. † Because 15
thus saith the High & eminent, that inhabiteth eternitie: and
his name is holie, dwelling in the high, and holie place, and
with a contrite & humble spirit: that he may reuiue the spirit
of the humble, and reuine the hart of the contrite. † For I 16
wil not contend for euer, neither wil I be wrath vnto the end:
because :: the spirit shal proceede from my face, and brea-
thinges I wil make. † For the iniquitie of his auarice I was 17
angrie, and haue stricken him: I haue hid my face from thee,
and haue taken indignation: and he hath gone wandering in
the way of his owne hart. † I saw his wayes, and haue healed 18
him, and reduced him, and haue restored consolations vnto
him, and to them that mourne for him. † I haue created the 19
fruite of the lippes peace, peace to him, that is far of, and that
is nere,

Isa. 61. 2.
10.

:: To the hum-
ble & contrite
penitents God
sheweth al be-
nignitie, and
granteth vni-
uersed good
thinges: as
prosperous
wiudes to sea
saying, traue-
lers, & the like.



- 20 is nere, said our Lord, and I haue healed him. † But the impious are as it were the raging sea, which can not be quiet, and the waues thereof ouerflowe vnto conculcation and myre.
- 21 † There is no peace to the impious, sayth our Lord God.

Those that
persist obsti-
nate can haue
no remission
of sinne.

CHAP. LVIII.

God commandeth the Prophet, to crie vnto the sinful people vehemently, and incessantly to kepe the law, not only in shew and pretence, but sincerely, leaving their owne wils, and seeking Gods wil: 9. so they shal receiue their good desires, and reward of wel doing.

- 1 **C**RIE, :: cease not, as a trumpet exalt thy voice, and tel my people their wicked doinges, and the house of Iacob their sinnes. † For me in deede they seeke from day to day, and they wil know my waies, as a nation that hath done iustice, and hath not forsaken the iudgement of their God: they aske of me the iudgements of iustice: they wil approach to God. † Why haue we fasted, and thou hast not regarded: haue we humbled our soules, and thou hast not knowen? Behold in the day of your fast your owne wil is found, and you exact of al your detters. † Behold you fast to debates and contentions, and strike with the fist impiously. Doe not fast as vntil this day, that your crie may be heard on high. † Is this such a fast, as I haue chosen: for a man by the day to afflict his soule? Is this it, to winde his head about like a circle, and to spread sackcloth and ashes? wilt thou cal this a fast, and a day acceptable to the Lord? † Is not this rather the fast that I haue chosen? Dissolue the bands of impietie, loose the bundels that ouerlode; dismisse them free that are broken, and breake in sunder euerie burden. † Breake thy bread to the hungrie, and the needie, and herberles bring in into thy house: when thou shalt see the naked, couer him, and despise not thy flesh.
- 8 † Then shal thy light breake forth as the morning, and thy health shal sooner arise, & thy iustice shal goe before thy face, and the glorie of our Lord shal embrace thee. † Then shalt thou inuocate, and our Lord wil heare: thou shalt crie, and he wil say: Loe here I am. If thou wilt take away the cheine out of the middes of thee, and cease :: to stretch out the finger, and to speake that which profiteth not. † When thou shalt powre out thy soule to the hungrie, and shalt fil the afflicted soule, thy light shal arise vp in darkenes, and thy darkenes shal be as the noone day. † And our Lord wil geue thee rest
- always,

Many sinners
are so fast a
sleepe in their
wickednes,
that they can
not, or rather
wil not heare
ordinarie ad-
monitions: to
such therefore
Gods prea-
chers must
crie, and not
cease to crie, as
with a loude
trumpette ex-
alt their voice,
opportunely,
importunely,
with al pati-
ence, and lon-
gamitie, til
they make the
deafe to heare,
so beleue the
truth, and the
dūme to speake,
that is, to pro-
fesse vertue in
word & dede,
Mat. 7.

Ttt 3



alwayes, and wil fill thy soule with brightnes, and deliuer thy bones, and thou shalt be as a watered garden, and as a fountaine of waters, whose waters shal not fayle. † And the deserts of the worlds shal be builded in thee: thou shalt rayse vp the foundations of generation and generation: and thou shalt be called the builder of the hedges, turning the pathes into rest. † If thou turne away thy foote from the Sabbath, 12 from doing thy wil in my holie day, and cal the Sabbath delicate, and the holie of our Lord glorious, and glorifie him, whiles thou doest not thine owne wayes, and thy wil be not found, to speake a word: † Then shalt thou be delighted vpon 14 the Lord, & I wil lift thee vp about the heightes of the earth, & wil feede thee with the inheritance of Iacob thy father. For the mouth of the Lord hath spoken.

Isa 61.

ANNOTATIONS CHAP. LVIII.

Protestants detract from the praise & profit of fasting.

This scripture reproveth not fasting, but admonisheth to fast especially from sinne.

Christs fast an example of the 40. dayes fast in Lent.

5. *Is this such a fast, as I haue chosen?* Fasting is so often & clerly commended in holie Scriptures, that Protestantes (though not greatly affected thereto) confesse it to be a good thing of it self, but in diuers respects detract much from it: denying it to be an act of religion, but only of bodily mortification: neither do al generally allow of prescript times, nor of abstinence from flesh those dayes, which they thinke good to fast: and those which do abstaine from flesh, say they do it not for religion, but for the ordinance of ciuil policie. For which opinion they allege out of this, and other places (Iere. 14. v. 12. Zecha. 7. v. 5.) that such affliction is not the fast, which God hath chosen. But if they would consider the coherence of the text, they should finde the contrarie. For albeit fasting alone without amendment of euil maners, and without other good workes, doth not appeaze Gods wrath, nor is agreeable to Gods will, yet being ioyned with contrition of hart, and sincere pietie, doth then greatly please him. And therefore our Lord God here (sayth S. Ierom) lest he might seme to reprove fasting, which himself had commanded, teacheth how it behoueth to fast: *Non enim querit Deus afflictionem solum, & humiliationem animæ per iniuriam corporis, ut iustus circuli torqueat corpus, & cæca submitat, ac tristis incedat: &c. Sed ut cum istis hæc faciat quæ sequuntur.* For God seeketh not onlie affliction, and humiliation of the soule by iniurie of the bodie; that one should writh his bodie about like a circle, hold downe his neck, and goe peniue, &c. But that with these thinges, he do those which solou: to witte, Dissolue the bandes of impietie, and the rest, as in the text. VVherupon this Doctor discourseth at large, shewing that it profiteth not to carie an emptie bellie, and do those thinges that displease God. But fasting from meate, so that fasting from sinne (by declining from euil, and doing good deedes) be ioyned vwithal: then (saith he) thy fasting will be acceptable: For then shal thy light breake forth as the morning, and thy health shal sooner arise, and thy iustice shal goe before thy face, and the glorie of our Lord shal embrace thee. Further declaring the great profit therof by examples: that by fasting Daniel, the man of desires knew thinges to come: the Ninuites pacified the wrath of God. Elias and Moyse by fourtie dayes hunger were filled with the familiaritie of God: And our Lord him self fasted so manie dayes in the wilderness, *ut nobis sollempnes ieiuniorum dies relinqueret*, to leaue vnto vs the solemne dayes of fastes.

Cultus.
Dei. Luc.
2. v. 37.

Leuit. 16
33.
Num. 19

v. 6.
& 7.

v. 3.

Dan 9
Iona. 1
3 Reg. 1
Exo. 2
34.



Sinnes do separate men from God: 3. as manslaughter, theist, and lying, with contempt of iudgement and iustice. 12. Men are otherwise iudged iust or iniust in the world, then in dede they are before God: 16. who seeth and iudgeth al rightly.

- B**EHOLD the hand of our Lord is not abridged that he can
not saue, neither is his eare made beaue that it can not
heare. † But :: your iniquities haue deuied betwen you and :: No defect is
your God, and your sinnes haue hid his face from you that in Gods powre
he would not heare. † For your handes are polluted with blood nor wil, that
and your fingers with iniquitie: your lippes haue spoken lie, he deliuereth
and your tongue speaketh iniquitie. † There is none that doth not the faith-
inuocate iustice, neither is there any that iudgeth truly: but ful from affli-
they trust in thinges of nothing, and speake vanities: they ctions, but
haue conceived labour, and brought forth iniquitie. † They their sinnes are
haue broken the egges of aspes, and haue wouen the spiders the impedi-
webbes: he that shal eate of their egges, shal die: and that men, for
which is nourished, shal be hatched into a cockatrice. † Their vvhich he pu-
webbes shal not be for clothing, neither shal they be couered nisheth them,
with their workes: their workes are vnprofitable workes, and that they may
the worke of iniquitie is in their handes. † Their secte runne repent, & then
to euil, & hasten to shede innocent blood: their cogitations are he wil deliuer
vnprofitable cogitations: waste and destruction are in their them, 7. 29.
8 wayes. † They haue not knowen the way of peace, and there
is no iudgement in their steppes: their pathes are become
croked to them: euerie one that treadeth in them, knoweth
not peace. † For this cause is iudgement far from vs, & iustice
shal not apprehend vs. We expected light, and behold darke-
nesse: brightnes, & we haue walked in darkenes. † We haue
groped as blind men, for the wal, and as without eies haue
feeled: we haue stumbled at noone day as in darkenes, in darke
places as the dead. † We al shal roare as beares, and as mour-
ning doves we shall lament. We haue expected iudgement, and
there is none: saluation, and it is far from vs † For our iniqui-
ties are multiplied before thee, and our sinnes haue answered
to vs: because our wicked doings are with vs, & our iniquities
we haue knowen, † to sinne and lie against our Lord: and we
were turned away so that we went not after our God, that we
spake calummie and trangression: we conceived, and spake
from the hart words of lying. † And iudgement was turned
backward,



∴ No pure man being able to redeeme, and deliver mankind from captiuitie of sinne, God became man to accomplish this worke.

∴ The Church hath stil the spirit of truth; and therefore can neuer erre.

∴ God preuenting with his grace, euery one must cooperate by gratefully accepting this benefite, and so dispose himself to iustification.

∴ Only those that come into the Church receiue the light of true faith, al others are in darkenes. ∴ This prophecie began to

backward, and iustice stood far off: because truth hath fallen downe in the streete; and equitie could not enter in. † And 15
truth grew into obliuion: and he that departed from euil, lay open to the praye: and our Lord saw, and it appeared euil in his eies, because there is no iudgement. † And he saw that 16
there is not a man: and he was astoined, because there is none to oppose himself: and ∴ his owne arme saued to himself, and his iustice it self confirmed him. † He is clothed with iustice 17
as with a brestplate, and is an helmet of saluation on his head: he is clothed with garments of reuenge, and is couered as with a mantel of zeale. † As vnto reuenge, as it were vnto re- 18
tribution of indignation to his aduersaries, and recompence to his enemies: he wil repay the like to the ilandes. † And they 19
of the West, shal feare the name of our Lord: and they of the rysing of the sunne, his glorie: when he shal come as a violent streame, which the spirit of our Lord driueth: † and there 20
shal come a redemer to Sion, and to them, that returne from iniquitie in Iacob, sayth our Lord. † This is my couenant 21
with them, sayth our Lord: ∴ My spirit that is in thee, and my wordes that I haue put in thy mouth, shal not depart out of thy mouth, and out of the mouth of thy seede, and out of the mouth of thy seedes seede, sayth our Lord, from this present and for euer.

Ephes. 6.
1. Thes. 5.

Rom. 11. 1

CHAP. LX.

In the Church of Christ shal shine the light of true faith, and sincere charitie: 8. which shal be spreadde in al nations, and continue al times: 15. replenished with manie ioyful graces: 18. and eternal glorie.

ARISE, ∴ be illuminated Ierusalem: because thy light is. 1
come, & the glorie of our Lord is risen vpon thee. † Be- 2
cause loe darkenes shal couer the earth, & a mist the peoples: but ∴ vpon thee shal our Lord arise, and his glorie shal be scene vpon thee. † And the Gentiles shal walke in thy light, 3
and kinges in the brightnes of thy rising. † Lift vp thine eies 4
round about, and see al these are gathered together, they are come to thee: thy sonnes shal come from a farre, & thy daughters shal rise from the side. † Then shalt thou see, & abound, 5
and thy hart shal meruel and be enlarged, when the multitude of the sea shal be conuerted to thee, the strength of Gentiles shal come to thee. † The inundation of camels shal couer 6
thee, ∴ the dromedaries of Madian and Epha: al of Saba shal come,

Isa.



- come, bringing gold and frankincense: and shewing forth
 7 prayse to our Lord. † Al the cattel of Cedar shall be gathered
 together vnto thee, the rammes of Nabaioth shall minister to
 thee: they shall be offered vpon my placable altar, and I wil
 8 glorifie the house of my maiestie: † Who are these, that flie as
 9 cloudes, and as doves to their windowes? † For, the ilandes
 expect me, and the shippes of the sea in the begynning, that
 I may bring thy sonnes from a farre: their siluer, & their gold
 with them to the name of the Lord thy God, and to the holie
 10 one of Israel; because he hath glorified thee. † And the chil-
 dren of strangers shall build thy walles, and their kinges shall
 minister to thee: for in mine indignation haue I stricken thee,
 11 and in my reconciliation haue I had mercie vpon thee. † And
 thy gates shall be open continually: day and night they shall
 not be shut, that the strength of the Gentiles may be brought
 12 to thee, and their kinges may be brought. † For the nation
 and the kingdome that shall not serue thee, shall perish: and
 13 the Gentiles shall be wasted with desolation. † The glorie
 of Libanus shall come to thee, the firre tree, and boxe tree, and
 pinetree together, to adorne the place of my sanctification,
 14 and the place of my secte. I wil glorifie. † And the children
 of them that humbled thee, shall come crouching to thee, and
 al that detracted from thee shall adore the steppes of thy secte,
 and shall call thee the cite of the Lord, Sion of the holie one of
 15 Israel. † For that, thou wast forsaken, and hated, and there
 was none that passed by thee, I wil make thee to be the pride
 16 of worldes, a ioy vnto generation and generation: † and thou
 shalt sucke the milke of the Gentiles, and thou shalt be nur-
 ced with the tette of kinges: and thou shalt know that I am
 the Lord that saue thee, and thy redemer the strong one of
 17 Jacob. † For brasle I wil bring gold, and for yron I wil bring
 siluer: and for wood brasle, and for stones yron: and I wil
 18 make thy visitation peace, and thine overseers iustice. † Ini-
 quities shall no more be heard in thy land, waste and destru-
 ction in thy borders, and saluation shall occupie thy walles,
 19 and prayse thy gates. † Thou shalt haue the sunne no more
 to shine by day, neither shall the brightnes of the moone ligh-
 ten thee: but the Lord shall be vnto thee for an everlasting
 20 light; and thy God for thy glorie. † Thy sunne shall goe
 downe no more, and thy moone shall not be diminished: be-
 cause the Lord shall be vnto thee for an everlasting light, and

be fulfilled
 when the
 Sages came on
 swift heasted to
 adore Christ,
 and offered
 gifts. Mar. 2.
 This is fulfil-
 led in great
 Britanie, Ire-
 land, & other
 ilandes, as Ter-
 tullian, Ori-
 gen, & S. Beda
 proue against
 the Iewes: and
 S. Chrysostom
 against the
 Gentiles.
 Th. 3. was ac-
 complished
 when the Ro-
 mane Empe-
 rours, and o-
 ther Monar-
 ches and nati-
 ons receiued
 the faith of
 Christ.
 S. Ierom
 compelled (20
 he saith) to
 leaue the histo-
 rical sense, be-
 cause it is not
 conuenient to
 say: the walles
 and foundation
 of Ierusalem
 were adorned
 with precious
 stones, and the
 temple which
 should be most
 glorious, was
 made of wood
 expoundeth
 this place of
 excellēt mē.
 The holie myste-
 rious man Cy-
 the priuie Mar.



tyr, and the confessor of our time Hilarius do they not seme to thee the high trees that haue built the Church of God?

the daies of thy mourning shal be ended. † And thy people al iust, for euer shal inherite the land, the bud of my planting, the worke of mine hand to glorifie. † The least shal be into a thousand, and the litle one into a most strong nation: I the Lord in the time therof wil sodenly doe it.

CHAP. LXI.

Christ announceth himself to be sent from heauen to teach the truth, to heale and pardon the penitent, to comforte the desolate, and strengthen the weake. 4. whose Apostles shal constantly preach iustice in al the world. 10. And his Church shal reioyce.

Our Saniour was not, neither needed to be visibly annoynted, as Aaron, David, & others were; but inuisibly by God, with oyle of gladnes, about al others. Ps. 44. 7. 8. with the Holie Ghost, and with powre Act. 10. 7. 39. of whose fulnes al others receiue. Ioan. 1. 7. 16.

It was a griefe and sorrow to the Apostles & first preachers of Christs Gospel that both the Iewes departed from God, & Gentles still folowed idolatrie, but shortly after, manie were conuerted. And preferred their owne

THE spirit of the Lord vpon me, because the Lord hath annoynted me: to preach to the milde he sent me, that I should heale the contrite of hart, and preach indulgence to the captiues, and deliuerance to them that are shut vp: † That I should preach the placable yeare to the Lord, and the day of vengeance of our God: that I might comfort al that mourne: † that I might appoint to the mourners of Sion, and geue them a crowne for ashes, the oyle of ioy for mourning, a mantle of prayse for the spirit of sorrowfulnes: and they shal be called in it the strong of iustice, planting of the Lord to glorifie. † And they shal build the desertes from the begynning of the world, and shal erect the old ruines, and shal repayre the desolate cities, that were dissipated in generation and generation. † And aliens shal stand, and feede your cattel: and the children shal be your husbandmen, and dressers of the vines. † And you shal be called the priestes of the Lord: to you it shal be sayd: The ministers of our God: you shal eate the strength of the Gentiles, and in their glorie you shal be proude. † For your double confusion and shame, they shal prayse their part: for this cause shal they receiue double in their land, euerlasting ioy shal be to them. † Because I am the Lord that loue iudgement, & hate robberie in holocaust: and I wil geue their worke in truth, and make a perpetual covenant with them. † And they shal know their seede in the Gentiles, and their bud in the middes of peoples; al that shal see them, shal know them, that these are the seede which the Lord hath blessed. † Reioycing I wil reioyce in our Lord, and my soule shal be ioyful in my God: because he hath clothed me with the garments of saluation: and with the garment of iustice he hath compassed me, as a bridegrome decked with a crowne,

Luc. 4. 18.



11 crowne, and as a bride adorned with her iewels. † For as the earth bringeth forth her spring, and as the garden shooteth forth his seede: so shal our Lord God make iustice to spring forth, and prayse before al the Gentiles. happie lotte before al o-ther Iewes & Gentiles.

CHAP. LXII.

The prophet auoucheth that he wil not cease from preaching Christ, 4. to whom al nations shal be conueried: 8. & whose Church shal continue for euer.

1 **F**OR Sion: I wil not hold my peace, and for Ierusalem, I wil not rest, til her iust one come forth as brightnes, & her sauiour be kindled as a lampe. † And the Gentiles shal see thy iust one, and al kinges thy noble one: and thou shalt be called by a new name, which the mouth of our Lord shal name.
 2 † And thou shalt be a crowne of glorie in the hand of our Lord, and the diademe of a kingdome in the hand of thy God.
 3 † Thou shalt no more be called, Forsaken: and thy land shal no more be called, Desolate: But thou shalt be called, My wil in her, and thy land inhabited, because it hath wel pleased our Lord in thee: and thy land shal be inhabited. † For the yong man shal dwell with the virgin, and thy children shal dwell in thee. And the bridegrome shal reioyce vpon the bride, & thy God shal reioyce vpon thee. † Vpon thy walles, Ierusalem, I haue appointed watchemen, al the day, and al the night, for euer they shal not hold their peace. You that remember our Lord, hold not your peace, † and geue not silence to him, vntil he establish, and vntil he make Ierusalem the prayse in the earth. † Our Lord hath sworne by his right hand, and by the arme of his strength: If I shal geue thy wheate any more to be meate for thine enemies: and if the strange children shal drinke thy wine, wherein thou hast laboured. † Because they that shal gather it together, shal eate it, and shal prayse the Lord: and they that carie it together, shal drinke it in my holie courtes. † Passe ye, passe ye through the gates, prepare a way for the people, make the iourney plaine, & picke vp the stones and lift vp the signe to the peoples. † Behold our Lord hath made heard in the ends of the earth, tel the daughter of Sion: Behold thy sauiour cometh: behold his reward is with him, and his worke before him. † And they shal cal them. The holie people, the redemed of our Lord. But thou shalt be called: a citie Sought for, and not Forsaken.

True preachers and pastors cease not from preaching the truth, for anie threats, terror, or torment. But say with this prophete. For Sion (that is, for the good of the Church) I wil not cease &c. &c. as with S. Paul. The word of God is not tied. 1. Tim. 2. The Church of Christs is perpetually visible in her watchmen the pastors & gouerners thereof.



Christ is described as a victorious conquerour, ascending into heauen with triumph, embued with blood. 7. For al whose benefites the Prophet rendereth thanks: 10. expostulating the peoples ingratitude, that prouoked God to wrath.

∴ S. Dionyse, Hierar. celest. c. 7. supposeth this to be the question of the highest order of Angels, admiring Christs beauty to be so excellent, notwithstanding that he is embrewed with blood ascending from Edom (which signifieth terrestrial) from Bosra (a walled citie overthrowen) that is, from Ierusalem into heauen with triumph after a bloudie victorie.

∴ The Angel guardian of the Church, which standeth before the face of God: Christ testifying that also the particular guardians do alwayes see the face of his Father. Mat. 18

VHO is this that cometh from Edom, with died garments from Bosra, this beautiful one in his robe, going in the multitude of his strength. I, that speake iustice, and am a defender to saue. † Why then is thy clothing red, and thy garments as theirs that treade in the wine presse? † I haue troden the presse alone, and of the Gentiles there is not a man with me: I haue troden them in my furie, and haue troden them downe in my wrath: and their blood is sprinkled vpon my garments, and I haue stayned al my rayment: † For the day of reuenge is in my hart, the yeare of my redemption is come. † I looked about, & there was no helper: I sought, and there was none to ayde: and myne arme hath saued, and myne indignation itself hath holpen me. † And I haue troden downe the peoples in my furie, and haue inebriated them in mine indignation, and haue drawen their strength downe to the ground. † I wil remember the mercies of our Lord, the prayse of our Lord for al thinges, that our Lord hath rendred to vs, and for the multitude of the good thinges to the house of Israel, which he hath geuen them according to his iudgement, and according to the multitude of his mercies. † And he sayd: But yet is my people, children that denie not: and he is become their sauour. † In al their tribulation he was not troubled, and the angel of his face saued them: in his loue, and in his indulgence he redeemed them, and bare them; and lifted them vp al the daies of the world. † But they prouoked to wrath, and afflicted the spirit of his holie one: and he was turned to be their enemy, and he conquered them. † And he remembered the dayes of the world of Moyses, and of his people: Where is he that brought them out of the sea, with the pastours of his flocke? Where is he that put in the middes of him the spirit of his holie one? † He that brought out Moyses to the right hand by the arme of his maiestie: that diuided the waters before them, that he might make to himself an euerlasting name. † He that brought them out through the depthes, as an horse in the desert that stumbled not. † As the

Apoc. 19.
v. 13.

Exo. 14.



the beast that goeth downe in the plaine filde, the spirit of our Lord was their conductor: so didst thou bring thy people that thou mightest make thee a name of glorie. † Attend from heaven, and looke from thy holie habitation, & of thy glorie: where is thy zeale, and thy strength, the multitude of thy bowels, and of thy mercies? they haue held backe them selues toward me. † For thou art our father, and " Abraham hath not known vs, and Israel hath bene ignorant of vs: thou o Lord art our father, our redemer, from the beginning is thy name. † Why hast thou made vs erre o Lord from thy waies: hast thou hardned our hart, that we feared not thee? Returne for thy seruants, the tribes of thine inheritance. † As nothing haue they possessed thy holie people: our enemies haue troden downe thy sanctification. † We are become as in the beginning, when thou didst not rule ouer vs, neither was thy name inuocated vpon vs.

God is neuer the cause of error or hardnes of hart: but by indulgence not punishing, sinners harden their owne hartes. so. S. Ierom.

ANNOTATIONS CHAP. LXIII.

16. *Abraham hath not knowne vs.* The faithful people considering their owne great, frequent, & inueterate sinnes, with the extreme calamities wherinto they were fallen for the same, supposed that their progenitor Abraham (whom God had particularly called out of his countrie) & Jacob (of whose twelue sonnes the whole nation was propagated) did no longer acknowledge them for their children, because they had so greuously offended God, & were not worthy of anie sauour. Al which notwithstanding, yet they hoped in Gods incomparable mercie, that his diuine goodnes, being Creator of al, who had elected them for his peculiar people, brought them out of Egypt, and often deliuered them from sundrie afflictions, would againe reduce them from captiuitie, and as their merciful father, remitte their sinnes, and releue their miseries, though Abraham, Jacob, and other Patriarches had iustly reiected them as lost children. This being the proper literal sense of this place, according to S. Ieroms, and other ancient Doctors explication, it maketh nothing at al for the old and new heresie of Vigilantius, & Luther, denying that Saints in an other life do know, what is doone in this world. For albeit the Patriarches in zeale of iustice, did not acknowledge their carnal posteritie (because of their great sinnes) for their children: yet they knew their state, as S. Augustin (*li. de ciuitate dei*) interpreting this, and other places of holie Scripture, teacheth, partly by relation of such as passed from hence to them; partly by holie Angels; and especially by diuine inspirations. As it is clere that Abraham knew the state of poore Lazarus, & of the rich glutton, describing what ech of them had deserved, and consequently receiued. Much more both the old Patriarches, and al other Saints, in eternal glorie know ech other, though neuer sene nor knowne before in this world. as S. Gregorie teacheth: *li. 4 c. 33. Dialogi*. The glorified Saints see also in God that which pertaineth to their clientes, that pray vnto them in earth, so farre as God doth ordaine, more clerly by light of glorie, then prophetes see by light of prophecie: as S. Augustin teacheth. But touching the maner he saith it exceeded the reach of his vnder-

The Iewes supposed that for their sinnes the Patriarches did not acknowledge them for their children. Yet hoped that God of his mercie would releue them in distresse.

How the old patriarches knew the state of men in this world.

Saints in glorie see more clerly then Prophets in this life.

Vuu;

standing,



That Sainctes know, & helpe mortal mens necessities is certaine: but the maner how, is obscure.

standing, *havy Martyrs do helpe those, who, is uncertaine, are helpen by them.* So discouraging at large of the uncertaine maner, they veth that there is no doubt at al of the thing it selfe, that Sainctes in heauen do know mortal mens necessities, heare their prayers, and helpe them by their intercession and merites. which he confirmeth also. *li. 20. c. 21. cont. Faust. Tract. 8. in Ioan. Ser. 5. de Sanctis.* Likevise. S. Jerom against Vigilantius. & Gregorie. *li. 3. Epist. ep. 30. li. 7. ep. 126. li. 9. ep. 38.* and others in manie places.

curapri
mors. c.
16.
17.
18.

CHAP. LXIIII.

The Jewes in captiuitie pray to God for release: 4. acknowledging his former great benefites, and their owne sinnes, fleeing now to his mercie.

1: The good people, with Priestes and Prophetes of the old Testament most frequently desired Christs coming.

2: And, signifieth for, as Gen. 14 v. 18. And the English Bibles translate for, in this place, though the Hebrew text hath *van*, that is, and. But we vith S. Jerom and other ancient Fathers follow the authentical Latin: which hath, *et* in this place, & enim in the other.

3: Likewise the same particle and signifieth yet, as if he had said: yet we shal be saued.

VOULD God thou :: wouldest breake the heauens: 1
in sunder, and wouldest descend: at thy presence the 2
mountaines should melt away. † As the burning of fyre 2
would they melt, the waters would burne with fyre, that thy 3
name might be made knowen to thine enemies: at thy pre-
sence the nations should be troubled. † When thou shalt doe 3
meruelous thinges, we shal not sustayne: thou art descended,
and at thy presence the mountaines are melted. † From the 4
beginning of the world they haue not heard, nor receiued
with the eares: the eie hath not scene o God beside thee, what 5
thinges thou hast prepared for them that expect thee. † Thou 5
hast mette him that reioyceth, and doth iustice: in thy waies
they shal remember thee: behold thou art angrie, :: and we
haue sinned: we haue bene alwayes in them, :: and we shal
be saued. † And al we are become as one vncleane, and al 6
our iustices as the cloth of a menstrued woman: and we
haue al fallen as a leafe, and our iniquities as the winde haue
taken vs away. † There is none that inuocateth thy name: 7
that ryseth vp, and holdeth thee: thou hast hid thy face from
vs, and hast dashed vs in the hand of our iniquitie. † And now 8
Lord thou art our father, and we clay: and thou art our maker,
and al we the workes of thy handes. † Be not angrie o Lord 9
ynough, and remember no more our iniquitie: loe regard, al
we are thy people. † The citie of thy holie one is made desert, 10
Sion is made desert, Ierusalem is become desolate. † The house 11
of our sanctification, and of our glorie, where our fathers
prayed thee, is turned into the burning of fyre, and al our
thinges worthie to be desired are turned into ruines. † Wilt 12
thou vpon these thinges conteyne thyself o Lord, wilt thou
hold thy peace, and afflict vs vehemently?

1. Cor. 1

Psal. 78

CHAP.



The gentiles shal seeke and finde Christ, 2. Whom the Iewes wil persecute, and shal be reioiced, only a few reliques reserved. 13. So the Church shal multiplie, and abound in graces.

- T**HAY :: haue sought me that before asked not, they haue :: This can not
found that sought me not. I said : Behold me, behold me, be meant of
to a Gentilitie that did not inuocate my name. † I haue spred the Iewes, but
forth mine handes al the day to :: an incredulous people, which necessarily of
goeth in a way not good after their owne cogitations. † A the Gentiles.
people that prouoke me to anger before my face alwayes : But this is e-
that immolate in gardens, and sacrifice vpon bricke. † That uidently spo-
dwel in sepulchers, and sleepe in temples of idols : that eate ken of the
swines flesh, and profane porage in their vessels. † That say : Iewes : and so
Depart from me, approach not to me, because thou art vn- S. Paul testifi-
cleane : these shal be smoke in my furie, a fyre burning al the eth of both
day. † Behold it is written before me : I wil not hold my peace, these places.
but I wil render and repay into their bosome † your iniquities, Ro. 10. 7. 20. 21.
and the iniquities of your fathers together, sayth our Lord,
that haue sacrificed vpon the mountaines, and vpon the litle
hilles haue reproched me, & I wil remeasure their first worke
in their bosome. † Thus saith our Lord : As if a berrie be
found in a cluster, and it be said : Destroy it not, because it is a
blessing : so wil I doe for my seruants sake, that I destroy not
the whole. † And I wil bring forth seede out of Iacob, & out
of Iuda a possessor of my mountaines : and mine elect shal in-
herite it, and my seruants shal inhabite there. † And the cham-
paine countries shal be into foldes of flockes, and the valley
of Achor for the couche of hearde, vnto my people that haue
sought after me. † And you, that haue forsaken the Lord, that
haue forgotten my holie mount, that sette a table to Fortune,
and offer libaments vpon it. † I wil number you in the sword,
and you shal al fal by slaughter : because I called, and you haue Nothing can
not answered : I spake, and you haue not heard, and you did be more plain
euil in mine eies : and you :: haue chosen the thinges, that I lyttered then
would not. † :: For this cause thus sayth our Lord God : Be- is here the do-
hold my seruants shal eate, and you shal be hungrie : behold, ctrine of mans
my seruants shal drinke, and you shal be thirstie. † Behold my freewil.
seruants shal reioyce, and you shal be confounded : behold Likevvise of
my seruants shal prayse for ioyfulness of hart : and you shal crie reward & pu-
for sorow of hart, and for contrition of spirit you shal howle. nishment of
good and euil
workes.

† And



“The name of
Iewes shal be
execrable.
“And Gods
seruantes shal
be called
Christians.

“After the ge-
neral Resur-
rection the
heauens and
earth shal be
altered in
qualities, not
in substance.

“The greatest
and proudest
Gentiles be-
ing converted
to Christ, do
humble them-
selues to the
simple maners
of Christians,
to penance, fa-
sting, praying,
and al vworkes
of mortifica-
tion.

† And you shal leaue your name :: for an * othe to mine elect: 15
and the Lord God shal kil thee, and wil cal his seruants by :: an
other name. † In which he that is blessed vpon the earth, 16
shal be blessed in God amen: & he that sweareth in the earth,
shal sweate by God amen: because the former distresses are
forgotten, and because they are hid from myne eyes. † For be- 17
hold I create :: new heauens, and a new earth: and the former
thinges shal not be in memorie, and they shal not ascend vpon
the hart. † But you shal be glad and reioyce for euer in these 18
thinges, which I create: because loe I create Ierusalem exulta-
tion, and the people therof ioy. † And I wil reioyce in Ieru- 19
salem, and be glad in my people, and there shal no more be
heard in it the voice of weeping, and the voice of crying.
† There shal no more be a childe of daies, and an old man that 20
shal not fil vp his dayes, because the childe of an hundred
yeares shal die, and the sinner of an hundred yeares shal be ac-
curst. † And they shal build cities, and inhabite: and they 21
shal plant vineyardes, and eate the frutes therof. † They shal 22
not build, and an other shal dwel: they shal not plant, and an
other shal eate: for according to the daies of the tree, shal be
the dayes of my people, and they shal make old the workes of
their handes. † Myne elect shal not labour in vayne nor ingen- 23
der in conturbation: because it is the seede of the blessed of the
Lord, and their posteritie with them. † And it shal be, before 24
they cal, I wil heare: as they are yet speaking, I wil heare. † The 25
wulfe and the lambe shal feede together, the lion and the ox
:: shal eate straw: & to the serpent dust shal be his bread: they
shal not hurt, nor kil in al my holie mountaine, sayth our Lord.

* othe
execra-
tion.

Apoc. 20.

Psal. 31.

CHAP. LXVI.

*God who filleth heauen and earth, wil dwel in the hart of the humble.
3. For the sinnes of the Iewes Ierusalem shal be destroyed. 5. The faith of
Christ shal be propagated by the preaching of the Apostles. 15. And
Christ coming to iudge, 19. al shal receiue according to their desertes.*

“A prophetic
that the Tem-
ple shal cease:
:: and sacrifices
of the old Te-
stamen: shal
become vn-
lawful.

THVS sayth our Lord: “Heauen is my seate, and the
earth my foote stoole: :: what is this house that you wil
build to me? and what is this place of my rest? † My hand 2
hath made al these thinges, & al these thinges haue bene done,
sayth our Lord. But to whom shal I haue respect, but to the
poore litle one, and the contrite of spirit, and him that trem-
bleth at my wordes? † He that :: immolateth an ox, is as he ;
that

Mat. 7.
7. 42.



- that should slay a man: he that killeth a sheepe in sacrifice, as he that should braine a dog: he that offereth oblation, as he that should offer swines bloud: he that remembreth frankincense, as he that should blesse an idol. Al these thinges haue they chosen in their wayes, and in their abominations their soule is delighted. † Wherfore I also wil choose their delusions: and the thinges that they feared, I wil bring to them: because I called, and there was none that would answer: I haue spoken, and they heard not: and they haue done euil in mine eies, and haue chosen the thinges that I would not. † Heare the word of our Lord, ye that tremble at his word: your brethren that hate you, and reiect you for my name sake, haue sayd: Let the Lord be glorified, & we shal see in your ioy: but they shal be counfounded. † A voice of people from the citie, :: a voice from the temple, the voice of our Lord repaying retribution to his enemies. † Before she traueled, she brought forth, before her time came to be deliuered, she brought forth a man childe. † Who euer heard such a thing? and who hath sene the like to this? why, shal the earth trauel in one day? or shal a nation be brought forth together, because Sion hath traueled, and brought forth her children? † Shal not I :: that make others to bring forth children, my self bring forth, saith the Lord? shal I, that geue generation to others, be barren, sayth the Lord thy God? † Reioyce with Ierusalem, and be ioyful in her al ye that loue her: be glad with her in gladnes al ye, that mourne vpon her, † that you may sucke, and be filled of the breast of her consolation: that you may milke, and flow with delightes in al maner of her glorie. † Because thus saith our Lord: Behold I wil decline vpon her as it were a flood of peace, and as a torrent ouerflowing the glorie of the Gentiles, which you shal sucke: at the breasts you shal be caried, & vpon the knees they shal speake you fayre. † As if the mother would speake one fayre, so wil I comfort you, and in Ierusalem you shal be comforted. † You shal see, and your hart shal reioyce, and your bones shal spring as an herbe, and the hand of our Lord shal be knownen to his seruants, and he shal be wrath with his enemies. † Because loe our Lord :: wil come in fyre, and his chariotes as a whirlewind, to render his furie in indignation, and his rebuking in flame of fyre: † because our Lord shal iudge in fyre, and in his sword to al flesh, and the flaine of our Lord shal be multiplied, † they that were sanctified, and
- Josephus ex- poundeth this of the Angels voice vttered in the temple before the destruction, saying: *Migremus hinc. Let vs depart from hence.* S. Ierome confirmeth the same by the wordes of the Psalm. 54. *I saw contradiction in the citie.* :: God geueth natural power to al liuing creatures of generation: but himself bringeth forth children of his Church. :: Immediately before Christ cometh to iudge, this whole world shal be destroyed by fire.
- www
- thought

Proh. 24.
Leu. 7.
7. 13.



Christ ascending to his Father left the signe of the crosse, vnto vs, or put it in our foreheades, that we may freely say: the light of thy countenance is signed vpon vs. S. Ierom. in hunc locum.

Men of al nations shalbe brought into the Church by the mynistrice of particular Angels. S. Iero. ibid.

General resurrection of al men.

thought them selues cleane in the gardens behind the gate within, they that did eate swines flesh, and abomination and the mouse: they shal be confounded, sayth our Lord. † But I know their workes, and their cogitations: I come that I may gather together, with al nations and tongues: and they shal come and shal see my glorie. † And I wil put a signe in them, and I wil send of them, that shal be saued, to the Gentiles into the sea, into Afrike, and Lydia them that hold the arrow: into Italie, and Greece, to the ilandes farre of, to them that haue not heard of me, and haue not sene my glorie. And they shal shew forth my glorie to the Gentiles: † and they shal bring al your brethren of al nations a gift to our Lord, vpon horses, and in chariotes, & in horse litters, & on mules, and in coches, to my holie mountaine Ierusalem, sayth our Lord, as if the children of Israel should bring in a gift in a cleane vessel into the house of our Lord. † And I wil take of them to be priestes, and leuites, sayth our Lord. † Because as new heauens, and a new earth, which I make to stand before me, sayth our Lord: so shal your seide stand, and your name. † And there, shal be moneth after moneth, and sabbath after sabbath: al flesh shal come to adore before my face, sayth our Lord. † And they shal goe out, and see the carcasses of the men, that haue transgressed against me: their worme shal not die, and their fyre shal not be quenched: and they shal be euen vnto satietie of sight to al flesh.

Apo. 21.

Mar. 9.
7. 44.

ANNOTATIONS. CHAP. LXVI.

As God was serued more specially in the temple, so he is now in Churches, but is in al places. See Act. 7. 48.

Clergimen in the old law succeded by blood, in the new by election.

1. *Heauen is my seate.*] Lest anie should interpret these propheticall promises (as the Iewes doe) only of the restauration, & reedification of Ierusalem and the Temple, the Prophet here sheweth that albeit God sanctified the temple, and granted manie benefites to those that serued him therein, yet his proper seate is not in anie material temple or terrestrial place, but in heauen. And therefore Temples and Churches are in deede ordayned for faithful people to serue him in, & to signifie, that as these places are more holie, then ordinarie houses, so heauen is infinitely more glorious then anie earthlie palace: yet God is not coneyned in anie place, but exceedeth al. To which purpose S. Steuen (Act. 7.) alleageth and vrgeth this place: and also S. Paul. Act. 17. that God dwelleth not, or is not concluded in temples, neither needeth them for his owne vse, but is rightly serued in them, by those that lift vp their mindes to him, as dwelling in heauen, & replenishing al places.

21. *I wil take of them to be Priestes.*] In the Law of Moyse Priestes and Leuites were al of one Tribe, by succession of natural kintred, not by election; but the law being changed, necessarily also Priesthood is changed. And Bishops, Priestes, Deacons, and other Clergie men, are taken, and ordained not by acrenes of blood, but by election, according to their merites of vertues.

THE



THE ARGUMENT OF THE BOOKES OF IEREMIE.

IEREMIE the sonne of Helcias, Priest and Prophete, being sanctified in his mothers wombe, begane to prophesie as yet a childe, in Iuda; in the thirtieth yeare of the reigne of king Iosias; continued the rest of his time, which was nintene yeares more; and the eleuen yeares of Ioakim (wherin are counted the three monethes of Ioachaz, and other three of Iechonias, otherwise called Ioachin) and eleuen yeares of Sedecias; in all fourtie one yeares; before he went into Egypt. Where he also prophesied, and finally was stoned to death by the people, in the citie of Taphnis. His whole worke conteyneth two distinct Bookes, besides an Epistle, which followeth after the Prophesie of Baruch. The former booke is called his Prophesie, the other his Lamentations. S. Ierom comprehendeth the summe of al briefly, saying: Ieremie connecteth a nuttie (or watching) rodde, and a pottc boyling hote, from the face of the north, the leopard spoyled of his coloures; and the fourefold Alphabet in diuers meeters. Signifying, that God wil correct his people with a rodde, in his hote furie, from the north, to witte, by the king of Babylon, for their pertinacie in sundrie kindes of sinnes. Al which the Prophet lamenteth with his doleful verse of diuers meeter. The Prophesie may be divided into five partes. First he sheweth the conditions and qualities of himselfe, with the maner of his mission: then Gods great clemencie in recalling the people from sinne, denouncing dangers imminent for their obstinacie: in the twelue first chapters. Secondly, in the eight chapters following by diuers Metaphorical, and other figurative descriptions, he declareth the ingratitude, & other sinnes of the people, threatening punishment, for which they persecute him. Thirdly, in other eight chapters, he reprehendeth the inhabitants of Ierusalem, especially the King, euil Priestes, and false prophetes, some being already caried into captiuitie: for which free preaching, he is againe persecuted. Fourthly in the next eleuen chapters, he mixteth consolations & threatens, especially the destruction of Ierusalem, captiuitie of king and people, and their release after senentie yeares. Fiftly in the other thirtene chapters, he prophesies the destruction of the Iewes, that goe into Egypt: and of sundrie nations for their idolatrie, and for their crueltie against the Iewes. In euerie part interposeth manie prophecies of Christ, and his Church: besides the mystycal sense included in the historical.

The summe of Ieremies life.

He wrote two Bookes & one Epistle.

The contents of his bookes.

His prophesie diuided into five partes.



THE PROPHECIE OF IEREMIE.

CHAP. I.

Jeremie prophesied in the times of Iosias, Ioakim, and Sedecias Kinges of Iuda: 5. being sanctified in his mothers wombe, is sent in his tender age to prophesie, 11. the destruction of Ierusalem. 17. God geuing him courage against his persecutors.

The first part.
Gods clemencie inuiteth to repentance, & his iustice punisheth obstinate sinners.

He prophesied also in babilonishment (ch. 44.) in Egypt. He had sue special prerogatives: He was sanctified in his mothers wombe; a Priest; a Prophet; a perpetual virgin; & a Martyr.

He prophesied not only of the Iewes but also of the Gentiles. God is watchful to performe his word: an iustitie rodde (as the 70. trans-



He wordes of Ieremie the sonne of * Helcias, of 1
the priestes that were in Anathoth, in the land of
Beniamin. † The word of our Lord which was 2.
made to him in the daies of Iosias the sonne of
Amon king of Iuda, in the thirteenth yeare of his kingdome.
† And the word was made in the daies of Ioakim the sonne 3.
of Iosias king of Iuda, vnto the end of the eleuenth yeare of
Sedecias the sonne of Iosias king of Iuda, :: euen vnto the
transmigration of Ierusalem, in the fifth moneth. † And the 4.
word of our Lord was made to me, saying: † Before I formed 5
thee in the wombe, I knewe thee: and :: before thou camest
forth of the matrice, I sanctified thee, and a prophete in the
Gentiles I gaue thee. † And I sayd; A a a, o Lord God: Be- 6
hold, I can not speake, because I am a childe. † And our Lord 7
said vnto me: Say not: I am a childe: for to al thinges, to which
I shal send thee, thou shalt goe: and al thinges whatsoeuer I
shal command thee, thou shalt speake. † Be not afraide of 8
their face: because I am with thee to deliuer thee, saith our
Lord. † And our Lord put forth his hand, and touched my 9
mouth: and our Lord said to me: Beholde I haue geuen my
wordes in thy mouth: † Behold I haue appointed thee this 10
day ouer :: the Gentiles, and ouer kingdomes, that thou maist
pluck vp, and destroy, and waste, and dissipate, and build, and
plant. † And the word of our Lord was made to me, saying: 11
What seest thou Ieremie? And I said: I see a rodde * watching.
† And our Lord sayed to me: wel hast thou scene; because I 12
:: wil watch vpon my word to doe it. † And the word of our 13
Lord was made to me the second time, saying: What seest thou?
And I said: I see a pot boyling hote, and the face thereof from
the face of the North. † And our Lord said vnto me: From 14
the North

* 4. Reg. 22.
22. 7. 8

Isa. 51.
v. 15. &
59. v. 21.

* or a
nutrie
rodde;



the North shal euil be opened vpon al the inhabitantes of the land. † Because loe I wil cal together al the kinredes of the kingdomes of the North, saith our Lord: and they shal come, and shal sette euerie one his throne in the entring of the gates of Ierusalem, and vpon al the walles therof round about, and vpon al the cities of Iuda. † And I wil speake my iudgements with them, touching al the wickednes of them, that haue forsaken me, and haue offered to strange goddes, and haue adored the worke of their owne handes. † Thou therefore girde thy loynes, and rise, and speake to them al thinges that I command thee. Be not afraied of their face: for I wil make thee not to feare their countenance. † For I haue geuen thee this day to be as a fenced citie, and as an yron pillar, and as a brasen walle ouer al the land of the kinges of Iuda, to the princes thereof, & to the priestes, and to the people of the land. † And they shal fight against thee, and shal not preuaile: because I am with thee, saith our Lord, to deliuer thee.

late] that is, his Law is outwardlie hard, and bitter, like a nut shel, but sweete & pleasant, as the kernel, when the shel is broken S. Theodor.

God promised not peace in his life, but victorie in his death.

CHAP. II.

God expostulateth with the Iewes, 6. that they regard not his great benefites. 8. Some priestes, and (pretended) prophetes seruing false goddes, 23. and denying their fault, 25. are obstinate in idolatrie: 36. for which they shal be confounded.

1 **A**ND the word of our Lord was made to me, saying:
2 † Goe, and crie in the eares of Ierusalem, saying: Thus saith our Lord: I haue remembered thee, pitying thy youth, and the charitie of thy despousing, when thou didest follow me in the desert, in a land that is not sown. † Israel to our Lord, the first fruite of his fruite: al they that doe deuoure it doe sinne: euil shal come vpon them, saith our Lord.
3 † Heare ye the word of our Lord o house of Iacob, and al ye kinredes of the house of Israel: † thus saith our Lord: What iniquitie haue your fathers found in me, that they haue made themselves far from me, and haue walked after vanitie, and are become vaine? † And they haue not said: Where is our Lord, that made vs come vp out of the land of Egypt: that led vs through the desert, through a land inhabitable and without way, through a land of thirst, & the image of death, through a land, wherein no man walked, nor anie man dwelt? † And I brought you into the land of Carmel, that you might eate the fruite thereof, and the best thinges therof: and being ente-

God multiplied Israel in Egypt, & deliuered, them from seruitude.

Not of anie desert, but of Gods mere grace Israel was preferred before other nations.

Into a fruitful land.

W W W 3

red in



∴ God com-
manding two
thinges to
flee from euil
& to do good:
the lewes con-
trariwise left
God and ser-
ued idols.

∴ God created
al thinges
good, planted
his Church
in iustice and
sanctitie, & no
euil proceded
from him.

red in, you haue contaminated my land, and made mine inhe-
ritance an abomination. † The priestes haue not said: Where is
our Lord? and they that held the law knew me not, and the
pastours haue transgressed against me, and the prophets haue
prophecied in Baal, and haue folowed idoles. † Therefore 9
wil I yet contend in iudgement with you, saith our Lord, and
I wil plead with your children. † Passe ye to the iles of Cethim, 10
and see: and send into Cedar, and consider earnestly: and see
if there hath the like thing bene done. † If a nation hath chan- 11
ged their goddes, and surely they are not goddes: but my
people hath changed their glorie into an idol. † Be astoined 12
ō heauens vpon this, and ō gates thereof be ye desolate excee-
dingly, saith our Lord. † For ∴ two euils hath my people done, 13
Me they haue forsaken the fountaine of liuing water, & haue
dugged to them selues cisternes: broken cisternes, that are not
able to holde waters. † Why, is Israel a bondman, or a seruant 14
borne in the house? why then is he become a praye? † The 15
lions haue roared vpon him, and haue geuen their voice, they
haue made his land a wilderness: his cities are burnt vp, & there
is none to dwell in them. † The children also of Memphis, and 16
Taphnes haue defloured thee, euen to the crowne of the head.
† Is not this done to thee, because thou didest forsake the 17
Lord thy God at that time, when he led thee by the way? † And 18
now what wilt thou in the way of Ægypt, to drinke the trub-
led water? And what hast thou to doe with the way of the
Assyrians, to drinke the waters of the riuer? † Thy malice 19
shal reprove thee, and thine apostacie shal rebuke thee. Know
thou, & see that it is an euil and a bitter thing for thee, to haue
left the Lord thy God, and that my feare is not with thee, saith
our Lord the God of hostes. † From the beginning thou hast 20
broken my yoke, thou hast burst my bonds, and thou saidst: I
wil not serue. For on euerie litle high hil, and vnder euerie
greene thicke tree thou wast laied downe as an harlot. † But 21
I planted thee an elect vineyard, ∴ al true seede: how then art
thou turned vnto me into that which is depraued, ō strange
vineyard? † If thou shalt wash thyself with nitre, and mul- 22
tiplic to thyself the herbe borith, thou art spotted in thine ini-
quitie before me, saith our Lord God. † How sayst thou: I am 23
not polluted, I haue not walked after Baalim? see thy wayes in
the valley, know what thou hast done: a swift courser that
rideth his wayes. † The wild Ass accustomed to the wilderness 24
in the

Isa. 5.

Mat. 21
v. 44.



in the desire of his soule, hath drawen the winde of his loue:
 none shal turne her away: al that seeke her shal not faile: in
 25 her monethlie flowres they shal finde her. † Stay thy foote
 from nakednes, and thy throate from thirst. And thou saidest:
 I haue despayred, no, I wil not doc it: for I haue loued stran-
 26 gers, and I wil walke after them. † As the theefe is confoun-
 ded when he is taken, so is the house of Israel confounded,
 they and their kinges, the princes and priestes, and their pro-
 27 phetes, † saying to wood: Thou art my father: and to stone:
 Thou hast begotten me: they haue turned the backe to me, &
 not the face: and in the time of their affliction they wil say:
 28 Arise, and deliuer vs. † Where are the goddes, whom thou
 hast made to thee? let them arise and deliuer thee in the time
 of thine affliction: for according to the number of thy cities
 29 were thy goddes o Iuda. † What wil you contend with me
 30 in iudgement? you haue al forsaken me, saith our Lord. † In
 vaine haue I stricken your children, they haue not receiued dis-
 cipline: your sworde hath deuoured your prophetes, as a wa-
 31 sting lion is your generation. † See yee the word of our Lord:
 why, am I become a wildernes to Israel, or a lateward sprin-
 ging land? why then hath my people said: We haue reuolted,
 32 we wil no more come to thee? † Wil a virgin forget her orna-
 ment, or a bride the stomacher of her brest? but my people
 33 hath forgotten me innumerable daies. † Why dost thou en-
 deuour to shew thy way good to seeke loue, which more-
 34 ouer also hast taught thy malices to be thy wayes. † And in
 thy winges is found the bloud of the soules of the poore and
 innocentes? Not in diches haue I found them, but in al places,
 35 which before I haue mentioned. † And thou hast said: I am
 without sinne and innocent: and therefore let thy furie be tur-
 ned away from me. Beholde, I wil contend with thee in iudge-
 36 ment, because thou hast said: I haue not sinned. † How vile
 art thou become exceedingly, iterating thy wayes! and thou
 shalt be confounded of Ægypt, as thou art confounded of Æ-
 37 sur. † For from hence also thou shalt goe, and thy handes shal
 be vpon thy head: because the Lord hath destroyed thy con-
 fidence, and thou shalt haue nothing prosperous therein.

CHAP. III.

*Idolaters (and other sinners) are invited to repent, with promise of re-
 mission: 6. but neither the kingdome of Israel, nor Iuda wil returne.
 14 God stil calling, some leues, and manie Gentiles come to Christ.*

IT IS

Gods inten-
 tion when he
 punisheth, is
 to moue sin-
 ners to repen-
 tance: affli-
 cting them in
 this life, that
 they may e-
 scape eternal
 damnation.



∴ No idolatry
nor other
sinne whatso-
ever can be so
great, but God
wil remitte it,
if the sinner
be penitent.

∴ The tenne
tribes.

∴ The two
tribes.

∴ The king-
dom of Iuda
receiuing
more benefi-
tes was more
faulcie then
the kingdom
of Israel, but
neither of
them excusa-
ble.

It is commonly said: If a man put away his wife, and
she departing from him, marie an other man wil he returne
to her anie more? shal not that woman be polluted, and
contaminated? ∴ but thou hast committed fornication with
manie louers: neuertheles returne vnto me, saith our Lord,
and I wil receiue thee. † Lift vp thine eies direct: and see
where thou hast not bene polluted: thou didest sitte in the
waies, expecting them as a robber in the wildernes: and thou
hast polluted the land in thy fornications, and in thy malices.
† For which thing the droppes of rayne were kept back, and
there was no late ward shower: thou haddest an harlots fore-
head, thou wouldest not blush. † Therefore at the least from
henceforth cal me: thou art my father, the guide of my virgi-
nitie. † Why, wilt thou be angrie for euer, or wilt thou perse-
uere vnto the end? Loe, thou hast spoken, and hast done euils,
and hast preuailed. † And our Lord said to me in the daies of
Iosias the king: Hast thou seene what thinges the reuolter ∴ Is-
rael hath done? she hath gone of herself vpon euerie high
mountaine, and vnder euerie thicke greene tree, and hath for-
nicated there. † And I said, when she had done al these thinges:
Returne to me, and she returned not. And ∴ Iuda her trans-
gressing sister saw, † because the rebel Israel had plaied the
harlot, I had put her away, and geuen her a bil of diuorce: and
Iuda her transgressing sister was not afrayd, but went and
plaid the harlot also herself. † And with the facilitie of her
fornication she contaminated the land, and plaid the harlot
with stone and wood. † And in al these thinges Iuda her trans-
gressing sister hath not returned to me in her whole hart, but
in falsehood, saith our Lord. † And our Lord said to me: The
rebellious Israel hath iustified her soule, ∴ in comparison of
the transgressor Iuda. † Goe, and crie these wordes against
the North, and thou shalt say: Returne o rebellious Israel,
saith our Lord, and I wil not returne away my face from you:
because I am holie, saith our Lord, and I wil not be angrie for
euer. † But yet know thou thine iniquitie, that thou hast
transgressed against the Lord thy God: and thou hast dispersed
thy waies to strangers vnder euerie thicke greene tree, and
hast not heard my voice, saith our Lord. † Returne o ye re-
uolting children, saith our Lord: because I am your husband:
and I wil take you one of a citie, and two of a kinred, and wil
bring you into Sion. † And I wil geue you pastours according
to my



to my hart, and they shal feede you with knowlege and doctrine. † And when you shal be multiplied, and increase in the land in those daies, saith our Lord, they shal say no more: The Arke of the testament of our Lord: neither shal it ascend vpon their hart, neither shal they be mindeful thereof, neither shal it be visited, neither shal that be doneanie more.

17 † In that time Ierusalem shal be called the throne of our Lord: and :: al Gentiles shal be gathered together to it, in the name of our Lord into Ierusalem, & they shal not walke after the peruersitie of their most wicked hart. † In those daies the house of Iuda shal goe to the house of Israel, and :: they shal come together from the land of the North to the land, which I gaue to your fathers. † But I said: How shal I make thee as children, and geue thee a land worthie to be desired, the goodlie inheritance of the hostes of the Gentiles? And I said: Thou shalt cal me father, & shalt not cease to walke after me. † But as if a woman should contemne her louer, so hath the house of Israel contemned me, saith our Lord.

21 † A voice was heard in the waies, weeping & howling of the children of Israel: because they haue made their way vniust, they haue forgotten our Lord their God. † Returne ye reuolting children, and I wil heale your reuoltinges. Behold we come to thee: for thou art the Lord our God. † In verie deepe the litle hilles were lyars, and the multitude of the mountaines: verily in the Lord our God is the saluation of Israel. † Confusion hath eaten the labour of our fathers from our youth, their flockes, and their heards, their sonnes, and their daughters. † We shal sleepe in our confusion, and our ignominie shal couer vs, because we haue sinned to the Lord our God, we, and our fathers from our youth euen to this day: and we haue not heard the voice of the Lord our God.

:: After the captiuitie manie leues returned to God, but especially this prophetic is fulfilled in the Gentiles since Christ.

:: The kingdom of Israel being in captiuitie long before Iuda, at last they were released al together. s. Theodor. in hunc locum.

CHAP. IIII.

An admonition to sincere repentance, and circumcision of the hart: 5. with threats of grieuous punishment to those, that persist in sinne. 19. Which the Prophet foreseeing lamenteth the vastation of the land. 27. yet mixt with consolation, that it shal not be utterly ruined.

1 **I**F thou wilt returne o Israel, saith our Lord, returne to me: if thou wilt take away thy stumbling blockes from my face, thou shalt not be moued. † And thou shalt sweare: :: Our Lord liueth, in truth, & in iudgement, and in iustice: and the

:: An othe is an act of religion: & lawfull, so it be made by God

X x x

Gentiles



almightie, not
by false god-
des; and with
other three
conditions; in
truth not fal-
sly in iudge-
ment with due
consideration
not rashly:
and in iustice in
matter that is
iust, and of
importance.

Gentiles shal blesse him, & shal praise him. † For thus saith our
Lord to the man of Iuda, and to Ierusalem: Make vnto you
new fallow ground, & sow not vpon thornes: † be circumci-
sed to our Lord, and take away the prepuces of your hartes ye
men of Iuda, and inhabitants of Ierusalem: lest perhapes
mine indignation goe forth as fire, and be kindled, and there
be none that can quench it: because of the malice of your co-
gitations. † Declare ye in Iuda, and make it heard in Ierusa-
lem: speake, and sound with the trumpet in the land: crie
strongly, and say: Assemble yourselues, and let vs enter into
the fenced cities, † lift vp the signe in Sion. Take courege,
stand not, because I do bring euil from the North, ad great de-
struction. † The lyon is come vp out of his denne, and the
robber of the Gentiles hath lifted vp himselfe: he is come
forth out of his place, that he may make thy land as a wilder-
nes: thy cities shal be wasted, remayning without an inhabi-
ter. † For this gird yourselues with clothes of heare, mourne
and howle: because the wrath of the furie of our Lord is not
turned away from vs. † And it shal be in that day, saith our
Lord: The hart of the king shal perish, & the hart of the prin-
ces: and the priests shal be astonied, and the prophets shal be
amased. † And I said: Alas, alas, alas, o Lord God, hast thou
then deceiued this people and Ierusalem, saying: You shal
haue peace: and behold the sword hath come euen to the
soule? † At that time it shal be said to this people, & to Ierusa-
lem: A burning wind in the waies, that are in the desert of the
way of the daughter of my people, not to fanne, and to
purge. † A ful spirit from these shal come to me: and now I
will speake my iudgement with them. † Behold he shal come
in a cloude, and his chariots as a tempest: his horses are swifter
then eagles: woe vnto vs, because we are destroyed. † Wash thy
hart from malice o Ierusalem, that thou maist be saued: how
long shal hurtful cogitations abide in thee? † For a voice of
one declating from Dan, and notifying the idol from mount
Ephraim. † Say ye to the Gentiles: loe it is heard in Ierusalem,
that there come keepers from a farre countrie, & sound their
voice vpon the cities of Iuda. † They are set vpon her round
about, as the keepers of fildes: because she hath prouoked me
to wrath, saith our Lord. † Thy waies, and thy cogitations
haue done these thinges to thee: this thy malice, because it is
bitter, because it hath touched thy hart. † My bellie, my belly
aketh,

Osee. 10.

chap. 11.



akeith, the senses of my hart are troubled in me, I wil not hold
 my peace, because my soule hath heard the voice of the trum-
 20 pet, the crie of battel. † Destruction is called vpon destruction
 and al the earth is wasted: my tentes are wasted quickly, so-
 21 denly my skinnnes. † How long shal I see one that fleeth away,
 22 shal I heare the voice of the trumpet? † Because my foolish
 people haue not knowen me: they are vnwise children, and
 without witte: they are :: wise to do euils, but to doe wel they
 31 haue not knowen. † I beheld the earth, and loe it was, voide,
 and a thing of nothing: and the heauens, & there was no light
 41 in them. † I saw the mountaines, & loe they were moued: &
 25 al the little hilles were troubled. † I beheld, and there was not a
 26 man: and euerie soule of the aire was departed. † I looked,
 and behold Carmel made desert: and al the cities therof were
 destroyed at the face of our Lord, and at the face of the wrath
 17 of his furie. † For thus saith our Lord: Al the land shal be de-
 28 solate, :: but yet I wil not make a consummation. † The earth
 shal mourne, and the heauens shal lament from aboue: be-
 cause I haue spoken, I haue purposed, and it hath not repen-
 29 ted me, neither am I turned away from it. † At the voice of
 the horseman, and the archer, al the citie is fled: they haue
 entred into high places, and haue climed the rocks: al the
 cities are forsaken, and there dwelleth not a man in them.
 30 † But thou being wasted, what wilt thou doe? when thou
 shalt clothe thy selfe in scarlet, when thou shalt be adorned
 with golden iewels, & shalt paint thine eies with sibike stone,
 thou shalt be trimmed in vaine: thy louers haue contem-
 31 ned thee, they wil seeke thy life. † For I haue heard the voice
 as of a traueling woman, anguishes as of a woman in labour
 of child. The voice of the daughter of Sion, amongst them
 that dye, and stretch forth their handes: woe is me, because my
 soule hath fainted for them that are slaine.

:: If they were
 in dede natu-
 ral fooles they
 should be ex-
 cused.

:: Gods proui-
 dence neuer
 suffereth the
 Church to be
 destroyed.

CHAP. V.

*Al sortes of higher and lower degrees transgresse Gods law: 9. and shal
 be punished.*

1 **G**OE round about the wayes of Ierusalem, and looke, and
 consider, and seeke in the streetes therof, whether you
 can finde a man that doth iudgements, and seeketh fidelitie: &
 2 I wil be propitious vnto him. † Yea if they say: Our Lord
 3 liueth :: this also they wil sweare falsely. † O Lord thine eies

:: Except al re-
 quisite condi-

XXX 1

regard



things be obser-
ued in an othe
it is vnlawfull:
as when one
sweareth by
God almighty
but vntruly, or
rashly, or to
do an vnlaw-
full thing, it is
perurie.

By the lion
the prophet
seemeth to vn-
derstand Na-
buchodonoso-
r.

By the vult
Nabuzardan.

By the leo-
pard Alexander
the great, or
Antiochus E-
piphanes.

regard fidelitie: thou hast stricken them, & they were not sorie:
thou hast broken them, and they haue refused to receiue disci-
pline: they haue hardned their faces more then the rocke, and
they would not returne. † But I said: Perhaps they are poore &
foolish, not knowing the way of the Lord, the iudgement of
their God: † I wil go therefore to the great men, & wil speake to
them: for they haue knowen the way of their Lord: & behold
these altogether haue more broken the yoke, haue burst the
bondes. † Therefore hath the lion out of the wood stricken
them, the wolf in the euening hath wasted them, the
leopard watching vpon their citties: euerie one of them
that shal come forth, shal be taken, because their preuatica-
tions are multiplied, their reuoltines are strengthened. † Where-
upon can I be propitious to thee? thy children haue forsaken
me, and I sweare by them; that are not goddes: I filled them, &
they committed aduoutrie, and did riotously in the harlots
house † They are become as amarus horses, and stallions:
euerie one neyed at his neighbours wife: † VVhy, shal I not
visite vpon these thinges, saith our Lord? and on such a nation
shal not my soule take reuenge? † Scale the walles therof, and
dissipate them, but make not a consummation: take away
the branches therof, because they are not the Lordes. † For
by preuarication hath the house of Israel preuaricated against
me, & the house of Iuda, saith our Lord. † They haue denied
our Lord, and saied: It is not he: neither shal the euil come
vpon vs: we shal not see sword & famine. † The prophets haue
spoken into the wind, & there was no answer in them: these
things therefore shal happen to them. † Thus saith our Lord the
God of hostes: Because you haue spoken this word: behold, I
geue my wordes in thy mouth as fire, & this people as stickes,
and it shal deuoure them. † Behold I wil bring vpon you a
nation from a far o house of Israel, saith our Lord: a strong
nation, an ancient nation, a nation whose tongue thou shalt
not know, nor vnderstand what it speaketh. † The quiver
thereof is as an open sepulcher, they are al strong. † And it
shal eate thy corne, and thy bread: it shal deuoure thy sonnes,
and thy daughters: it shal eate thy flocke, & thy herds: it shal
eate thy vineyard, and thy figge: & it shal destroy thy fenced
cities, wherein thou hast confidence, with the sword. † But
yet in those daies, saith our Lord: I wil not bring you into
consummation. † And if you shal say: Why hath the Lord our
God

As before v.
10. & ch. 4. v.
27.

EZE. XLV.



Feb. 7.

Jerusalem shall be destroyed for transgressing Gods law: & contemning admonitions. 16. Yet God admonisheth againe the Iewes, and they contemning, 18. he calleth the Gentiles, and reiecteth the Iewes.

1 **T**AKE courage ye children of Benjamin in the middes
of Ierusalem, and in Thecua sound with the trumpeter, &
ouer Bethacarem list vp the standart: because there is euil
2 scene from the North, and great destruction. † I haue re-
sembled the daughter of Sion to a beautiful & delicate wo-
3 man. † To her shal:† pastours come, and their flockes: they
Xxx 3 haue

haue pitcht tents in her round about : euerie one shal feede
 them that are vnder his hand. † Sanctifie ye battel vpon her: 4
 arise, and let vs go vp in the midday: wo vnto vs, because the
 day is declined, because the shaddowes of the euening are
 waxen longer. † Arise, and let vs goe vp in the night, and de- 5
 stroy her houses. † Because thus saith the Lord of hostes: 6
 Hew downe her wood, cast a trench about Ierusalem: this is
 the citie of visitation, al oppression is in the middes thereof.
 † As a cesterne maketh colde the water therof, so hath she 7
 made colde her malice: iniquitie and spoile shal be heard in
 her, infirmitie and plague alwaies before me. † Be thou 8
 taught Ierusalem, lest perhaps my soule depart from thee, lest
 perhaps I make thee a desert land not habitable. † Thus saith 9
 the Lord of hosts: Euen to one cluster shal they gather as in a
 vineyard the remaines of Israel, turne back thy hand, as the
 grapegatherer to the basket. † To whom shal I speake? and 10
 whom shal I contest, that he may heare? behold, their eares
 are vncircumcised, and they can not heare: behold the word
 of our Lord is become vnto them as a reproche: and they wil
 not receiue it. † Therefore am I ful of the surie of our Lord, 11
 I haue laboured sustayning: power out vpon the litle one
 without, and vpon the counsel of the yong men together:
 for man with woman shal be taken, the ancient with him
 that is ful of daies. † And their houses shal passe to others, 12
 their landes and wiues together: because I wil extend my
 hand vpon the inhabitants of the land, saith our Lord. † For 13
 from the lesser euen to the greater, al studie auarice: and from
 the prophets euen to the priest, al commit guile. † And they 14
 cured the destruction of the daughter of my people with igno-
 minie, saying: Peace, peace: & there was not peace. † They 15
 were confounded, because they did abomination: yea rather
 they were not confounded with confusion, and they knew not
 how to blush, for the which thing, they shal fal among them
 that fal: in the time of their visitation, they shal fal downe,
 saith our Lord. † Thus saith our Lord: Stand ye vpon the 16
 waies, and see, and aske of the old pathes, which is the good
 way, and walke ye in it: and you shal find refreshing for your
 soules. And they said: We wil not walke. † And I appoin- 17
 ted watchmen ouer you. Heare yee the voice of the
 trumpet. And they said: We wil not heare. † Therefore 18
 heare ye, ô Gentiles, and thou congregation know, what
 great

Isa. 56.

Mat. 23.

After al the
 Prophetes of
 the old testa-
 ment, Christ
 himself, and
 lastly his Apo-
 stles, called
 the Iewes,
 who still con-
 temning, the
 Gentils are
 called, & they
 heare, and o-
 bey. Mat. 10,
 & 23. Act. 13 &
 46.



- 19 great things I wil doe to them. † Heare o earth: Behold I wil bring euils vpon this people, the fruites of their cogitations: because they haue not heard my wordes, and they haue
 20 cast of my law. † To what purpose bring you me frankincense from Saba, and the sweete smelling cane from a farre
 21 cōtrie? your holocaustes are not acceptable, and your vic-
 21 times haue not pleased me. † Therefore thus saith our Lord: Behold I wil bring ruine vpon this people, & the fathers with the children shal fall in them together, neighbour and neigh-
 22 bour, and they shal perish. † Thus saith our Lord: Behold there cometh a people from the land of the North, & a great
 23 nation shal arise vp from the endes of the earth. † It shal take That is from Babylon which is northward from Ierusalem. arrow and shield: it is cruel, and wil haue no mercie. The voice thereof shal sound as the sea: & they shal mount vpon horses, prepared as a man to battel, against thee o daughter of Sion.
 24 † We haue heard the same thereof, our handes are dissolued: tribulation hath caught vs, sorowes as a woman in trauel.
 25 † Goe not out to the fieldes and walke not in the way: because
 26 the sword of the enemy is feare round about. † Be girded with sackcloth o daughter of my people, & be sprinkled with ashes: make thee a bitter lamentation as the mourning of the only begotten, because the destroyer shal sodenly come vpon
 27 vs. † I haue sette thee a strong prouer in my people: and thou
 28 shalt know, and proue their way. † Al these princes are declyning, walking deceitfully, brasse and yron: they are al
 29 corrupted. † The bellows haue failed, the lead is consumed in the fire, the founde hath melted in vaine: for their malices
 30 are not consumed. † Calye them reprobate siluer, because our Lord hath reiected them.

CHAP. VII.

God promisseth to dwell with those that walke right wayes: 8. otherwise the material temple wil not saue them: 16. neither the prayers of the prophet shal helpe them, persisting in their sinnes: 21. nor sacrifice, but obedience to Gods law.

- 1 **T**H E word, that was made to Ieremie from our Lord,
 2 saying: † Stand in the gate of the house of the Lord, and preach there this word, and say: Heare ye the word of our Lord al Iuda, which goe in by these gates, to adore our Lord.
 3 † Thus saith the Lord of hostes the God of Israel: Make your wayes good, and your studies: and I wil dwell with you in this place.



¶ The lewes presumed that God would neuer suffer his Temple to be destroyed: they thought also that external sacrifices without internal repentance should take away their sinnes: but for their impenitence they & their sacrifices are reiected, and the temple destroyed.

¶ It is true that God sanctified the tabernacle in Silo, and afterwards the temple in Ierusalem, but if the people be not sanctified, he is not tied to the place.

¶ The Kingdome of Iene tribes.

place. † Trust not in wordes of lying, saying: ¶ The temple of our Lord, the temple of our Lord, it is the temple of our Lord. † For if you shal wel direct your waies, & your studies: if you shal doe iudgement between a man and his neighbour, † to the stranger, & to the pupil, & to the widow shal do no oppression, nor shed innocent bloud in this place, & walke not after strange godds to your owne euil: † I wil dwell with you in this place: in the land, which I gaue to your fathers from the beginning and for euer. † Behold you trust to your selues in wordes of lying: which shal not profite you: † to steale, to murder, to committe aduouerie, to sweare falsely, to offer to Baalim, & to go after strange godds, which you know not. † And you haue come, and stood before me in this house, in which my name is inuocated, and haue said: We are deliuered because we haue done al these abominations. † Why, is this house then wherein my name is inuocated, in your eies become a denne of theeues? I, euen I am: I haue seene, saith our Lord. † Goe ye to: my place in Silo, where my name dwelt from the beginning: and see what I haue done to it for the malice of my people Israel: † and now, because you haue done al these workes, saith our Lord: and I haue spoken to you early rising, and speaking, and you haue not heard: and I haue called you, and you haue not answered: † I wil doe to this house, wherein my name is inuocated, and wherein you haue confidence: and to the place which I haue geuen you and your fathers, as I did to Silo. † And I wil cast you away from my face, as I haue cast away al your bretheren, the whole seede of Ephraim. † Thou therefore pray not for this people, neither take vnto thee praise and prayer for them, and resist me not: because I wil not heare thee. † Seest thou not what these doe in the cities of Iuda, and in the streete of Ierusalem? † The children gather the stickes, & the fathers kindle the fire, and the women temper the dough to make cakes vnto the queene of heauen, & to offer libaments vnto strange goddes, and to prouoke me to wrath. † Why doe they prouoke me to wrath, saith our Lord? and not themselues to the confusion of their owne countenance? † Therefore this saith our Lord God: Behold my furie, and my indignation is powred vpon this place, vpon men, and vpon beastes, and vpon the wood of the countrie, and vpon the fruites of the land, and it shal be kindled, and shal not be quenched. † Thus saith the Lord of hostes

Mat. 1

Isa. 11

Iud. 18

1. Reg.

Isa. 6

1. Reg.



hostes the God of Israel; Adde your holocaustes to your vi-
 22 tims, and eate ye the flesh. † Because I spake not with your
 fathers, & I: commanded them not in the day, that I brought
 them out of the land of Ægypt, touching the word of holo-
 23 caustes and victims. † But this word I commanded them,
 saying: Heare ye my voice, and I wil be your God, and you
 shal be my people: and walke ye in al the way, that I haue com-
 24 manded you, that it may be wel with you. † And they heard
 not, nor inclined their eare: but haue gone in their pleasures,
 and in the peruersitie of their wicked hart: and haue bene
 25 made backward and not forward, † from the day that their
 fathers came out of the land of Ægypt, euen to this day. And
 I haue sent to you al my seruants the prophetes by day, rising
 26 early, and sending. † And they haue not heard me, nor incli-
 ned their eare: but they haue hardened their necke, and haue
 27 wrought worse, then their fathers. † And thou shalt speake
 vnto them al these wordes, & they wil not heare thee: & thou
 28 shalt cal them, and they wil not answere thee. † And thou
 shalt say to them: This is the nation which hath not heard the
 voice of the Lord their God, nor receiued discipline: faith is
 29 perished, and is taken away out of their mouth. † Powle thy
 heare, & cast it away, and take lamentation on hiegh: because
 our Lord hath cast of, and hath left the generation of his furie,
 30 † because the children of Iuda haue done euil in mine eies, saith
 our Lord. They haue put their stumbling blockes in the house,
 wherein my name is inuocated, that they might pollute it:
 31 † and they haue built the excelses of Topheth, which is in
 the valley of the sonne of Ennom, that they might burne their
 sonnes, and their daughters with fire: which thinges I com-
 32 manded not, nor thought in my hart. † Therefore loe the daies
 shal come, saith our Lord, & it shal no more be said: Topheth,
 and the valley of the sonne of Ennom: but the valley of
 slaughter: and They shal burie in Topheth, because there is
 33 no place. † And the carcasse of this people shal be for meats
 to the foules of the ayre, and to the beastes of the land, and
 34 there shal be none to driue them away. † And I wil make to
 cease out of the cities of Iuda, and out of the streetes of Ieru-
 salem, the voice of ioy, and the voice of gladnes, the voice of
 the bridegroom, and the voice of the bride: for the land shal
 be in desolation.

God gaue his
 perfect law
 comprised in
 the ten com-
 mandments:
 which alone
 being kept
 wil suffice: &
 after wards
 added ceremo-
 nial precepts,
 to exercise the
 people in ex-
 ternal sacrific-
 es of beastes
 and other cor-
 poral thinges
 to be offered
 to him self, as
 wel to kepe
 them from ido-
 latrie, as to
 leade them
 therby to in-
 ternal vertues;
 and to signifie
 Mysteries of
 the new testa-
 ment. As is no-
 ted. *Leuit. 1,*



The Babylonians spoyling Ierusalem wil cast the bones of Kinges, Priestes, Prophetes, and others out of their sepulchres, and most cruelly afflict the liuing: s. God so permitting, because they would not repent, when the true Prophetes admonished them so to do. 18. At which the prophet foreseeing lamenteth.

∴ Persecuters spoile the shrines of kinges and other principal persons of cruelty; & also of auarice if they be richly adorned.

AT THAT time, saith our Lord, ∴ they wil cast out the bones of the kinges of Iuda, and the bones of the princes thereof, and the bones of priests, and the bones of the Prophets, and the bones of them that inhabite Ierusalem; out of their sepulchres. † And they shal spread them abroad in the sunne, and the moone, and al the host of heauen, which they haue loued, and which they haue serued, and after which they haue walked, and which they haue sought, and adored: they shal not be gathered, and they shal not be buried: they shal be as a dunghil vpon the face of the earth. † And they shal choose rather death then life, al that shal be remaining of this wicked kinred in al places, which are leaft, to the which I haue cast them out, saith the Lord of hostes. † And thou shalt say to them: Thus saith our Lord: Shal not he that falleth rise againe? and he that is turned away, shal he not turne againe? † Why then is this people in Ierusalem turned away with a contentious reuolting? they haue apprehended lying, and would not returne. † I attended, and harkned: no man speaketh that which is good, there is none that doth penance for his sinne, saying: What haue I done? They are al turned to their owne course, as an horse going with violence to battel. † The kite in the heauen hath knowen her time: the turtle, and the swallow, and the storke haue obserued the time of their coming: but my people haue not knowen the iudgement of the Lord. † How say you: We are wise, and the law of our Lord is with vs? In very deede the lying penne of the Scribes hath wrought lying. † The wise are confounded, they are terrified & taken: for they ∴ haue cast away the word of our Lord, and there is no wisdom in them. † Therefore wil I geue their women to strangers, their fildes to inheritours: because from the least euen to the greatest al folow auarice: from the prophet euen to the priest al make lies. † And they healed the destruction of the daughter of my people to ignominie, saying: Peace, peace, when there was not peace. † They are confounded, because

∴ Those that professe knowledge of the law, & obserue it not in works, haue not true wisdom.



because they haue done abomination: yea rather they are not
 confounded with confusion, and they haue not knowen how
 to blush: therefore shal they fall among them that fall, in the
 13 time of their visitation they shal fall, saith our Lord. † Gathe-
 ring I wil gather them together, saith our Lord, there is no
 grape in the vines, and there are no figges on the figtree, the
 leafe is fallen downe: and I haue geuen them the thinges that
 14 are passed. † Why doe we sitte? come together and let vs enter
 into the fenced citie, and let vs be silent there: because the
 Lord our God hath made vs to be silent, and hath geuen vs
 water of gaule for drinke: for we haue sinned to our Lord.
 15 † We expected peace and there was no good: a time of medi-
 16 cine and behold feare. † From Dan was the snoring noyse of
 his horses heard, with the voice of the neyinges of his fighting
 horses al the land was moued: and they came and deuoured
 the land, and the fulnes thereof: the citie and the inhabitants
 17 thereof. † For behold I wil send you :: serpents basaliskes,
 for which there is no enchantment: and they shal bite you,
 18 saith our Lord. † My sorow is aboue sorow, my hart mour-
 19 ning within me. † Behold the voice of the daughter of my
 people from a farre countrie: Is not our Lord in Sion: or is
 not her king in her? Why then haue they prouoked me to
 20 wrath in their sculptsils, and in strange vanities? † The haruest
 21 is past, sommer is ended: and we are not saued. † For the affli-
 ction of the daughter of my people I am afflicted, and made
 22 sorowful, astonishment hath taken me. † Is there noe rosen
 in Galaad? or is there no phisition there? Why then is not the
 wound of the daughter of my people closed?

:: As serpents
 can not be hin-
 dered by in-
 chantments
 from hurting
 men, no more
 can the furi-
 ous Chaldees
 be dissuaded
 by anie speech
 from killing,
 spoyling, and
 ransaking the
 Israelites.

CHAP. IX.

*The prophet lamenteth the future calamitie of the people, and their false
 dealing ech with others. 12. willing al to consider that their wickednes is
 the cause of their miserie, 17. and to mourne, 23. and returne to God:
 25. who otherwise wil punish both Gentiles, and Iewes not circumcised
 in hart.*

1 **V** H O :: wil geue water to my head, and to mine eies :: Not a few
 a fountaine of teares? and I wil weepe day & night teares, but a
 2 for the slaine of the daughter of my people. † Who wil geue fountaine, or
 me in the wildernes an inne of wayfaring men, and I wil for- river is scarce
 sake my people, and depart from them? because they are al sufficient to
 3 adulterers, an assemblie of transgressors. † And they haue bent lament the
 their slaughter of

Yyy 2



their tongue, as a bowe of lying and not of truth: they haue taken courage in the land, because they haue proceeded from euil to euil, and me they haue not knowen, saith our Lord.

† Let euerie man take heede to himselfe of his neighbour, and in euerie brother of his, let him not haue affiance: because euerie brother supplanting wil supplant, and euerie freind wil walke deceitfully. † And man shal scorne his brother, and

they wil not speake truth: for they haue taught their tongue to speake lies: they haue laboured to doe vniustly. † Thine inhabitation is in the middes of deceit: in deceipte they haue refused to know me, saith our Lord. † Therefore thus saith

the Lord of hostes: Behold I wil melt, and wil trie them: for what els shal I doe at the face of the daughter of my people?

† Their tongue is a wandring arrow, it hath spoken guile: in his mouth he hath spoken peace with his freind, and secretly he layeth waite for him. † Shal I not visite vpon these thinges,

saith our Lord? or vpon such a nation shal not my soule be reuenged? † Vpon the mountaines I wil take vp weeping and lamentation, & vpon the beautiful places of the desert, mourning: because they are burnt, for that there is not a man that

passeth through: & they haue not heard the voice of the owner: from the foule of the ayre vnto the beastes they are gone away and departed. † And I wil make Ierusalem to be heapes

of sand, and dennes of dragons: and I wil geue the cities of Iuda into desolation, because there is not an inhabiter. † Who is a wise man, that can vnderstand this, and to whom the word

of the mouth of our Lord may be made, that he may declare this, why the earth hath perished, and is burnt as a desert, because there is none that passeth through? † And our Lord said:

Because they haue forsaken my law, which I gaue them, and haue not heard my voice, and haue not walked in it. † And they haue gone after the perversitie of their owne hart, and

after Baalim, which they learned of their fathers. † Therefore thus saith the Lord of hostes the God of Israel: Behold I wil feede this people with wormewood, and geue them water of

gaulle to drinke. † And I wil disperse them in the Nations, which they and their fathers haue not knowen: and I wil send the sword after them, til they be consumed. † Thus saith the

Lord of hosts the God of Israel: Consider and cal ye lamenting women, and let them come: & send to them that are wise, and let them make haste: † let them hasten & take vp lamentation

upon

After the destruction of Ierusalem most of the people, especially the richer sort were carried into captiuitie: others were persecuted til they were consumed, that is, euen to death

Ps. 27.



- vpon vs: let our eies shede teares, & our eieliddes rune downe & destruction
 12 with waters. † Because a voice of lamentation is heard from Sion; How are we wasted and confounded exceedingly? be-
 cause we haue left the land, because our tabernacles are cast
 20 downe. † Heare therefore ye women the word of our Lord: the contrarie.
 and let your eares take the word of his mouth: and teach your ch. 4. v. 17. &
 daughters lamentation: and euerie one her neighbour mour- ch. 5. v. 10. &
 21 ning: † because death is come vp through our windowes, it 18 And after
 is entred into our houses, to destroy the children from with- 70. yeares the
 22 out, the young men out of the streetes. † Speake: Thus saith reliques were
 our Lord: and the carcassee of man shal fal as dung vpon the released, and
 face of the countrie, and as a grasse behind the backe of the returned into
 23 mower, and there is none to gather it. † Thus saith our Lord: Iewrie, manie
 Let not the wiseman glorie in his wisdom, and let not the also remained
 strong man glorie in his strength, & let not the rich man glorie stl there. As is
 24 in his riches: † but he that glorieth, let him glorie in this, to euiden in the
 vnderstand & know me, because I am the Lord that do mercie bookes of Es-
 and iudgement, and iustice in the earth: for these thinges dras.
 25 please me, saith our Lord. † Behold, the daies come, saith our These nati-
 Lord; and I wil visite vpon euerie one, that hath the prepuce ons are also
 26 circumcised, † vpon :: Egypt, and vpon Iuda, and vpon Edom, circumcised in
 and vpon the children of Ammon, and vpon Moab, and vpon flesh, but nei-
 al that haue their heare powled, dwelling in the desert: whether they nor
 cause al nations haue the prepuce, but al the house of Israel are the Iewes are
 vncircumcised in the hart. in hart which
 argueth them
 of hypochn-
 sic.

Cor. 2.
Cor. 10.

CHAP. X.

Influence of starres, nor imagined powre of idols, is not to be feared: but

*God only. 6. whose Maiestie is infinite, and idols haue no powre at al. :: Heathnisti-
 19. Ierusalem lamenteth, 24. and prayeth God to pardon and protect his idolaters
 owne people.*

- 1 **H**EARE ye the word, which our Lord hath spoken con-
 2 cerning you o house of Israel. † Thus saith our Lord: thought there
 According to the waies of the Gentils learne not: and :: of the was diuine
 signes of heauen, which the heathen feare, be not afraid: planetes, and
 3 † Because the lawes of the people are vaine: because the other starres.
 worke of the hand of the artificer hath cut a tree out of the But the faith-
 4 forest with an axe. † with siluer and gold he hath decked it: ful know that
 with nailes and hammers he hath compacted it, that it fal not they are the
 5 asunder. † They are framed after the similitude of a palme creatures of
 tree, and shal not speake: being caried they shal be remoued, God, made for
 the benefite
 of men, not
 that men
 should serue
 because or feare them.

Yyy 3



Of otheri-
dols made of
wood, silver,
gold, and the
like, it is more
easie to see the
vanitie.

because : they are not able to go. Therefore feare them not,
because they can neither doe il nor wel. † There is not the like .6
vnto thee o Lord : thou art great, and great is thy name in
strength. † Whoshal not feare thee o king of Nations? For thine 7
is the glorie : among al the wise of the Gentiles, & in al their
kingdoms there is none like vnto thee. † They shal be proued 8
altogether vnwise and foolish : the doctrine of their vanitie is
wood. † Silver wrapped vp is brought from Tharsis, and gold 9
from Ophaz : the worke of the artificer, and the handes of the
coppersmith : hyacinth and purple are their clothing : al these
thinges are the worke of artificers. † But our Lord is the true 10
God : he is the liuing God, and the King euerlasting : at his in-
dignation the earth shal be moued : & the Gentils shal not su-
staine his threatning. † Thus then you shal say to them : The 11
goddes that made not heauen and earth, let them perish from
of the earth, and from these places, that are vnder heauen.
† He that maketh the earth in his strength, prepareth the 12
world in his wisdom, and with his prudence stretcheth out
the heauens. † At his voice he geueth a multitude of waters 13
in the heauen, & lifteth vp the cloudes from the endes of the
earth : he maketh lightnings into rayne, and bringeth forth
the winde out of his treasures. † Euerie man is become a foole 14
for knowlege, euery craftes man is confounded in the sculptil:
because it is false that he hath melted, and there is no spicite in
them. † They are vaine thinges, and a worke worthie to be 15
laughed at : in the time of their visitation they shal perish. 16
† The portion of Iacob is not like to these : for it is he that for-
med al thinges : and Israel is the rodde of his inheritance : the
Lord of hosts is his name. † Gather thy confusion out of the 17
land, thou that dwellest in beseige. † Because thus saith our 18
Lord : Behold I wil cast forth satre of the inhabitants of the land
at this time : & I wil afflict them, so that they may not be found, 19
† Woe is me for my destruction, my plague is very sore. But I
said : Truly this is myne infirmitie, and I wil beare it. † My ta- 20
bernacle is wasted, al my cordes are broken in sunder : my
children are gone out from me, and are not : there is none to
stretch out my tent anie more, & to set vp my courtaines. † Be- 21
cause the pastours haue done foolishly, and haue not sought
our Lord : therefore haue they not vnderstood, and al their
flocke is dispersed. † Loe the voice of a bruit cometh, a 22
great commotion from the land of the North : to make the
cities

Mich. 7.

Apoc. 19.

Psa. 134.



13 cities of Iuda a desert, & an habitation of dragons. † I know Lord, that mans way is not his owne: neither is it in a man to walke, and to direct his steppes. † Correct me o Lord, but yet in iudgement: and not in thy furie, lest perhappes thou bring me to nothing. † Power out thine indignation vpon the Gentiles, that haue not knowen thee, and vpon the prouinces, that haue not inuocated thy name: because they haue eaten Iacob, and deuoured him, and consumed him, and haue dissipated his glorie.

CHAP. XI.

The Prophet being commanded to preach the obseruation of Gods couenant is not heard. 9: The people follow their fathers example, adoring idols. 11. and shal therefore be severely punished, neither shal their idols, nor prayers of the iust profue them. 15. their malice against Christ is described 20. and the reuenge thereof.

1 **T**H E word that was made from our Lord to Ieremie, saying: † Heare ye the wordes of this couenant, and speake to the men of Iuda, and to the inhabitants of Ierusalem, † and thou shalt say to them: Thus saith our Lord the God of Israel: Cursed is the man that shal not heare the wordes of this couenant, † which I commanded your fathers in the day, that I brought them out of the Land of Ægypt, out of the yron furnace, saying: Heare ye my voice, and doe al thinges, that I command you: and you shal be my people, and I wil be your God. † That I may raise vp the othe, which I sware to your fathers, that I would geue them a land flowing with milke & hunnie, as is this day. And I answered, & said: Amen Lord. † And our Lord said to me: Crie aloud al these wordes in the cities of Iuda, and without Ierusalem, saying: Heare ye the wordes of this couenant, and do them: † because contesting I did contest your fathers in the day, that I brought them out of the Land of Ægypt euen to this day: arising early I contested, and said: Heare ye my voice: † and they heard not, nor inclined their eare: but went euerie one in the peruersitie of his owne wicked hart: & I brought vpon them al the wordes of this couenant, which I commanded them to doe, and they did not. † And our Lord said to me: Conspiracie is found in the men of Iuda, and in the inhabitants of the men of Ierusalem. † They are returned to the former iniquities of their fathers, which would not heare my wordes: and these therefore haue

Man can not do anie good thing without Gods helpe, nor anie euil without his permission neither of which destroy eth freewil. As in the present example Nabuchodonosor could not afflict the Iewes but by Gods permission.

Not for the priuilegies of kintred (being the children of Abraham, Isaac and Iacob) nor for suffering circumcision nor for the rest of the Sabbath, but for obedience (in keeping the couenant and precepts) our Lord is the God of Israel, and Israel his people s. Jerem.



haue gone after strange goddes, to serue them: the house of Israel, and the house of Iuda hath made voide my couenant, which I made with their fathers. † For which thing thus saith our Lord: Behold I wil bring in euils vpon them, out of which they shal not be able to go forth: and they shal crie to me, and I wil not heare them. † And the cities of Iuda, and the inhabitants of Ierusalem shal goe, and crie to goddes, vnto whom they sacrificed, and they shal not saue them in the time of their affliction. † For according to the number of thy cities were thy goddes o Iuda: and according to the number of the waies of Ierusalem thou didst set altars of confusion, altars to sacrifice to Baalim. † :: Thou therefore pray not for this people, and take not to thee praise and prayer for them: because I wil not heare in the time of their crie vnto me, in the time of their affliction. † What is it that my beloved hath in my house done much wickednes? shal the holie flesh take away from thee thy malices: in which thou hast boasted? † The Lord hath called thy name, a plentiful olue tree, faire, fruiteful, beautiful: at the voice of a word, a great fire flamed vp in it, and the shrubbes thereof are burnt. † And the Lord of hostes that planted thee, hath spoken euil vpon thee: for the euils of the house of Israel, and of the house of Iuda, which they haue done to themselues, to prouoke me, in offering to Baalim. † :: But thou Lord hast shewed me, and I haue knowen: thou hast shewed me their studies. † And I as a milde lambe, that is caried to a victim: and I knew not that they deuised counsels against me, saying: Let vs cast wood on his bread, and rase him out of the land of the liuing, and let his name be mentioned no more. † But thou o Lord of Sabaoth, which iudgeth iustly, and prouest the reynes and the hartes, let me see thy reuenge of them: for to thee I haue reueled my cause. † Therefore thus saith the Lord to the men of Anathoth, which seeke thy life, and say: Thou shalt not prophecie in the name of our Lord, and thou shalt not die in our handes. † Therefore thus saith the Lord of hostes: Behold I wil visite vpon them: their yong men shal die by the sword, their sonnes and their daughters shal die in famine. † And there shal be no remaines of them: for I wil bring in euil vpon the men of Anathoth, the yeare of their visitation.

CHAP. XII.

It seemeth strange that the wicked prosper. 5. The Iewes heretofore afflicted by weaker enimies, shal be more oppressed by the Babylonians. 10. Evil pastors shal be punished. 14. and forraine enimies destroyed.

Ch. 7. v. 16.
ch. 14. v. 11.

Flesh offered in sacrifice is holie, but profiteth not those that are obstinate in siane.

By consent of all Churches (saith S. Ierom) this is spoken of Christ.

Who so bore himself, as if he had not knowen when the Iewes condemned him in their counsel. For otherwise he knew, and foretold, that he should be betrayed & crucified Mat. 20. v. 18. 19 & ch. 26 v. 2.

He speaketh only of the wicked for stil some reliques remaine. Isa. 10. Ier. 4. Ro 9.

THE



- T**HOU in deede o Lord art iust, if I dispute with thee,
 but yet I wil speake iust thinges to thee: :: Why doth the
 way of the impious prosper: why is it wel with al that trans-
 gresse, and doe wickedly? † Thou hast planted them, and
 they haue taken roote: they prosper and bring forth fruite:
 thou art nigh to their mouth, and farre from their reynes.
 † And thou Lord hast knowen me, thou hast sene me, and
 proued my hart with thee: gather them together as a flocke
 to the victime, and * sanctifie them in the day of slaughter.
 † How long shal the land mourne, and the herbe of euerie
 fielde be withered for malice of the inhabitants therein? Beast
 is consumed, and foule: because they haue saied: He shal not
 see our later endes. † If running with footemen thou hast la-
 boured: how canst thou contend with horses? And whereas
 in a land of peace thou hast bene secure, what wilt thou doe
 in the pride of Iordan? † For euen thy bretheren, & the house
 of thy father, they also haue fought against thee, and haue
 cried after thee with ful voice: beleue them not when they
 shal speake good thinges vnto thee. † I haue forsaken my
 house, I haue left mine inheritance: I haue geuen my beloued
 soule into the hand of her enemies. † Myne inheretance is
 become vnto me as a lion in the wood: it hath vttered a voice
 against me, therefore haue I hated it. † Why, is myne inheri-
 tance vnto me as a bird of diuers coulors? is it as a birde died
 through out? come, assemble yourselues al ye beastes of the
 land, make haste to deuoure. † Manie pastours haue destroyed
 my vineyard, they haue troden downe my portion: they haue
 made my portion that was worthis to be desired, into a desert
 of desolation. † They haue laied it into dissipation, and it
 hath mourned vpon me. With desolation is al the land made
 desolare: because there is none that considereth in the hart.
 † Vpon al the wayes of the desert the wasters are come, be-
 cause the sword of our Lord shal deuoure from one end of
 the land to the other end thereof: there is no peace to al flesh.
 † They haue sown wheate, and reaped thornes: they haue
 taken an inheritance, and it shal not profite them: you shal be
 ashamed of your frutes, for the wrath of the furie of our
 Lord. † Thus saith the Lord against al my most wicked neigh-
 bours: :: which touche the inheritance that I haue distributed
 to my people of Israel: Behold I wil plucke them out of
 their land, & the house of Iuda I wil plucke out of the middes
 of them.

Zzz

of them.

Prophetez,
 & other holie
 men, not ig-
 norant nor
 doubtful of
 Gods proui-
 dence, speake
 sometimes in
 the person of
 the weake, as
 desirous to
 know why
 God suffereth
 the wicked to
 prosper in this
 world, and the
 godlie to be
 afflicted. Iob.
 21. v. 7. David
 Psal 72. v. 2. 3.
 Abacuc. 1. v. 3.

Iob 21.
 Abac. 1.

* sgre-
 gatt.



of them. † And when I shal haue plucked them out, I wil re- 15
turne, and haue mercie on them: and wil bring them backe,
euerie man to his inheritaunce, and euerie man into his land.
† And it shal be: if being taught they wil learne the waies of 16
my people, that they sweare in my name: Our Lord liueth, as
they haue taught my people to sweare by Baal: they shal be
built in the middes of my people. † But if they wil not heare, 17
I wil plucke out that nation with plucking vp and with de-
struction, saith our Lord.

CHAP. XIII.

The 2. part.
The peoples
ingratitude
standing against
God, and per-
secuting the
Prophet.

:: Prophecies
uttered in sa-
des haue
more force to
perswade, then
only wordes.
And therefore
the Prophetes
by Gods com-
mandment vse
both these
wayes. Heb. 1.

*By a girdle first used and after leaft of, 8. is prefigured the reiection of the
Iewes: 12. til Gods mercie recallesh them. 17. The Prophet lamenting
their obstinacie, 22. sheweth that their sinne is the cause of their miserie.*

Thus saith our Lord to me: Goe, and get thee :: a girdle 1
of linnen, and thou shalt put it about thy loynes, & shalt
not put it into water. † And I got a girdle according to the 2
word of our Lord, and put it about my loynes. † And the 3
word of our Lord was made to me the second time, saying:
† Take the girdle, which thou hast gotten, which is about thy 4
loynes, and rising goe to Euphrates, and hide it there in an
hole of the rocke. † And I went, and hidde it in Euphrates, 5
as our Lord had commanded me. † And it came to passe after 6
manie daies, our Lord said to me: Arise, goe to Euphrates: and
take from thence the girdle, which I commanded thee that
thou shouldst hide it there. † And I went to Euphrates, and 7
dugged, and rooke the girdle out of the place, where I had hid
it: and behold the girdle was rotten, so that it was fitte for
noe vse. † And the word of our Lord was made to me, saying: 8
† Thus saith our Lord: so wil I make the pride of Iuda, & the 9
great pride of Ierusalem. † This most wicked people, which 10
wil not heare my wordes, and walke in the peruersitie of their
hart: and haue gone after strange goddes to serue them, and to
adore them: & they shal be as this girdle, which is fitte for no
vse. † For as the girdle cleaueth to the loynes of a man, so haue 11
I fast ioyned to me al the house of Israel, and al the house of
Iuda, saith our Lord: that they might be my people, and name,
and prayse, and glorie: and they heard not. † Thou shalt 12
say therefore vnto them this word: Thus saith our Lord the
God of Israel: :: Euerie bottle shal be filled with wine. And
they shal say to thee: Why, are we ignorant that euerie bottle
shal be

:: An other
prophetical
similitude to



13 shal be filled with wine? † And thou shalt say to them: Thus
 saith our Lord: Behold I wil fil al the inhabitants of this land,
 & the kinges that of the stocke of Dauid sitte vpon his throne,
 and the priests, and the prophets, and al the inhabitants of Je-
 14 rusalem, with drunkennes. † And I wil disperse them euerie
 man from his brother, and the fathers and sonnes together,
 saith our Lord: I wil not spare, and I wil not yelde: neither
 15 wil I haue mercie nor to destroy them. † Heare ye, and geue
 16 care. Be not eleuated, because our Lord hath spoken. † Geue
 ye glorie to our Lord your God, before it waxe darke, and be-
 fore your feete stumble at the darke mountaines: you shal
 looke for light, and he wil turne it into the shadow of death,
 17 and into darkenes. † But if you wil not heare this, in secret
 my soule shal weepe because of the pride: weeping it shal
 weepe, and mine eie shal droppe teares, because the stocke of
 18 our Lord is taken. † Say to the king, and to her that ruleth:
 Be humbled, sitte downe: because the crowne of your glorie
 19 is come downe from your head. † The cities of the South are
 shut, and there is none that may open them: al Iuda is trans-
 20 ported with a perfect transmigration. † Lift vp your eies, and
 see you, that come from the North: where is the stocke that is
 21 geuen thee, thy noble cattel? † What wilt thou say when he
 shal visite thee? for thou hast taught them against thee, and
 instructed them against thyne owne head: shal not sorowes
 22 apprehend thee, as a woman in trauel? † And if thou shalt
 say in thy hart: Why are these thinges come vnto me? For the
 multitude of thine iniquitie, thy more shamelie partes are dis-
 23 couered, the soles of thy feete are polluted. † If the Æthio-
 pian can change his skinne, or the leopard his spottes: you
 24 also can doe wel, when you haue learned euil. † And I wil
 scatter them as stubble, which is violently taken with the
 25 winde in the desert. † This is thy lot, and portion of thy mea-
 sure from me, saith our Lord, because thou hast forgotten me,
 26 and hast trusted in lying. † Wherefore I haue also made bare
 thy thighes against thy face, and thine ignominie hath appea-
 27 red, † thine adulteries, and thy neying the wickednesse of
 thy fornication: vpon the litle hilles in the field I haue seene
 thine abominations. Woe to thee Ierusalem, thou wilt not be
 made cleane after me: how long yet?

signifie that
 the Iewes shal
 be perplexed,
 not knowing
 what to do in
 extreme dil-
 stresse: as lea-
 les men over-
 come with
 much wine.

:: Custome is
 as it were an
 other nature,
 hard to be al-
 tered: yet
 Gods grace
 raiseih some
 inueterate sin-
 ners to true re-
 pentance, but
 this is rare.
 And of them
 selues without
 grace no sin-
 ners can rise
 nor repent.



Iurie shal be afflicted with drough and famine. 12. Neither shal the prophets prayer, nor their fastes, nor sacrifices auaille them. 14. False prophets shal perish with the seduced people. 17. Ieremie lamenting exhorteth them to repentance.

¶ The Iewes suffered famine & thirst by reason of drough, for their sinnes, which signifies deprivation of Gods grace for their former wickednes.

¶ As one that braggeth, and esteemeth himself strong.

¶ False prophets seducing the people, can not excuse them from sinne. For when the blind leader the blind both fall into the pitte.

THE word of our Lord that was made to Ieremie concerning the wordes of the drough. ¶ Iurie hath mourned, and the gates thereof are fallen downe, & are obscured on the earth, and the crie of Ierusalem is come vp. ¶ The greater men haue sent their inferiours to the water: they came to drawe, they found no water, they caried backe their vessels emptie: they were confounded and afflicted, and couered their heades. ¶ For the waste of the land, because there came no rayne vpon the earth, the husbandmen were confounded, they couered their heades. ¶ For the hinde also brought forth in the field, and left it: because there was no grasse. ¶ And the wild asses stood vpon the rockes, they drew winde as dragons, their eies failed, because there was no grasse. ¶ If our iniquities haue answered vs: Lord do for thy names sake, because our reuoltinges are manie, to thee we haue sinned. ¶ O expectation of Israel, the sauour thereof in the time of tribulation: why wilt thou be as a seiourner in the land, and as a wayfaring man turning in to lodge? ¶ Why wilt thou be as a wandering man, as the strong that can not saue? but thou o Lord art in vs, and thy name is inuocated vpon vs, forsake vs not. ¶ Thus saith our Lord to his people, which hath loued to moue their feete, and haue not relled, and hath not pleased our Lord: Now wil he remember their iniquities, and visite their sinnes. ¶ And our Lord said to me: Pray not for this people to good. ¶ When they shal fast I wil not heare their prayers: and if they shal offer holocaustes and victimes, I wil not receiue them: because with sword, and famine, and pestilence I wil consume them. ¶ And I said: A a a, o Lord God: the Prophetes say to them: You shal not see the sword, and there shal be no famine among you, but he wil geue you true peace in this place. ¶ And our Lord said to me: The prophetes prophetic falsely in my name: I sent them not, and I commanded them not, neither haue I spoken vnto them: lying vision, and deceitful diuination, guilfulnes, and the seduction of their owne hart they prophetic vnto you. ¶ Therefore thus saith our Lord of the prophets, that prophetic in my name, whom I sent not,



- not, that say: There shal not be sword, and famine in this land: In sword and famine shal those prophetes be consumed.
- 16 † And the peoples to whom they prophetic, shal be cast forth in the waies of Ierusalem through famine and sword, and there shal be none to burie them; they and their wines, their sonnes and their daughters, and I wil power out their euil vpon them. † And thou shalt say this word vnto them: Let mine eies shede teares night and day, and not cease, because the virgine daughter of my people, is afflicted with great affliction, with a verie sore plague exceedingly. † If I shal goe out to the fieldes, loe the slaine with the sword: and if I enter into the citie, loe the pyned away with famine. For the prophet and the priest are gone into a land which they knew not.
- 19 † Why, casting of hast thou cast away Iuda, or hath thy soule abhorred Sion? why then hast thou stricken vs, so that there is no health? we haue expected peace, and there is no good: and a time of curing, and behold trouble. † We haue knowen o Lord our impieties, the iniquities of our fathers, because we haue sinned to thee. † Geue vs not into reproche for thy names sake, neither make vs to haue the contumelie of the throne of thy glorie: remember, make not thy covenant with vs voide. † Why, are there among the sculptrils of the Gentiles that can raine? or can the heauens geue showers? art not thou the Lord our God, whom we haue expected? for thou hast made al these thinges.

CHAP. XV.

Though Moyses and Samuel should pray for this people, yet God hath determined to punish them with plague, warre, famine, and captiuitie, 6. for their impenitencie. 10. The prophet lamenteth that for his preaching the people is become worse, 15. and persecuteth him. 19. but God promisseth to deliuer and to reward him.

- 1 **A**ND our Lord said to me: "If Moyses and Samuel shal stand before me, my soule is not toward this people: cast them out from my face, and let them goe forth. † And if they shal say vnto thee: Whither shal we goe forth? thou shalt say to them: Thus saith our Lord: "They that to death, to death, and they that to sword, to sword: and they that to famine, to famine: and they that to captiuitie, to captiuitie. † And I wil visite vpon them foure kindes, saith our Lord: The sword to kil, and dogges to teare, & the foules of the ayre, and beasts of the earth

Notwithstanding there were very manie greuous sinners, yet in respect of the iust the Church is a virgine.

The Geneva Bible is corruptly translated contrarie to the Hebrew and Greeke: Though Moyses and Samuel stood before me. This Hebrew phrase signifieth, that some shal dye by sickness,



some by the sword, some by famine, some shall be lead into captiuitie, as God hath severally ordayned.

the earth to deuoure and to destroy. † And I wil geue them 4
 into rage to al the kingdomes of the earth: because of Manasses the sonne of Ezechias the king of Iuda, for al thinges
 that he did in Ierusalem. † For who shal haue pitie on thee 5
 Ierusalem? or who shal be sorie for thee? or who shal goe to
 pray for thy peace? † Thou hast forsaken me, saith our Lord, 6
 thou hast gone backward: and I wil stretch forth my hand
 vpon thee, and wil kil thee: I am wearie in praying thee.
 † And I wil scatter them with a fanne in the gates of the land: 7
 I haue slayne and destroyed my people, & yet they are not re-
 turned from their waies. † Their widowes are multiplied 8
 vnto me aboue the sand of the sea: I haue brought into them
 vpon the mother of the youngman a waster at noone day: I
 haue cast terrour suddenly vpon the cities. † She is weakned 9
 that bare seuen, her soule hath fainted: the sunne went downe
 to her, when it was yet day: she is confounded, and ashamed:
 and the residue of them I wil geue vnto the sword in the sight
 of their enemies, saith our Lord. † Woe is me, my mother: 10
 why hast thou borne me a man of brawling, a man of discord
 in al the earth? I haue not lent to vsurie, neither hath anie man
 lent vnto me to vsurie: al curse me. † Our Lord saith: If thy 11
 remnant shal not be to good, if I haue not holpen thee in the
 time of affliction, and in the time of tribulation against the
 enemy. † Why, shal :: yron be confederate with the yron from 12
 the North, and also :: brasle? † Thy riches and thy treasures I 13
 wil geue into spoile for naught for al thy sinnes, and in al thy
 borders. † And I wil bring thine enemies out of a land, which 14
 thou knowest not: because a fire is kindled in my furie, it shal
 burne vpon you. † :: Thou knowest o Lord, be mindful of 15
 me, and visite me, and defend me from them, that persecute
 me: doe not receiue me in :: thy patience, know that I haue
 sustayned reproch for thee. † Thy wordes were found, and I 16
 did eate them, and thy word was made to me a ioy & gladnes
 of my hart: because thy name is inuocated vpon me o Lord
 God of hostes. † I sate not in the counsel of iesters, and I haue 17
 gloried at the face of thy hand: I sate alone, because thou
 hast filled me with threaning. † Why is my sorow made per- 18
 petual, and my desperate plague refuseth to be cured? it is be-
 come vnto me as a lie of :: vnfaithful waters. † For this cause 19
 thus saith our Lord: If thou wilt be conuerted, I wil conuert
 thee, and thou shalt stand before my face: and if thou wilt se-
 perate

4. Reg.
21.

Amos. 8.

:: There can hardly be concord between potent kingdomes.

:: The weaker is easily afflicted by the stronger.

:: The Prophet seating his owne weaknes prayeth to be deliuered from persecution.

:: Defers not to deliuer me. As Psal. 12. v. 2. 3.

:: Vaine hopes.

Psal. 6.
e 15.



perate the pretious thing from the vile, thou shalt be as my mouth: they shal be turned to thee, & thou shalt not be turned to them. † And I wil geue thee vnto this people as a bra-
 20 sen wal, strong: and they shal fight against thee, and shal not preuaile: because I am with thee to saue thee, and to deliuer
 21 thee, saith our Lord. † And I wil deliuer thee out of the hand of the most wicked, and I wil redeeme thee out of the hand of strong.

∴ The people shal yeld to the prophets admonition, not he to their peruersitie.

ANNOTATIONS. CHAP. XV.

1. *If Moyses and Samuel shal stand before me.*] As before God reueled to this prophet Ieremie, that the people should assuredly be punished, and therefore prohibited him (ch. 7. v. 16. ch. 12. v. 14 & ch. 14. v. 11.) that he should not pray for them: so here he confirmeth the same determinate sentence of their punishment, saying: *If Moyses and Samuel shal stand before me, my soule is not towards this people.* That is, though not only Ieremie (a zelous holie prophet now living) but also Moyses and Samuel (departed from this world long before) shal pray for this people, yet they shal not escape the designed punishment, for their great sinnes. By necessarie consequence of which confirmation, is also proued, that Moyses and Samuel, after their death, both could and did sometimes pray for the same people. For otherwise the particular mention of these prophetes, were not to the purpose, if they neuer did, nor could pray for them. And whereas the English glosse (in the Geneva Bible) supposeth Gods meaning to be, that if there were any man living moued with so great Zele towards the people, as were these two, yet he would not grant this request, for as much as he had determined the contrarie, it is evident that Ieremie, Ezechiel, Daniel, and some other prophetes then living, had also great zele, very like to the others, and therefore this text speaketh not of others like vnto them; but as S. Ierom (in his commentaries, vpon this place) S. Chrysostom (ba. 1. in 1. Thess. 1.) and S. Gregorie (ls. 9. Moral. c. 12.) vnderstand it, of Moyses and Samuel themselves, being in assured happie state, where their former great zele and charitie were now greater, and more perfect then in this life.

No prayers of others do auaile for obstinate & impenitent sinners.

Sainctes after their death pray for men in this world.

This text is vnderstood of Moyses and Samuel themselves.

CHAP. XVI.

The prophet is forbid to marie, trouble some times not suffering the cares of familie: 5. He must neither goe to places of feasting, nor mourning, more dying then can be mourned or buried. 10. All which is for their idolatrie. 15. but after captiuitie the people shal be released. 16. And both Iewes and Gentiles conuerted to Christ.

1 **A**ND the word of our Lord was made to me, saying:
 2 † ∴ Thou shalt not take a wife, and thou shalt not haue
 3 sonnes, and daughters in this place. † Because thus saith our Lord concerning sonnes and daughters, that are begotten in this place, and concerning their mothers, which beare them: and concerning their fathers, of whose stocke they were borne

∴ Ieremie not only lived single in the times of tribulation, but also remained a virgin al his life. S. Ierom li. 1. aduer. Ienian. post medium.



borne in this land: † by the deathes of diseases they shal die: 4
 they shal not be mourned, and they shal not be buried, they
 shal be as a dunghil vpon the face of the earth: they shal be
 consumed, both with sword, and famine: and their carcasles
 shal be meate for the foules of the ayre, and beastes of the
 earth. † For thus saith our Lord: Enter not into the house of 5
 feasting, neither goe thou to mourne, nor comfort them: be-
 cause I haue taken away my peace from this people, saith our
 Lord, mercie and commiserations. † And great and litle shal 6
 die in this land: they shal not be buried nor mourned, and they
 shal not cut them selues, neither shal baldnes be made for
 them. † And they shal not breake bread among them to him 7
 that mourneth to comfort him vpon the dead: and they shal
 not geue them drinke of the cuppe to comfort them vpon
 their father and mother. † And enter not into the house of 8
 feasting, to sitte with them, and to eate and drinke: † because 9
 thus saith our Lord of hostes the God of Israel: Behold I wil
 take away out of this place in your eies, and in your daies the
 voice of ioy, and the voice of gladnes, the voice of the bride-
 grome, and the voice of the bride. † And when thou shalt 10
 tel this people al these wordes, and they shal say to thee:
 Wherefore hath our Lord spoken vpon vs al this greate euil?
 what is our iniquitie? and what is our sinne, that we haue
 sinned to the Lord our God? † Thou shalt say to them: Because 11
 your fathers haue forsaken me, saith our Lord: and gone after
 strange goddes, and serued them, and adored them: and me
 they haue forsaken, & my law they haue not kept. † But 12
 you also haue wrought worse then your fathers: for behold euerie
 one walketh after the peruersitie of his euil hart, that he
 heare me not. † And I wil cast you forth out of this land, into 13
 a land, which you and your fathers knew not: and there you
 shal serue strange goddes day and night, which shal not geue
 you anie rest. † 14 Therefore behold the daies come, saith our
 Lord, & it shal be said no more: The Lord liueth, that brought
 forth the children of Israel out of the Land of Ægypt, † But, 15
 The Lord liueth, that brought the children of Israel out of the
 Land of the North, and out of al the landes to the which I did
 cast them out: and I wil bring them againe into their land,
 which I gaue to their fathers. † Behold I wil send manie 16
 fishers saith our Lord, & they shal fishe them: and after this
 I wil send them manie hunters, & they shal hunt them from
 euerie

12 After long
 expectation of
 amendment, &
 generation af-
 ter generation
 adding more
 sinnes, at last
 cometh great
 punishment.
 14 But againe
 after punish-
 ment God
 sheweth his
 mercie.

16 The Apo-
 stles.
 17 Other Apo-
 stolical men.



- euerie mountaine, and from euerie litle hil, and out of the
 17 caues: of rockes. † Because mine eies are vpon al their waies:
 they are not hid from my face, and their iniquitie hath not
 18 bene hid from mine eies. † And I wil repay first their duple ini-
 quities, and their sinnes: because they haue contaminated my
 land with the carcasses of their idols, and with their abomi-
 19 nations they haue filled mine inheritance. † O Lord my force,
 and my strength, and my refuge in the day of tribulation: to
 thee the Gentiles shal come from the endes of the earth, and
 shal say: In very deede our fathers haue possessed lying, vanitie
 20 which hath not profited them. † Why, :: shal a man make
 21 goddes vnto himself, and they are not goddes? † Therefore
 behold I wil shew them at this time, I wil shew them my
 hand, and my powre: and they shal know that my name is
 the Lord.

CHAP. XVII.

*For obstinacie in sinne the Iewes shal be ledde captiue. 5. He is cursed
 that trusteth in flesh: 7. and blessed that trusteth in God. 9. Only
 God searcheth the hart, geuing to euerie one as they deserue. 11. The
 peoples prayeth to be deliuered from his enemies: 19. preacheth observa-
 tion of the Law: 24. so they shal prosper, otherwise perishe.*

- 1 **T**HE sinne of Iuda is written with :: yron penne in naile :: These meta-
 of Adamant, grauen vpon the bredth of their hart, and phorical ter-
 2 in the hornes of their altars. † When their children shal re- mes signifie
 men but their altars, and their groues, and their trees with that their sin-
 3 greene leaues in the high mountaines, † sacrificing in the nes were in-
 held: I wil geue thy strength, and al thy treasures into spoile, uerated, and
 4 thine excelles for sinne in al thy costes. † And thou shalt be blotted out.
 left alone of thine inheritance, which I gaue thee: and I wil
 make thee serue thine enemies in a land, which thou knowest
 not: because thou hast kindled a fire in my surie, it shal burne:
 5 for ever. † Thus saith our Lord: Cursed be the man that tru-
 steth :: in man, & maketh flesh his arme, and his hart departeth
 6 from our Lord. † For he shal be as litle bushes in the desert, :: Chiefe and
 and shal not see when good shal come: but he shal dwell in principal trust
 drynes in the desert, in a land of saltnes, and not habitable. Gods helpe,
 7 † Blessed be the man, that trusteth in our Lord, and our Lord not in mans
 8 shal be his confidence. † And he shal be as a tree that is plan- strength or
 ted vpon the waters, that spreadeth his rootes towards moy- policie.
 sture: and it shal not feare when the heate cometh. And the

Aaaa

leafe



It is proper to God only by his owne powre to search the hart of man and to know his secreet thoughts which men, nor Angels can nor naturally know; but holie Angels & glorified Sainctes do know the thoughtes of men by light of glorie vwhen mortal men pray vnto them; & prophetes know by light of prophecie, as Elizeus saw vwhen Giezi tooke bribes; and by special inspiration, S. Peter knew the fraude of Ananias, & Zaphira. Act. 5.

By the Sabbath, as often els where, is meant the obseruation of all the lawe.

Such temporal rewardes

leave thereof shal be greene, and in the time of drought it shal not be careful, neither shal it cease at anie time to bring forth fruite. † The hart of man is peruerse, and vnsearcheable, 9 who shal know it? † I the Lord :: that searche the hart, and 10 proue the reynes: which geue to euerie one according to his way, and according to the fruite of his inuentions. † The partrich hath nourished that which she brought not 11 forth: he hath gathered riches, and not in iudgement: in the middes of his dayes he shal leaue them, and in his latter end he shal be a foole. † A throne of glorie of height from the 12 beginning, the place of our sanctification: † O Lord the ex- 13 pectation of Israel: al that forsake thee, shal be confounded: they that depart from thee, shal be written in the earth: be- 14 cause they haue forsaken the vaine of liuing waters our Lord. † Heale me o Lord, and I shal be healed: saue me, and I shal 15 be saued: because thou art my praise. † Behold they say to me: 16 Where is the word of our Lord? let it come. † And I am not 17 troubled, folowing thee the pastour, and the day of man I haue not desired, thou knowest. That which hath proceeded out of my lippes, hath bene right in thy sight. † Be not thou a 18 terrour vnto me, thou art mine hope in the day of affliction. † Let them be confounded that persecute me, and let not me 19 be confounded: let them be afrayd, and let not me be afrayd: bring vpon them the day of affliction, and with duple destru- 20 ction, destroy them. † Thus saith our Lord to me: Goe, and 21 stand in the gate of the children of, the people, by which the kinges of Iuda come in, and goe out, and in al the gates of Ierusalem: † and thou shalt say to them: Heare the word of 22 our Lord ye kinges of Iuda, and al Iuda, and al the inhabitants of Ierusalem, that enter in by these gates.: † Thus saith our 23 Lord: Take heede to your soules, and carie not burdens on 24 the Sabbath day: neither bring them in by the gates of Ieru- 25 salem. † And cast not forth burdens out of your houses on the Sabbath day, and al worke you shal not doe: sanctifie the Sabbath day, as I commanded your fathers. † And they heard not, nor inclined their eare: but hardned their necke, that they would not heare me, and that they would not take discipline. † And it shal be: if you wil heare me, saith our Lord, that you bring not burdens in by the gates of this citie on the Sabbath day: and if you wil sanctifie the Sabbath day, that you doe not al workes therein: † :: there shal enter in by the gates of this citie

Isa. 7.
7. 10.
Apoc. 2.
7. 23.



citie kinges and princes, sitting vpon the throne of David, and mounting on chariotes and horses, they and their princes, the men of Iuda, and the inhabitants of Ierusalem: and this citie
 16 shal be inhabited for euer. † And they shal come from the cities of Iuda, and from round about Ierusalem, and from the land of Benjamin, and from the champaine countries, & from the mountaines, and from the South, carying holocaust, and
 27 oblation into the house of our Lord. † But if you wil not heare me, to sanctifie the Sabbath day, & not to carie burden, and not to bring in by the gates of Ierusalem on the Sabbath day: I wil kindle a fire in the gates thereof, and it shal deuoure the houses of Ierusalem, and it shal not be quenched,

were commonly promised in the old testament, but in the new is promised life everlasting, & eternal glorie.

CHAP. XVIII.

As clay in the hand of a potter, so is Israel in Gods hand. 8. He pardoneth penitents, 10. and punisheth the obstinate. 18. They conspire against Ieremie, for which he denounceth miseries hanging over them.

1 **T**HE word that was made to Ieremie from our Lord, saying:
 2 † Arise and goe downe into the potters house, and
 3 there thou shalt heare my wordes. † And I went downe into the potters house, and behold he made a worke vpon the
 4 wheele. † And the vessel was broken which he made of clay with his handes: and turning :: he made it an other vessel, as
 5 it pleased in his eies to make it. † And the word of our Lord
 6 was made to me, saying: † Why, shal I not be able to doe vnto you, as this potter, o house of Israel? Behold, saith our Lord,
 7 as clay in the hand of the potter, so are you in my hand, o house of Israel. † I wil sodenly speake against nation, and against
 8 kingdom, to roote out, and destroy, and wast it. † If that nation shal repent them of their euil, against whom I haue spoken: I also wil repent me of the euil, that I haue
 9 thought to doe to it. † And I wil sodenly speake of nation and of kingdom,
 10 to build and plant it. † If it shal do euil in mine eies, that it heare not my voice: I wil repent me of the good that I haue spoken to do vnto it. † Now therefore tel the
 11 man of Iuda, and the inhabitantes of Ierusalem, saying: Thus saith our Lord: Behold I forge euil against you, and deuise a
 12 deuite against you: let euerie man returne from his euil way, and direct ye your waies and your studies. † Who said: We are desperate: for we wil goe after our cogitations; and we wil
 13 do euerie

:: A potter can make a new vessel of the same clay being misformed in casting, so it be yet fresh, & moyst; but God can also reforme man being hardened in hart, as if he made a new potte of an old one, broken into peeces or deformed.

sa. 45.
 Lam. 9.



do euerie one the perversitie of his euil hart. † Therefore 13
 thus saith our Lord: Aske the Nations: Who hath heard such
 horrible thinges, as the virgine of Israel hath done excee-
 dingly? † Why shal the snow of Libanus faile from the rocke 14
 of the field? or can the cold waters gushing forth and runing
 downe, be drawen out? † Because my people hath forgotten 15
 me, sacrificing in vaine, and stumbling in their waies, in the
 pathes of the world, that they might walke by them in a way
 not trodden: † that their land might be made into desolation, 16
 and into an euerlasting hisse: euerie one that shal passe by it,
 shal be astonied, and wagge his head. † As the burning winde 17
 wil I disperse them before the enemy: the backe, and not the
 face wil I shew them in the day of their perdition. † And 18
 they said: :: Come, and let vs finde deuises against Ieremie:
 for the law shal not perish from the priest, nor counsel from
 the wise, nor the word from the prophet: come, and let vs
 strike him with the tongue, and let vs not attend to al his
 wordes. † Attend o Lord vnto me, and heare the voice of 19
 mine aduersaries. † Why, is euil rendred for good, because 20
 they haue digged a pitte for my soule? Remember that I haue
 stood in the sight, to speake good for them, and to returne
 away their indignation from them. † Therefore geue their 21
 children into famine, and lead them into the handes of the
 sword: let their wiues be made without children, & widowes:
 and let the husbands be killed by death: let their youngmen
 be pearced through with the sword in battel. † Let a crie be 22
 heard out of their houses, for thou shalt bring the robber
 vpon them sodenly: because they haue digged a pitte to take
 me, and haue hid snares for my feete. † But thou o Lord 23
 knowest al their counsel against me vnto death: be not propi-
 cious to their iniquitie, & let not their sinne be cleane put out
 from thy face: let them be made falling in thy sight, in the
 time of thy furie deale with them.

CHAP. XIX.

*The prophet holding an earthen bottel in his hand, preacheth the destru-
 ction of Ierusalem, 4. for their idolatrie: 10. and in signe thereof brea-
 keth the bottel in peeces: 11. denouncing that God wil so breake the people
 that contemne his word.*

:: VVordes &
 actions toge-
 ther instruct

THVS saith our Lord: Goe, and :: take a potters earthen
 bottel of the ancients of the people, and of the ancients
 of the



- 2 of the priests: † and goe forth to the valley of the sonne of Ennom, which is by the enterie of the earthen gate: and there both by the eares & eyes, and so more effectually, as S. Ierom often noteth.
- 3 thou shalt preach the wordes, that I wil speake to thee. † And thou shalt say: Heare the word of our Lord ye kinges of Iuda, and inhabitants of Ierusalem: Thus saith the Lord of hostes, the God of Israel: Behold I wil bring in affliction vpon this place: so that euerie one, that shal heare it, his eares shal tingle:
- 4 † because they haue forsaken me, and haue made this place strange: & they haue sacrificed therein to strange goddes, who they, and their fathers, & the king of Iuda haue not knowen: and they haue filled this place with the bloud of innocents.
- 5 † And they haue built the excelses of Baalim, to burne their children with fire for holocaust to Baalim: which I commanded not, nor haue spoken of, neither haue they ascended into my hart. † Therefore behold the daies come, saith our Lord: and this place shal no more be called, Topheth, and the valley of the sonne of Ennom, but the valley of slaughter. † And I wil dissipate the counsel of Iuda and Ierusalem in this place: and I wil subuerste them with the sword in the sight of their enemies, and in the hand of them that seeke their liues: and I wil geue their carcases to be meate for the foules of the ayre, and for the beastes of the earth. † And I wil make this citie into astonishment, and into hissing: euerie one that shal passe by it, shal be astonished, & shal hiss vpon al the plague therof.
- 9 † And I wil feede them with the flesh of their sonnes, and with the flesh of their daughters: and euerie one shal eat the flesh of his freind in the siege, and in the distresse, wherein their enemies shal include them, & they that seeke their liues.
- 10 † And thou shalt breake the bottel in the sight of the men, that shal goe with thee. † And thou shalt say to them: Thus saith the Lord of hostes: So wil I breake this people, and this citie, as the potters vessel is broken, that can be no more repaired: and they shal be buried in Topheth, because there is no other place to burie in. † So wil I doe to this place, saith our Lord, and to the inhabitants thereof: and I wil make this citie as Topheth. † And the houses of Ierusalem, and the houses of the kinges of Iuda shal be as the place of Topheth, vncleane: al houses, in the toppes whereof they haue sacrificed to al the host of heauen, and haue offered libaments to strange goddes. † And Ieremie came from Topheth, whither our Lord had sent him to prophecie, and he stode in the court
- That which is vnpossible to men, is possible to God. Mat. 19. See Annot. ch. 13. v. 11
- Aaaa 3
- of the



of the house of our Lord, and said to al the people: † Thus 15
saith the Lord of hostes, the God of Israel: Behold I wil bring
in vpon this citie, & vpon al the cities thereof al the euils that
I haue spoken against it: because they haue hardened their
neckes, that they would not heare my wordes.

CHAP. XX.

*Phassur a priest beate the prophet, and putteth him in the stocks. He stil
prophecies their captiuitie in Babylon. 7. Lamenteth that he and his
preaching is derided: 11. confideth in God: 14. and vntereth his afflicted
minde.*

∴ Phassur sig-
nifieth multi-
plying principa-
lities, but his
name was
changed into
Feare on euerie
side, to signifie
that he should
be terrified by
many enemies.

∴ As Iob (saith
S. Ierome) so
this holie pro-
phet in hyper-
bolical wordes
sheweth his
afflicted mind,
signifying that

AND Phassur the sonne of Emmet priest, who was ap- 1
pointed prince in the house of our Lord, heard Ieremie
prophecying these wordes. † And Phassur stroke Ieremie the 2
prophet, and put him into the stocks, that was in the vpper
gate of Benjamin, in the house of our Lord. † And when it 3
was light on the morow, Phassur brought forth Ieremie out
of the stocks. And Ieremie said to him: Our Lord hath called
thy name not: Phassur, but feare on euerie side. † Because thus 4
saith our Lord: Behold I wil geue thee into feare, thee and al
thy freindes: and they shal fall by the sword of their enemies;
and thine ciies shal see, and I wil geue al Iuda into the hand of
the king of Babylon: & he shal transport them into Babylon,
and shal strike them with the sword. † And I wil geue al the 5
substance of this citie, and al the labour therof, & al the price,
and al the treasures of the kings of Iuda wil I geue into the
hand of their enemies: and they shal spoile them, and take
them away, and carie them into Babylon. † But thou Phassur, 6
and al the inhabitants of thy house shal goe into captiuitie, and
thou shalt come into Babylon, and there thou shalt die, and
there shalt be buried, thou and al thy freindes, to whom thou
hast prophecied a lie. † Thou hast seduced me o Lord, and I 7
am seduced: thou wast stronger then I, and hast preuailed: I
am made a derision al the day, al doe scorne me. † Because 8
now long agoe I speake, crying out iniquitie, and I often
proclayme wasting: and the word of our Lord is made a re-
proch to me, and a derision al the day. † And I said: I wil 9
nor remember him, nor speake anie more in his name: and
there was made in my hart as a fire boyling, and shut vp in my
bones: and I fainted, not sustayning to beare it. † For I heard 10
the contumelies of manie, & terrour on euerie side: persecute
ye, and



- ye; and let vs persecute him: of al the men, that were my peaceables, and garding my side: if by anie meanes he may be deceiued, and we preuaile against him, & be reuenged on him.
- 11 † But our Lord is with me as a strong warriour: therefore they that persecute me, shal fal, and shal be weake: they shal be confounded exceedingly; because they haue not vnderstood the euerlasting reproch, which neuer shal be cleane put away.
- 12 † And thou Lord of hostes, prouer of the iust, which seest the reynes and the hatt: let me see I besech thee thy reuenge of them: for to thee I haue reueled my cause. † Sing ye to our Lord, praise our Lord: because he hath deliuered the soule of the poore out of the hand of the wicked. † Cursed be the day, wherein I was borne: the day in which my mother bare me, be it not blessed. † Cursed be the man that told my father, saying: There is a man child borne to thee: and as it were with ioy he reioyced him. † Let that man be as the cities are, which our Lord hath subuerted, and it hath not repented him: let him heare crying in the morning, and howling at noonetime. † Who slew me not from the wombe, that my mother might be made my graue, and her wombe an euerlasting conception. † Why came I out of the wombe, that I should see labour and sorow, and my daies should be spent in confusion?

CHAP. XXI.

The prophet answereth the kinges messengers, that Ierusalem shal be punished with plague, sworde, famine, and captiuitie. 9. Those shal escape best that yeld themselves captiues; 11. exhorteth to correct their liues, lest al be utterly destroyed.

- 1 **T**HE word that was made to Ieremie from our Lord, when king Sedecias sent Phassur the sonne of Melchias vnto him, and Sophonias the sonne of Maasias priest, saying: † Aske our Lord for vs, because Nabuchodonosor the king of Babylon maketh battel against vs: if perhaps, our Lord shal doe with vs according to al his meruelous workes, and he may retire backe from vs. † And Ieremie said to them: Thus shal you say to Sedecias: † Thus saith our Lord the God of Israel: Behold I wil conuert the weapons of warre which are in your handes, and wherewith you fight against the King of Babylon, and the Chaldees, that besiege you round about the walles: and I wil gather them together in the middes of this

which our Saviour also as-
firmeth (Mat. 26.) It were
better not to
be then to be
in miserie; &
as Iacob ha-
uing liued in
much trauel
and affliction,
callecth his
dayes few and
euil (Gen. 47.)
Amos al (16) (18, 19)
saith: The 28
day of our Lord
(affliction)
is dark-
nes, not light.
Likewise S.
Paul callecth
this world
wicked (Gal. 1.)
and the dayes
euil. Ephes. 5.

The 3. part.
Comminati-
ons to Ierusa-
lem, especially
to the King,
euil priests, &
false prophets
for which Iere-
mie is againe
persecuted.

This reuela-
tion was made
to Ieremie &
uttered by him
long after
those, which
are in the for-
mer chapters:
yea and after
some of those
which are re-
corded in the
chapters fol-
lowing. For he



speaketh here
of the time
when Nabu-
chodonosor
invaded the
countie.

:: Gods grace
is euer ready
that sinners
may conuert
if they wil.

this citie. † And I wil vanquish you in stretched out hand, 5
and in a strong arme, and in furie, and in indignation, and in
great wrath. † And wil strike the inhabitants of this citie, men 6
and beasts shal dye with a greate pestilence. † And after this 7
saith our Lord: I wil geue Sedecias the king of Iuda, and his
seruants, and his people, & they that are least in his citie from
the pestilence, and the sword, and famine, into the hand of
Nabuchodonosor the king of Babylon, and into the hand of
their enemies, and into the hand of them that seeke their life,
and he wil strike them in the edge of the sword, and he wil
not be moued, nor spare, nor haue mercie. † And to this 8
people thou shalt say: Thus saith our Lord: Behold :: I geue
before you the way of life, and the way of death. † He that 9
shal dwell within this citie, shal dye with the sword, and with
famine, and pestilence; but he that shal goe forth, and flee to
the Chaldees, that besiege you, shal liue, and his life shal be to
him, as a spoile. † For I haue set my face vpon this citie to euil, 10
and not to good, saith our Lord: it shal be geuen into the hand
of the king of Babylon, & he shal burne it with fire. † And to 11
the house of the king of Iuda, Heare ye the word of our Lord,
† o house of David, thus saith our Lord: Iudge ye iudgement 12
in the morning, & deliuer the oppressed by violence out of the
hand of the oppressour: lest perhaps mine indignation goe
forth as fire, and be kindled, and there be none to quenche it,
because of the malice of your studies. † Behold, I to thee inha- 13
bitresse of the firme & champaine valley saith our Lord: which
say: Who shal strike vs? and who shal enter into our houses? 14
† And I wil visite vpon you according to the fruite of your
studies, saith our Lord: & I wil kindle a fire in the forest therof:
and it shal deuoure al thinges round aboute it.

Dent. 7.
11 30.

CHAP. XXII.

*The Prophet going to the palace admonisketh the king, and his officers to
iudge and gouerne rightly: 5. threatening that otherwise they shal fall into
calamitie: 10. prophesieth that Sallum shal not returne into Ierusa-
lem: 13. reprehendeth vniust builders; 18. that Ieakim shal dye and be
buried ignominiously: 24. and Ieckonias with his mother shal dye in the
captiuitie of Babylon.*

:: This was
prophecied
before that
which is writ-

THVS saith our Lord: :: Goe downe into the house of 1
the king of Iuda, and there thou shalt speake this word,
† and shalt say: Heare the word of our Lord o king of Iuda, 2
which



- which sittest vpon the throne of David: thou and thy seruantes, and thy people, which enter in by these gates. † Thus saith our Lord doe ye iudgement and iustice: and deliuer the oppressed by violence out of the hand of the oppressour: and the stranger, and pupil, and widow make not sorowful, nor oppresse them vniustly: and the innocent blood shede not in this place. † For if doing you wil do this thing, there shal enter in by the gates of this house, kinges of the stocke of David sitting vpon his throne, and mounting vpon chariotes and horses, they and their seruants, and their people. † But if you wil not heare these wordes: by my self I haue sworne, saith our Lord, that this house shal be into desolation. † Because thus saith our Lord vpon the house of the king of Iuda: :: Galaad thou art vnto me the head of :: Libanus: if I make thee not a wildernes, cities not habitable. † And I wil sanctifie vpon thee a killing man and his weapons: and they shal cut downe thy chosen ceders, & shal cast them headlong into the fire. † And manie nations shal passe by this citie: and euerie one shal say to his neighbour: Why hath the Lord done so to this great citie? † And they shal answer: Because they haue forsaken the couenant of the Lord their God, and haue adored strange goddes, and serued them. † Weepe not for the dead, neither mourne ye vpon him with weeping: Lament him that goeth forth, because he shal returne no more, nor see the land of his natiuitie. † Because thus saith our Lord to Sel-lum the sonne of Iosias the king of Iuda, who hath reigned for Iosias his father, who is gone forth out of this place. He shal returne hither no more: † but in the place, to which I haue transported him, there shal he die, and he shal not see anie this land more. † Woe to him that buildeth his house in iniustice, and his chambers not in iudgement: his freind he wil oppresse without cause, and his hyre he wil not render him. † Who saith: I wil build me a broad house, and large chambers: who openeth to himselfe windowes, and maketh embowed sielings of cedar, and painteth them with ruddle. † Why, shalt thou reigne, because thou comparest thyself to the cedar? why, did not thy father eate and drinke, and doe iudgement and iustice then when it was wel with him? † He iudged the cause of the poore and needie to his owne good; did he it not therefore because he knew me, saith our Lord? † But thine eies and hart are to auarice, and to shede innocent
- bloud,

B b b b

ten in the chapter pre-
cedent, for the
prophetes do
not obserue
the order of
historic.

:: By Galaad he
signifieth the
kinges palace:
:: By Libanus
Jerusalem.
:: By sanctifie
segregate, se-
parate, or de-
signe to this
office.

:: The fourth
sonne of Io-
sias. 1. Par. 3.
2. 15.
:: To whom (as
is probable)...
Nabuchodo-
nosor gaue the
title of king,
after the death
of Sedecias.



bloud, and to craftie oppression, & to the course of euil worke.

† Therefore thus saith our Lord to Ioakim the sonne of Josias 18
king of Iuda: They shal not mourne for him, Alas brother,
and alas sister: they shal not crie together to him, Alas Lord,
and alas o noble one. † With the burial of an alle shal he be 19
buried, rotted and cast forth without the gates of Ierusalem.

† Goe vp to Libanus & crie: and in Basan geue thy voice, & crie 20
to them that passe by, because al thy louers are destroyed. † I 21
spake to thee in thine abundance: & thou saidst: I wil not heare:

This is thy way from thy youth, because thou heardest not my
voice. † The winde shal feede al thy pastores, & thy louers shal 22
goe into captiuitie: and then shalt thou be confounded, and
ashamed of al thy malice. † Thou that sittest in Libanus, and 23
makest thy neste in the ceders, how hast thou mourned toge-
ther when sorowes came to thee, as the sorowes of a woman

in trauel? † I liue, saith our Lord: that if Iechonias the sonne 24
of Ioakim the king of Iuda shal be a ring on my right hand,
thence wil I pluck him of. † And I wil geue thee into the hand 25
of them that seeke thy life, and into the hand of them, whose
face thou fearest, and into the hand of Nabuchodonosor
king of Babylon, and into the hand of the Chaldees. † And I 26
wil send thee, and thy mother that bare thee, into a strange

countrie, in the which you were not borne, and there you
shal dye: † and into the land, wherto they lift vp their minde 27
to returne thither: they shal not returne. † Why, is this 28
man Iechonias an earthen and broken vessel? is he a vessel
without al pleasure? why are they cast away, he and his seede
are cast forth into a land which they know not? † Earth, earth, 29
earth, heare the word of our Lord. † Thus saith our Lord: Write 30
this man barren, a man that in his daies shal not prosper: for
neither shal there be a man of his seede, that shal sitte vpon the
throne of Dauid, and haue power anie more in Iuda.

∴ Otherwise
called Ioachim
the sonne of
Ioakim. 4.
Reg. 24. 7. 6.

∴ This Ioa-
chin (or Iecho-
nias) was re-
stored to good
estate, 4 Reg.
25. 7. 27. but
not to the dig-
nitie or power
of a king. nei-
ther Salathiel,
Zorobabel, or
others of his
posteritie til
Christ.

CHAP. XXIII.

*God reprobeth the euil gouerners, promising to reduce the reliques of the
people from dispersion; 4. to send good pastors; and Christ the chiefe
Pastor. 9. False prophetes are threatened: 16. The people warned, not to
heare them, preaching without mission, 27. against Gods wil, 33. and
calling Gods word a burden.*

VV O e to the pastors, that destroy and teare the flocke 1
of my pasture, saith our Lord. † Therefore thus 2
saith

Ezec. 33.
O 14.



saith our Lord the God of Israel to the pastours, that feede my people: You haue scattered my flocke, and cast them out, and haue not visited them: Behold I wil visite vpon you the malice of your studies, saith our Lord. † And I wil gather together the remnant of my flocke out of al landes, into which I shal haue cast them out: and I wil make them returne to their fieldes, and they shal increase and be multiplied. † And I wil raise vp pastours ouer them, and they shal feede them: they shal feare no more, and they shal not dread: and none shal be to seeke of the number, saith our Lord. † Behold the daies come, saith our Lord: & I wil raise vp to David: a iust branch: and he shal reigne a king, and shal be wise: and he shal doe iudgement and iustice in the earth. † In those daies shal Iuda be saued, and Israel shal dwell confidently: and this is the name that they shal cal him: The Lord our iust one. † For this cause behold the daies come, saith our Lord, and they shal say no more: Our Lord liueth, that brought forth the children of Israel out of the Land of Egypt: † but: Our Lord liueth, that hath brought forth, and brought hither the seede of the house of Israel from the Land of the North, and out of al the landes, to which I had cast them out: & they shal dwell in their owne land. † To the prophets: My hart is broken in the middes of me, al my bones haue trembled: I am become as a drunken man, and as a man wette with wine, at the presence of our Lord, and at the presence of his holie wordes. † Because the land is replenished with aduouterers, because the land hath mourned by reason of malediction, the fieldes of the desert are withered: and their course is become euil, & their strength vnlike. † For the prophet and the priest are polluted: and in my house I haue found their euil, saith our Lord. † Therefore their way shal be as slipper ground in the darke: for they shal be driven forth, and fall therein: for I wil bring euils vpon them, the yere of their visitation, saith our Lord. † And in the prophetes of Samaria I haue scene foolishnes: They prophecied in Baal, and deceiued my people Israel. † And in the prophetes of Ierusalem I saw the similitude of adulterers, and the way of lying: and they strengthened the handes of the most wicked, that no man would returne from his malice: they are al become vnto me as Sodoma, and the inhabitants thereof as Gomorra. † Therefore thus saith the Lord of hostes to the prophets: Behold I wil feede them with

Christ who is iust of himself, who maketh others iust, and without whom no man can be iust.



wormewood, and wil geue them galle to drinke, for from the prophetes of Ierusalem is pollution gone forth vpon al the land. † Thus saith the Lord of hostes: Heare not the wordes 16 of the prophets, that prophecie vnto you, and deceiue you: they speake the vision :: of their owne hart, not from the mouth of the Lord. † They say to them that blaspheme me: 17 Our Lord hath spoken: Peace shal be to you, and to euerie one that walketh in the perversitie of his owne hart, they haue said: There shal no euil come vpon you. † For who hath bene 18 present in the counsel of our Lord, and hath scene and heard his word? Who hath considered his word, and heard it? † Be- 19 hold the whirlewind of the Lords indignation shal come forth, and a tempest breaking out: it shal come vpon the head of the impious. † The furie of the Lord shal not returne til 20 he doe it, and vntil he accomplish the cogitation of his hart: in the later daies you shal vnderstand his counsel. † I :: sent 21 not the prophetes, and they ranne: I spake not to them, and they prophecied. † If they had stood in my counsel, and made 22 my wordes knowen to my people, I had verely turned them from their euil way, and from their most wicked cogitations. † Am I God neere hand thinkest thou, saith our Lord? and not 23 God farre of? † Shal a man be hid in secretes: and shal not I 24 see him, saith our Lord? Why, doe not I fil heauen and earth, saith our Lord? † I haue heard what the prophets haue said, 25 prophecying in my name lies, and saying: I haue dreamed, I haue dreamed. † How long is this in the hart of the prophets 26 prophecying lies, and prophecying the seductions of their owne hart? † Who wil make my people to forget my name 27 through their dreames, which euerie one telleth to his neighbour: as their fathers forgot my name for Baal. † The pro- 28 phet that hath a dreame, let him tel the dreame: and he that hath my word, let him speake my word truly: what hath the chafe to doe with the wheate, saith our Lord? † Why, are not 29 my wordes as fire, saith our Lord: and as a hammer breaking a rock? † Therefore behold I to the prophetes, saith our Lord: 30 which steale my wordes euerie one from his neighbour. † Be- 31 hold I to the prophetes, saith our Lord: which take their tongues, and say: Our Lord, saith it. † Behold, I to the prophets 32 dreameing lies, saith our Lord: which haue told those thinges, and haue seduced my people in their lying, and in their :: mi- racles: when I had not sent them, nor commanded them, who haue

¶ To trust their owne iudgement, not beleuing the definitions of the Church, & relying euerie one vpon his private spirite is a manifest note of heretikes, false prophetes or Apostataes. :: Mission of Pastors & Prophetes was alwayes so necessary in Gods Church, that whosoever cometh without right mission is a false prophet, a wolfe & not a pastor.

¶ False prophetes may do false miracles,



- 33 haue not profited this people, saith our Lord. † If therefore this people, or the prophet, or the priest shal aske thee, saying: What is the burden of our Lord? thou shalt say to them: We
 34 are the burden. for I wil cast you forth, saith our Lord. † And the prophet, and the priest, and the people that saith: The burden of our Lord wil I visite vpon that man, and vpon his
 35 house. † Thus shal you say euerie one to his brother, & neighbour: What hath our Lord answered? and what hath our Lord
 36 spoken? † And the burden of our Lord shal no more be mentioned: because euerie mans burden shal be his owne word: & you haue perverted the wordes of the liuing God, the Lord
 37 of hostes our God. † Thus shalt thou say to the prophet: What hath our Lord answered thee? and what hath our Lord
 38 spoken? † But if thou shalt say the burden of our Lord: for this, thus saith our Lord: Because you haue said this word: The burden of our Lord: and I haue sent to you, saying: Say
 39 not: The burden of our Lord: † Therefore behold I wil take you away carying you, and wil forsake you, & the citie which I haue geuen to you, and to your fathers, from before my face.
 40 † And I wil geue you into euermlasting reproch, and into eternal ignominie, which shal neuer be put away by obliuion.

that is, strange things to de-
 ceive others:
 but can not
 worke true
 miracles. Be-
 cause therefore
 it is hard for
 vulgar people
 to iudge which
 are false mira-
 cles, the for-
 mer note of
 right mission
 is a more se-
 cure marke to
 know true &
 false prophets.

CHAP. XXXII.

By a parable of good and euil figges, is signified, s. the reduction of the penitent from captiuitie: S. and the vexation of those, that stayed in Ierusalem, or fled into Egypt.

- 1 **O**UR Lord shewed me: and behold two baskets ful of
 figges, set before the temple of our Lord: after that Na-
 buchodonosor king of Babylon transported Iechonias the
 sonne of Ioakim the king of Iuda, and his princes, and the
 crafterman, and incloser of Ierusalem, and had brought them
 2 into Babylon. † One basket had very good figges: as the
 figges of the prime time are wont to be: and one basket had
 very naughtie figges, which could not be eaten, because they
 3 were naught. † And our Lord said to me: What seest thou
 Ieremie? And I said: Figges: the good figges, :: exceeding
 good, and the naughtie figges, exceeding naught: which can
 4 not be eaten because they are naught. † And the word of our
 5 Lord was made to me, saying: † Thus saith our Lord the
 God of Israel: As are these good figges: so wil I know the
 transmigration of Iuda, which I haue sent forth out of this
 place

:: Literally he
 prophesieth
 that king Ie-
 conias and o-
 thers caried
 in the first
 transmigration

B b b b 3

place



into Babylon should be released or exalted; and king Sedecias with his children & followers should perish: but mystically he prophesieth that the good shall prosper & be highly rewarded, & the wicked shall be miserable and most severely punished.

place into the land of Chaldees, vnto good. † And I wil set mine eies vpon them to be pacified, & I wil bring them againe into this land: and I wil build them, and not destroy: and I wil plant them and not plucke them vp. † And I wil geue them an hart to know me, that I am the Lord: and they shal be my people, and I wil be their God: because they shal retorne to me in al their hart. † And as are the very naughtie figges, that can not be eaten, because they are naught: thus saith our Lord, so wil I geue Sedecias the king of Iuda: and his princes, and the rest of Ierusalem, that haue remained in this citie, and that dwel in the Land of Ægypt. † And I wil geue them into vexation, and affliction, to al the kingdomes of the earth: into reproch, and to be a parable, and into a prouerbe, and into malediction in al places, to which I haue cast them out. † And I wil send among them the sword, famine, and pestilence: til they be consumed out of the land, which I gaue them, and their fathers.

CHAP. XXV.

After the peoples contemning to heare Ieremie, and other Prophets, preaching three & twentie yeares, 8. he denounceth their assured captiuitie seuentie yeares in Babylon: 12. and then the ruine of their enemies. 15. At which wrath of God, Ieremie forsheweth to the Iewes, 19. and Gentiles. 29. Which shal first happen to Gods proper people: 36. and so extend to al nations: 34. the principal gouerners betrayling their common miserie.

As is noted before (ch. 11.) these prophecies are not written in order of the time when they were uttered. For this vision pertaineth to Ioakim, who was father to Ieconias, and elder brother to Sedecias, of whom the former chapters make mentiō.

THE word that was made to Ieremie concerning al the people of Iuda in: the fourth yeare of Ioakim the sonne of Iosias king of Iuda (the same is the first yeare of Nabuchodonosor king of Babylon.) † Which Ieremie the prophet spake to al the people of Iuda, and to al the inhabitants of Ierusalem, saying: † From the thirteenth yeare of Iosias, the sonne of Amon king of Iuda vntil this day; this is the three & twentieth yeare, the word of our Lord was made to me, and I haue spoken to you rising in the night and speaking, and you haue not heard. † And our Lord hath sent al his seruants the prophets, rising early, and sending and you haue not heard, not inclined your eares to heare † when he said: Retorne ye euerie one from his euil way, and from your most wicked cogitations: and you shal dwel in the land, which our Lord hath geuen you, and your fathers from euerlasting & for euermore. † And goe ye not after strange goddes to serue them, & adore them: nor prouoke me to wrath in the works of your handes, and

4. Reg.
17.



- 7 and I wil not afflict you. † And you haue not heard me, saith
our Lord, so that you prouoked me to anger in the workes of
8 your handes, to your euil. † Therefore thus saith the Lord of
9 hostes: For that you haue not heard my wordes: † behold I
wil send, and take al the kinreds of the North, saith our Lord,
and Nabuchodonosor the king of Babylon: my seruant: and
I wil bring them vpon this land, and vpon the inhabitants
thereof, and vpon al the nations that are round about it: and
I wil kil them, and make them into astonishment and hyssing,
10 and into everlasting desolations. † And I wil destroy out of
them the voice of ioy, and the voice of gladnes, the voice of
the bridegroom, and the voice of the bride, the noise of the
11 mil, and the light of the lampe. † And al this land shal be in
desolation, and into astonishment: and al these nations shal
12 serue the king of Bebylon: seuentie yeares. † And when the
seuentie yeares shal be expired, I wil visite vpon the king of
Babylon, and vpon that nation, saith our Lord, their iniquitie,
and vpon the land of Chaldees: and I wil make it into ever-
13 lasting desolations. † And I wil bring vpon that land al my
wordes, that I haue spoken against it, al that is written in this
booke, whatsoeuer Ieremie hath prophecied against al nati-
14 ons: † because they haue serued them, whereas they were
manie nations, & great kinges: and I wil repay them accor-
ding to their workes, and according to the deedes of their
15 handes. † Because thus saith the Lord of hostes the God of
Israel: Take: the cuppe of wine of this furie at my hand: &
thou shalt drinke thereof to al nations, vnto the which I shal
16 send thee. † And they shal drinke, and be trubled, and be
madde at the face of the sword, which I shal send among
17 them. † And I tooke the cuppe at the hand of our Lord, and
18 I dranke to al the nations, to which our Lord sent me: † to
Ierusalem, and the cities of Iuda, and to the kinges thereof, &
princes thereof: that I would geue them into desolation, and
into astonishment, and into hissing, and into malediction, as
19 is this day. † To Pharaos the king of Ægypt, and to his ser-
uants, and his princes, & al his people, † and to al generally:
to al the kinges of the land of Asitis, and to al the kinges of
the land of the Philisthijms, and of Ascalon, and of Gaza, and
21 of Accaron, and to the remnant of Azotus, † and of Idumea,
22 and of Moab, and to the children of Ammon. † And to al the
kinges of Tyre, and to al the kinges of Sidon: and to the
kinges

This wicked king is called Gods seruant in that he was his instrument to punish other sinners.

These seuentie yeares begane in the eleventh yeare of Sedecias.

This metaphor of a cuppe signifieth that Gods wrath is powred out to punish sinners. As Psa. 74. v. 9. Iſa. 51. v. 17.

Isa. 9.
Esd. 1.
Esd. 1.



∴ The Ismaelites, & Agarenes (otherwise called Sarazens) powdered their heare to the eares, & lest the lowest part long; as now the Polonians & Hungarians vse to be powdered.

∴ As those that labour in the vinepresse sing to encorage ech other, so in affliction it wil be necessarie to doe the like.

kinges of the land of the iles, who are beyond the Sea. † And 23
to Dedan, and Thema, and Buz, and to al ∴ that haue their
heare powdered. † And to al the kinges of Arabia, and to al the 24
kinges of the West, that dwell in the desert. † And to al the 25
kinges of Zambri, and to al the kinges of Elam, and to al the
kinges of the Medes: † also to al the kinges of the North 26
from neere and from a farre of: to euerie one against his brother:
and to al the kingdomes of the earth, which are vpon
the face thereof: and the king of Sefac shal drinke after them.
† And thou shalt say to them: Thus saith the Lord of hostes 27
the God of Israel: Drinke ye, and be drunken, & vomite: and
fal, and rise not, at the face of the sword, which I shal send
among you. † And when they shal not take the cuppe of thy 28
hand to drinke, thou shalt say to them: Thus saith the Lord
of hostes: Drinking you shal drinke: † because loe in the 29
citie, wherein my name is inuocated, wil I beginne to afflict;
and shal you be as innocent and scape free? you shal not scape
free: for I cal the sword vpon al the inhabitants of the earth,
saith the Lord of hostes. † And thou shalt prophetic vnto 30
them al these wordes, and shalt say to them: Our Lord from
on high shal roare, and from his holie habitation shal geue his
voice: roaring he shal roare vpon his beaurie: the crie as it
were of them that ∴ tread grapes shal be sung against al the
inhabitants of the earth. † The sound is come euen to the 31
endes of the earth: because there is iudgement to our Lord
with the Nations: he entreteth iudgement with al flesh, the
impious I haue deliuered to the sword, saith our Lord. † Thus 32
saith the Lord of hostes: Behold, affliction shal go forth from
nation to nation: & a great whirlewind shal goe forth from
the endes of the earth. † And the flaine of our Lord shal be 33
in that day from the one end of the earth euen to the other
end thereof: they shal not be mourned, and they shal not be
gathered vp, nor buried: as a dunghil shal they lie vpon the
face of the earth. † Howle ye pastoures, and crie: and sprinkle 34
your selues with ashes ye leaders of the flocke: because your
daies are accomplished, to be flaine: and your dissipations,
and you shal fal as precious vessels. † And flight shal faile from 35
the pastours, and saluation from the principals of the flocke.
† A voice of the crie of the pastoures, and an howling of the 36
principals of the flocke: because our Lord hath wasted their
pastures. † And the fieldes of peace haue bene silent at the 37
presence

1. Pet. 4

Isa. 3.
Amos. 1

38 presence of the wrath of the furie of our Lord. † He hath as a lyon forsaken his couert, because their land is made into desolation at the presence of the wrath of the douc, and at the presence of the wrath of the furie of our Lord.

Though God of his nature is most meke like to a douc, yet prouoked by sinne he powreth out wrath.

CHAP. XXVI.

The prophet for preaching Gods commination, 7. is apprehended by the priestes, and false prophetes: 10. but deliuered from death by the ancientes of the people: 18. alleaging the examples of Micbaas, 20. and Vrias prophceying the same before.

1 **I**N THE beginning of the kingdom of Ioakim the sonne
of Iosias king of Iuda, came this word from our Lord, say-
2 ing: † Thus saith our Lord: Stand in the court of the house
of our Lord, and thou shalt speake to al the * cities of Iuda,
out of the which they come, to adore in the house of our
Lord, al the wordes which I haue commanded thee to speake
3 vnto them: withdraw not a word, † :: if perhaps they wil
heare and be conuerted euerie one from his euil way: and it
may repnt me of the euil that I thinke to doe to them for the
4 malice of their studies. † And thou shalt say to them: Thus
saith our Lord: If you wil not heare me to walke in my law,
5 which I haue geuen you, † that you heare the wordes of my
seruants the prophetes, which I sent to you in the night rising,
6 and directing, and you heard not: † I wil geue this house as
Silo, and this citie I wil geue into malediction to al the nations
7 of the earth. † And the priestes, and prophetes, and al the
people heard Ieremie speaking these wordes in the house of
8 our Lord. † And when Ieremie had ended speaking al thinges
that our Lord had commanded him, to speake vnto al the
people: the priestes, and prophetes, and :: al the people ap-
9 prehended him, saying: Let him dye the death. † Why hath he
prophecied in the name of our Lord, saying: This house shal
be as Silo: and this citie shal be made desolate, for that there
is no inhabitant? And al the people was gathered together
10 against Ieremie in the house of our Lord. † And the princes
of Iuda heard these wordes: and they went vp from the kings
house into the house of our Lord, and sate in the entrie of the
11 new gate of the house of our Lord. † And the priestes and
the prophetes spake to the princes, and to al the people, say-
ing: The iudgement of death is to this man: because he hath
prophecied against this citie, as you haue heard with your

:: Gods cōmi-
nations are
conditional,
if the people
persist in sinne
they shal be
punished, as is
threatned, but
if they repent
the punish-
ment shal be
mitigated.

:: It is a most
cōmon phrase
of holie Scrip-
ture to say, al,
for most part.

Cccc

cares.

* Men of
the cities.

2. R. 4.



eares. † And Ieremie spake to al the princes, and to al the 12
 people, saying: Our Lord sent me, that I should prophecie to
 this house, & to this citie al the wordes that you haue heard.
 † Now therfore make your waies good, and your studies, & 13
 heare the voice of our Lord your God: and our Lord wil re-
 pent him of the euil, that he hath spoken against you. † But 14
 I loe am in your handes: doe vnto me that which is good, and
 right in your eyes: † Howbeit know ye and vnderstand that 15
 if you kil me, you shal betray innocent bloud against your
 selues, and against this citie, and the inhabitantes therof. For
 in truth our Lord sent me to you, that I should speake al these
 wordes in your eares. † And the princes, and :: al the people 16
 said to the priestes, and to the prophetes: There is no iudge-
 ment of death to this man: because he hath spoken to vs in
 the name of the Lord our God. † Men therefore of the an- 17
 cients of the land rose vp: and they spake to al the assemblie
 of the people, saying: † Michæas the Morasthi was a prophet 18
 in the daies of Ezechias the king of Iuda, and he spake to al
 the people Iuda, saying: Thus saith the Lord of hostes: Sion
 shal be plowed as a field, and Ierusalem shal be as an heape of
 stones: and the mount of the house as the high places of
 woodes. † Did Ezechias the king of Iuda, and al Iuda, con- 19
 demne him to death? Did they not seare our Lord, and beseech
 the face of our Lord: and it repented our Lord of the euil, that
 he had spoken against them? Therefore we doe great euil
 against our selues. † There was also a man prophecying in 20
 the name of our Lord, Vrias the sonne of Semei of Cariathia-
 rim: and he prophecied against this citie, and against this land
 according to al the wordes of Ieremie. † And king Ioakim, 21
 and al his mighties, and his princes heard these wordes: & the
 king sought to kil him. And Vrias heard, and was afraied, and
 fled and went into Ægypt. † And king Ioakim sent men into 22
 Ægypt, Elnathan the sonne of Achobor, and men with him
 into Ægypt. † And they brought Vrias out of Ægypt: and 23
 brought him to king Ioakim, and he stroke him with the
 sword: and he cast forth his carcasse in the sepulchers of the
 base vulgar people. † Therefore the hand of Ahicam the 24
 sonne of Saphan was with Ieremie, that he should not be deli-
 uered into the handes of the people, and they kil him.

:: Common
 people doe ea-
 sily change
 their iudge-
 ment, some-
 times to the
 better, as here
 to saue the
 prophets life,
 sometimes to
 worse, as when
 they had recei-
 ued our Sau-
 our with ioy
 on palmesun-
 day, within
 few dayes
 after they
 cried: Crucifie
 him.

Ch. 17.
 1. Par.
 16.
 1. Esd. 1.
 1. Esd. 2.

Mich. 3.

CHAP.



Jeremie putteth chaines about his owne necke, and then sendeth them to sundrie kinges, admonishing them, that they must eicher be subiect to the king of Babylon, &c. or perish by sword, famine, and pestilence. 14. Inuiceth against false prophetes preaching the contrarie. 16. and falsly affirming that the vessels already taken away shal quickly be restored. 18. Whereas in dede the rest shal also be caried away, but al at last restored.

- 1 **I**N THE beginning of the kingdom of Ioakim, the sonne
2 of Iosias king of Iuda, was this word made to Ieremie from
3 our Lord, saying: † Thus saith our Lord to me: Make thee
4 bandes, and chaynes: and thou shalt put them on thy necke.
5 † And thou shalt send them to the king of Edom, and to the
6 king of Moab, and to the king of the children of Ammon,
7 and to the king of Tyre, and to the king of Sidon: by the hand
8 of the messengers, that are come to Ierusalem to Sedecias the
9 king of Iuda. † And thou shalt command them that they
10 speake to their lordes: Thus saith the Lord of hostes the God
11 of Israel: Thus shal you say to your lordes: † I made the
12 earth, and men, and the beastes, that are vpon the face of
the earth, in my great strength, and in my stretched out arme:
and I haue geuen it to him, that pleased in mine eyes. † And
now therefore I haue geuen al these landes into the hand of
Nabuchodonosor king of Babylon: my seruants: moreouer
also the beastes of the field I haue geuen him, to serue him.
† And al nations shal serue him, and his sonne, and his sonnes
sonne: til the time come of his land and of himself: and manie
nations and great kinges shal serue him. † But the nation
and kingdome that shal not serue Nabuchodonosor king
of Babylon: and who soeuer shal not bowe his necke vnder
the yoke of the king of Babylon: I wil visite vpon that na-
tion with sword, and with famine, and with pestilence, saith
our Lord: til I consume them in his hand. † You therefore
heare not your prophetes, and deuiners, and dreamers, and
soutsayers, and sorcerers, that say to you: You shal not serue
the king of Babylon. † Because they propheticie lies vnto you:
that they may make you far from your countrie, and cast you
out, and you perish. † But the nation, that shal submit their
necke vnder the yoke of the king of Babylon, and shal serue
him; the same wil I let alone in their owne land, saith our
Lord: and they shal husband it, and dwel in it. † And to Se-
decias the king of Iuda, I haue spoken according to al these

∴ Bandes and
chaynes are
apt signes of
captiuitie, be-
cause they are
the very instru-
ments wher-
with captiues
are bond.

∴ Hangmen,
or execution-
ners are Gods
instruments, &c
his seruantes
in punishing
the wicked.

Cccc 2

wordes,

Ch. 17.
v. 19.



wordes, saying: Submitte your neckes vnder the yoke of the king of Babylon, & serue him, and his people, & you shal liue. † Why wil you dye, thou and thy people with the sword, and 13 famine, & the pestilence, as the Lord hath spoken to the nation, that wil not serue the king of Babylon? † Heare not the 14 wordes of the prophetes that say to you: You shal not serue the king of Babylon: because they speake a lie to you. † Be- 15 cause I sent them not, saith our Lord: & they prophecie in my name falsely: that they may cast you out, & you perish, as wel you, as the prophetes that prophecie vnto you. † And to the 16 priestes, and to this people I haue spoken, saying: Thus saith our Lord: Heare not the wordes of your prophetes, that prophecie to you, saying: Behold the vessels of our Lord shal returne out of Babylon euen now quickly, for they prophecie a lie vnto you. † Therefore heare them not, but serue the 17 king of Babylon, that you may liue. Why is this citie geuen into desolation? † And: if they be prophetes, and the word of 18 our Lord be in them: let them interpose them selues before the Lord of hostes, that the vessels which were leaft in the house of our Lord, and in the house of the king of Iuda, and in Ierusalem, come not into Babylon. † Because thus saith 19 the Lord of hostes to the pillars, and to the sea, and to the seete, and to the rest of the vessels, that are remayning in this citie. † Which Nabuchodonosor the king of Babylon, tooke not 20 when he transported Ieconias the sonne of Ioakim, the king of Iuda, from Ierusalem into Babylon, and al the great men of Iuda and Ierusalem. † Because thus saith the Lord of hostes the 21 God of Israel to the vessels, that are left in the house of our Lord, and in the house of the king of Iuda and Ierusalem: † They shal be transported into Babylon, and there they shal 22 be vntil the day of their visitation, saith our Lord: and I wil cause them to be brought, and to be restored in this place.

CHAP. XXVIII:

Hananiah a false prophet auoucheth that within two yeares the holie vessel and king Iechonias with other captiues shal be restored. 5. Ieremie prayeth that it may be so. 7. but prophecieth that it wil not so be. 10. The false prophet in confirmation of that he saith, breaketh Ieremies chaine. 12. But Ieremie againe prophecieth the contrarie. 16. & that Hananiah shal dye the same yeare.

2: Sedecias reig-
ning eleuen

AND it came to passe in that yeare, in the beginning of 1 the kingdom of Sedecias king of Iuda, in the 2 fourth yeare

Ch. 14.

4. Reg.
25.

4. Reg.
24.

4. Reg.
25.



yeare, in the fifth moneth, Hananias the sonne of Azur the pro-
 phet of Gabaon spake to me, in the house of our Lord before
 2 the priestes, and al the people, saying: † Thus saith the Lord
 of hostes the God of Israel, I haue broken the yoke of the king
 3 of Babylon. † As yet two yeares of dayes, and I wil make al
 the vessels of the house of our Lord to be brought backe into
 this place, which Nabuchodonosor the king of Babylon tooke
 4 out of this place, and transported them into Babylon. † And
 Iechonias the sonne of Iaokim the king of Iuda, and al the
 transmigration of Iuda, that are entered into Babylon, I wil
 make to returne to this place, saith our Lord: for I wil breake
 5 the yoke of the king of Babylon. † And Ieremie the prophet
 said to Hananias the prophet in the presence of the priestes,
 and in the presence of al the people, that stood in the house of
 6 our Lord: † And Ieremie the prophet said: :: Amen, Our
 Lord so doe: our Lord raise vp thy wordes, which thou hast
 prophesied: that the vessels may be brought againe into the
 house of our Lord, and al the transmigration out of Babylon
 7 to this place. † But yet heare this word, that I speake in thine
 8 eares, and in the eares of al the people: † The prophets, that
 haue bene before me, and before thee from the beginning,
 and haue prophesied concerning manie countries, and con-
 cerning great kingedomes of warre, and of affliction, and of
 9 famine. † The prophet, that hath prophesied peace: when
 his word shal come to passe, the prophet shal be knowen,
 10 whom our Lord hath sent in truth. † And Hananias the pro-
 phet tooke the chaine from the necke of Ieremie the prophet
 11 and brake it. † And Hananias spake in the sight of al the
 people, saying: Thus saith our Lord: So wil I breake the yoke
 of Nabuchodonosor the king of Babylon after two yeares of
 12 dayes from the necke of al nations. † And Ieremie the pro-
 phet went his way. And the word of our Lord was made to
 Ieremie, after that Hananias the prophet brake the chayne
 13 from the necke of Ieremie the prophet, saying: † Goe, and
 thou shalt tel Hananias: Thus saith our Lord: Thou hast bro-
 ken chaynes of wood, and thou shalt make for them chaynes
 14 of yron. † Because thus saith the Lord of hostes the God of
 Israel: An yron yoke haue I put vpon the necke of al these
 Nations, to serue Nabuchodonosor the king of Babylon, and
 they shal serue him: moreouer also the beastes of the earth I
 15 haue geuen him. † And Ieremie the prophet said to Hananias

yeares, the
 fourth yeare
 of his reigne
 may well be
 called in the
 beginning of
 his reigne.

The prophet
 hearing a
 good thing
 falsly mou-
 ed wisheth
 it might be so,
 but lest others
 be deceiued,
 warneth the
 people not to
 beleue it, be-
 cause it is false
 and shal not
 happen as the
 false prophet
 affirmeth.



the prophet: Heate Hananias: Our Lord sent thee not, & thou hast made this people to trust in a lie. † Therefore thus saith our Lord: Behold I wil send thee from of the face of the earth: this yeare shalt thou dye: for thou hast spoken against our Lord. † And Hananias the prophet died in that yeare, the seuenth 17 moneth.

CHAP. XXIX.

The 4. part.
Consolations
and threatens as
the people
shal deserue,
with the de-
struction of
Ierusalem, cap-
tivitye of the
king & people
and their re-
lease after 70.
yeares.

Against the
flattery of false
prophetes af-
firming that
the captives
shal shortly be
reduced, Iere-
mie sincerely
writeth vnto
them that they
must remaigne
in Babylon a
long time.

Jeremie writeth to the captives in Babylon, exhorting them to liue in peace, 8. and not harking to false prophetes. 10. For they must remaine there seuentie yeares, and then shal be deliuered. 16. And those that remaine in Ierusalem shal suffer sword, famine, and pestilence. 21. And Achab, Sedecias, 24. and Semeias false prophetes, shal dye miserably.

AND these are the wordes of :: the booke, which Ie- 1
remie the prophet sent from Ierusalem to the remnant
of the ancientes of the transmigration, and to the priestes,
and to the prophetes, and to al the people, which Nabucho-
donosor had transported from Ierusalem into Babylon: † after 2
that Iechonias the king was gone forth, and the queene, and
the Eunuches, and the princes of Iuda, and of Ierusalem, and
the craftes man, and the incloser out of Ierusalem: † by the 3
hand of Elasa the sonne of Saphan, and Gamarias the sonne
of Helcias, whom Sedecias the king of Iuda sent to Nabu-
chodonosor king of Babylon into Babylon, saying: † Thus 4
saith the Lord of hostes the God of Israel to al the transmigra-
tion, which I haue transported, from Ierusalem into Babylon:
† Build ye houses, and inhabite them: and plant orchardes, and 5
eate the fruite of them. † Take wiues, and beget sonnes and 6
daughters: & geue wiues to your sonnes, & geue your daugh-
ters to husbands, & let them beate sonnes and daughters: and
be ye multiplied there, and be not few in number. † And seeke 7
the peace of the citie, to which I haue transported you: & pray
for it to our Lord: because in the peace thereof there shal be
peace to you. † For thus saith the Lord of hostes the God of Is- 8
rael: Let not your prophetes, that are in the middes of you, and
your diuiners seduce you: and attend not to your dreames,
which you dreame: † because they doe falsely prophecie to 9
you in my name: and I sent them not, saith our Lord. † Be- 10
cause thus saith our Lord: When the seuentie yeares shal be-
ginne to be expired in Babylon, I wil visite you: and I wil raise
vp vpon you my good word, to bring you againe to this
place. † For I know the cogitations, that I intend vpon you. 11
saith

Ch. 24.

Ch. 25.

2. Par.

36.

1. Esd. 1

Dan. 9.



- saith our Lord, cogitations of peace, and not of affliction, to
 12 geue you an end and patience. † And you shall inuocate me,
 13 and goe: and you shall pray me, and I will heare you. † You
 shall seeke me, and shall finde: when you shall seeke me with al
 14 your hart. † And I will be found of you, saith our Lord: and
 I will bring backe your captiuitie, and I will gather you out of
 al nations, and from al places to the which I haue expelled
 you, saith our Lord: and I will make you to returne from the
 15 place, to the which I haue transported you. † Because you
 haue said: :: Our Lord hath raised vp prophetes to vs in Ba-
 16 bylon: † for thus saith our Lord to the king, that sitteth vpon
 the throne of Dauid, and to al the people the inhabiter of
 this citie, to your bretheren, that are not gone forth with you
 17 into the transmigration. † Thus saith the Lord of hostes: The seduced people thought the false prophets had bene true prophetes of God.
 Behold I will send vpon them the sword, and famine, and the
 pestilence: & I will make them as naughtie figges, that can not
 18 be eaten, because they are very naught. † And I will persecute
 them with the sword, & with famine, & with pestilence: and I
 will geue them into vexation to al the kingdomes of the earth:
 into :: malediction, & into astonishment, and into bylling, &
 into reproch to al the Nations, to which I haue cast them out:
 19 † because they haue not heard my wordes, saith our Lord:
 which I sent to them by my seruantes the prophetes in the
 night rysing, and sending: and you heard not, saith our Lord.
 20 † You therefore heare the word of our Lord al ye the trans-
 migration, which I haue sent out from Ierusalem into Ba-
 21 bylon. † Thus saith the Lord of hostes the God of Israel to
 Achab the sonne of Colias, and to Sedecias the sonne of Ma-
 sias, which prophetic vnto you in my name falsely: Behold I
 will deliuer them into the handes of Nabuchodonosor the
 22 king of Babylon: and he shall strike them in your cies. † And
 of them a malediction shall be taken vp, by al the transmigra-
 tion of Iuda, that is in Babylon, saying: Our Lord make thee
 as Sedecias, and as Achab, whom the king of Babylon fryed
 23 in the fire: † for that they haue done folke in Israel, and com-
 mitted adulterie with their freindes wiues, and haue spoken
 the word in my name falsely, which I commanded them not:
 24 I am the iudge and the witnes, saith our Lord. † And to Se-
 25 meias the Nehelamite thou shalt say: † Thus saith the Lord
 of hostes, the God of Israel: For that thou hast sent in thy
 name bookes to al the people, that is in Ierusalem, and to
 Sophonias

The seduced people thought the false prophets had bene true prophetes of God.

Their miserie shall be so great that it shall be as a prouerbe of them that with euil to others, to say: The malediction of the leuies fall vpon you, as is more clerly explicated.

7. 22.



Sophonias the sonne of Maasias, the priest, & to al the priestes, saying: † Our Lord hath made thee priest for Ioiada the priest, that thou shouldest be ruler in the house of our Lord, vpon euerie man rauing and prophecying, to put him into the stockes, and into prison. † And now why hast thou not rebuked Ieremie the Anathothite, which prophecieth vnto you? † Because vpon this he hath sent into Babylon to vs, saying: It is long: build ye houses, and inhabite them: and plant gardens, and eate the fruities of them. † Sophonias therefore the priest reade this booke in the eares of Ieremie the prophet. † And the word of our Lord was made to Ieremie, saying: † Send to al the transmigration, saying: Thus saith the Lord to Semeias the Nehelamite: Because Semeias hath prophecied to you, and I sent him not: and hath made you to trust in a lie: † Therefore thus saith our Lord: Behold I wil visite vpon Semeias the Nehelamite, and vpon his seede: there shal not be vnto him a man sitting in the middes of this people, and he shal not see the good, that I wil doe to my people, saith our Lord: because he hath spoken preuarication against our Lord.

CHAP. XXX.

The prophet is commanded to write the same which he preacheth: 4. first pensue thinges, 8. Then ioyful. 9. Especially in the new Testament, when God wil raise David (to witte Christ) 16. Who shal destroy al enemies. 19. And whose Church shal be great, glorious, and perpetual.

THIS is the word, that was made to Ieremie from our Lord, saying: † Thus saith our Lord the God of Israel, saying: Write vnto thee al the wordes that I haue spoken to thee, in a booke. † For behold the daies come, saith our Lord: and I wil conuert the conuersion of my people: Israel and Iuda, saith our Lord: and I wil make them returne to the land, which I gaue their fathers, and they shal possesse it. † And these are the wordes, that our Lord hath spoken to Israel and to Iuda: † Because thus saith our Lord: We haue heard a voice of terrour: there is feare and no peace. † Demand, and see if a man beare childe? wherefore then haue I seene euerie mans hand vpon his loyne, as a woman that is in trauel, and al faces are turned into the iaundice? † Alas, because that is a great day, neither is there the like to it: and it is the time of tribulation to Iacob, and he shal be saued out of it. † And it shal be in

It is probable by this, & ch. 31. Ezech. 33. & other places that with the two tribes of the kingdom of Iuda and of the tenne tribes, returned also from captiuitie whose chiefe citie was Samaria.

Ierl. 2.
Amos. 5.
sopho. 1.



- be in that day, saith the Lord of hostes: I wil breake his yoke from of thy necke, and wil breake his bandes: and strangers
 9 shal no more rule ouer him: † but they shal serue our Lord their God, and Dauid their king, whom I wil raise vp to them.
 10 † Thou therefore my seruant Iacob feare not, saith our Lord; neither be thou afrayd Israel: because loe I wil saue thee out of a farre countrie, and thy seede out of the land of their captiuitie: and Iacob shal returne, and be at rest, & flow with al good thinges, and there shal be none whom he may feare:
 11 † because I am with thee, saith our Lord, to saue thee: for I wil make :: a consumation in al the Nations, in which I haue dispersed thee: but thee I wil not make into consummation: Only the true Church is perpetually conserued without interruption; al other nations, kingdomes, & cōgregations do change and are consumed.
 12 but I wil chastice thee in iudgement, that thou maist not seme to thy selfe innocent. † Because thus saith our Lord: Thy wound is vncurable, thy stripe is very sore. † There is none to iudge thy iudgement to binde it vp: there is no profite of
 13 medicines for thee. † Al thy louers haue forgotten thee, and wil not seeke thee: for with the stroke of an enemy I haue stricken thee with cruel chastisement: for the multitude of thine
 14 iniquitie, thy sinnes are hardened. † What criest thou vpon thine affliction? thy sorow is vncurable: for the multitude of thine iniquitie, and for thine hardned sinnes I haue done these
 15 thinges to thee. † Therefore al that eate thee, shal be deuoured: and al thine enemies shal be led into captiuitie: and they that waste thee, shal be wasted, and al thy spoilers wil I geue
 16 to the spoile. † For I wil close vp thy wound, and wil heale thee of thy woundes, saith our Lord. Because they haue called thee, o Sion, an out cast: This is she, that had none to seeke
 17 after her. † Thus saith our Lord: Behold I :: wil conuert the conuersion of the tabernacles of Iacob, and wil haue pitie on his houses, and the citie shal be built in her high place, and the
 18 temple shal be founded according to the order thereof. † And out of them shal come forth praise, and the voice of them that play: and I wil multiplie them, and they shal not be diminished: and I wil glorifie them, & they shal not be lessened.
 19 † And his children shal be as from the beginning, and his assemblie shal be permanent before me: and I wil visite against
 20 al that afflict him. † And :: his duke shal be of himself: and the prince shal be brought forth from the middes of him: and I wil bring him :: nere, and he shal come to me. For who is this, that applieth his hart to approach vnto me, saith our
 21 Lord?

Dddd

Lord?



Lord? † And you shal be my people: and I wil be your God. 22
 † Behold, the whitlewind of our Lord, the surie going forth, 23
 the storme violently falling, it shal light vpon the head of the
 impious. † Our Lord wil not turne away the wrath of indig- 24
 nation, til he haue done and accomplished the cogitation of
 his hart: in the latter daies you shal vnderstand these thinges.

CHAP. XXXI.

*God wil reduce Israel from captiuitie, 4. and geue them abundance of al
 thinges: 9. after their tribulation. 15. Rachel (The afflicted Church)
 shal cease from mourning: 18. confessing that she is iustly chastised.
 20. Christ a perfect man shal be conteyned in his mothers wombe, 26.
 He rising from slepe (death) wil build his Church. 31. with a new
 couenant: 36. that it shal be large, and perpetual.*

AT THAT time, saith our Lord: I wil be the God of i
 al the kindredes of Israel, and they shal be my people.
 † Thus saith our Lord: The people that remayned from the 2
 sword, found grace in the desert: Israel shal goe to his rest.
 † Our Lord hath appeared to me of long time. And in euerla- 3
 sting charitie haue I loued thee, therefore haue I drawen thee,
 taking compassion. † And I wil build thee againe, and thou 4
 shalt be builded o virgin Israel: thou shalt yet be adorned with
 thy timbrels, & shal goe forth in the quyre of them that play.
 † Thou shalt yet plant vinyards in the mountaines of Samaria: 5
 the planters shal plant, and til the time come, they shal not
 make vintage: † because there shal be a day, wherein the 6
 watchmen on mount Ephraim shal crie: Arise, and let vs goe
 vp vnto Sion to the Lord our God. † Because thus saith our 7
 Lord: Reioyce in gladnes o Iacob, and neye against the head
 of the Gentiles: sound ye, and sing, and say: Saue o Lord thy
 people the remnant of Israel. † Behold I wil bring them out 8
 of the land of the North, and wil gather them from the endes
 of the earth: among whom shal be the blinde and the lame,
 the woman with childe, and she that beareth childe toge-
 ther, a great companie of them that returne hither. † They 9
 shal come in weeping: and in mercie I wil reduce them: and
 I wil bring them through the torrents of waters in a right
 way, and they shal not stumble in it: because I am become a
 father to Israel, and Ephraim is my firstbegotten. † Heare 10
 the word of our Lord ye Nations, & shew forth in the islands,
 that are farre of, and say: He that disperfed Israel, wil gather
 him:

Isa. 2
 Mich.
 Zach.

Together
 with the two
 tribes manie
 also of the
 tenne tribes
 were reduced
 from capti-
 uitie. And
 when Christ
 came into this
 world they
 were more
 readie to re-
 ceive him,
 then the other
 two tribes.
 Mat. 13 Mar. 6:
 Luc. 4. Ioan. 4.

God wil also
 shew his mer-
 cie to the tenne
 tribes (signi-
 fied by Ephra-
 im) as a father
 loveth his first
 begotten.



- 11 him: and he wil keepe him as the pastour his flocke. † For
 our Lord hath redeemed iacob, and he wil deliuer him out of
 12 the hand of the mightier. † And they shal come, and shal
 praise in mount Sion: and they shal runne together to the
 good thinges of our Lord for the corne, and wine, and oile,
 and the increase of cattel and heardes, and their soule shal be
 13 as a watered garden, & they shal be hungrie no more. † Then
 shal the virgin reioyce in the quyre, the youngmen and old
 men together: and I wil turne their mourning into ioy, and
 wil comfort them, and make them ioyful from their sorow. :: By Rachel
the mother of
Ioseph & Ben-
iamin, are sig-
nified al the
women of
both king-
domes (Israel
& Iuda) mour-
ning the mise-
ries of the cap-
tinitie And
particularly
of the mo-
thers lamen-
ting the
slaughter of
their children
nere Bethle-
hem. Mat. 2.
:: Gods grace
is the principal
cause of iusti-
fication.
:: Mans coope-
ration by free-
wil is the seco-
darie cause.
 14 † And I wil replenish the soule of the priestes with farnes:
 and my people shal be filled with my good thinges, saith our
 15 Lord. † Thus saith our Lord: A voice of lamentation is heard
 on high of the mourning, and weeping of Rachel weeping
 for her children, and refusing to be comforted for them, be-
 16 cause they are not. † Thus saith our Lord: Let thy voice cease
 from weeping, and thine eies from teares: because there is a
 reward for thy worke, saith our Lord: and they shal returne
 17 out of the land of the enemy. † And there is hope to thy last
 endes, saith our Lord: and the children shal returne to their
 18 borders. † Hearing I heard Ephraim going into transmigration:
 Thou hast chastised me, and I am taught, as a young bullocke
 not tamed. :: Conuert me, and :: I shal be conuerted: because
 19 thou art the Lord my God. † For after thou didst conuert me
 I did penance: and after thou didst shew vnto me, I stroke my
 thigh: I am confounded, and ashamed, because I haue sustay-
 20 ned the reproch of my youth. † Certes Ephraim is an hono-
 rable sonne to me, certes a delicate childe: because, since I
 spake of him, as yet wil I remember him. Therefore are my
 bowels troubled vpon him: pitying I wil pitie him, saith our
 21 Lord. † Sette thee a watch tower, make vnto thee bitternes:
 direct thy hart into the right way, wherein thou hast walked:
 22 returne o virgin Israel, returne to these thy cities. † How
 long wilt thou be dissolute in delicioulnes o wandring daugh-
 ter? because our Lord hath created a new thing vpon the
 23 earth: A WOMAN SHAL COMPASSE :: A MAN. † Thus
 saith the Lord of hostes the God of Israel: As yet shal they say
 this word in the land of Iuda, and in the cities thereof, when
 I shal conuert their captiuitie: Our Lord blesse thee the beauty
 24 of iustice, the holie mountaine: † and Iudas and al his cities
 shal dwel in it together: the husbandmen and they that drive

Dddd 2

the

Mat. 2.



God promised the Iewes multiplication of men. And of earle which were a principal riches, as appeareth by the word, *perunia* deriued of *perui*.

The seede of Israel remaineth for euer; not in the incredulous Iewes (saith S. Ierom) but in those which with the Apostles, & by the Apostles be leue in Christ.

the flockes. † Because I haue inebriated the wearie soule: and
 euerie hungtie soule I haue filled. † Therefore I was raised vp
 as out of a sleepe, and I saw, and my sleepe was sweete to me.
 † Behold the daies come, saith our Lord: and I wil sow the
 house of Israel and the house of Iuda with: the seede of men,
 and with the seede: of beastes. † And as I haue watched
 vpon them, to plucke vp, and deface, and dissipate, & destroy,
 and afflict: so wil I watch ouer them, to build, and to plant
 them, saith our Lord. † In those daies they shal say no more:
 The fathers did eate the bitter grape, and the teeth of the chil-
 dren are set on edge. † But euerie one shal dye in his owne
 iniquitie: euerie man that shal eate the sowre grape, his teeth
 shal be on edge. † Behold the daies shal come, saith our Lord:
 and I wil make a new couenant with the house of Israel and
 the house of Iuda: † not according to the couenant, which I
 made with their fathers in the day that I tooke their hand, to
 bring them out of the Land of Ægypt: the couenāt which they
 made voide, and I had the dominion of them, saith our Lord.
 † But this shal be the couenant, that I wil make with the
 house of Israel: after those daies saith our Lord: I wil geue my
 law in their bowels, and in their hart I wil write it: and I wil
 be their God, and they shal be my people. † And a man shal
 no more teach his neighbour, and a man his brother, saying:
 Know our Lord: for al shal know me from the least of them
 euen to the greatest, saith our Lord: because I wil be propi-
 cious to their iniquitie, and their sinne I wil remember no
 more. † Thus saith our Lord, that geueth the sunne for the
 light of the day, the order of the moone and of the starres,
 for the light of the night: that troubleth the sea, and the waues
 thereof doe sound, the Lord of hostes is his name. † If these
 lawes shal faile before me, saith our Lord: thee also: the seede
 of Israel shal faile, that it be not a nation before me for euer.
 † Thus saith our Lord: If the heauens aboue shal be able to
 be measured, and the foundations of the earth beneth to be
 searched out: I also wil cast away al the seede of Israel, for al
 thinges, that they haue done, saith our Lord. † Behold the daies
 come, saith our Lord: and the citie shal be built to our Lord
 from the tower of Hananeel euen to the gate of the corner.
 † And the rule of the measure shal goe out farther in his sight
 vpon the litle hil Gareb: and it shal compasse Goatha, † and
 al the valley of carcasses, and of ashes, and al the countrie of
 death,

Isa. 54.

Isa. 6.



death, euen to the torrent of Cedron, and to the corner of the East gate of horses, the Holie of our Lord: shal not be plucked vp, and it shal no more be destroyed for euer.

CHAP. XXXII.

Nabuchodonosor besieging Ierusalem, Ieremie in prison 7. byeth by Gods commandment a field of his cosin. 17. Prayerh for the whole nation, reciting Gods former benefites, 26. Prophecietheir captiuitie in Babylon, 30. for their idolatrie: 36. and deliuerie from thence, 40. With a new covenant to serue God sincerely.

THE word that was made to Ieremie from our Lord :: in the tenth yeare of Sedecias the king of Iuda: the same is the eighteenth yeare of Nabuchodonosor. † Then the armie of the king of Babylon besieged Ierusalem: and Ieremie the prophet was shut vp in the court of the prison, that was in the house of the king of Iuda. † For Sedecias the king of Iuda had shut him vp, saying: Why doest thou prophecie, saying: Thus saith our Lord: Behold I wil geue this citie into the hand of the king of Babylon, and he shal take it? † And Sedecias the king of Iuda shal not escape out of the hand of the Chaldees: but he shal be deliuered into the handes of the king of Babylon: and he shal speake with him mouth to mouth, and his eies shal see his eies. † And he shal leade Sedecias into Babylon: and he shal be there til I visite him, saith our Lord. But if you wil fight against the Chaldees, you shal haue nothing prosperous. † And Ieremie said: The word of our Lord was made to me, saying: † Behold, Hanameel the sonne of Sellum thy cosin shal come to thee, saying: Bye vnto the my field, which is in Anathoth: for it apperteyneth to thee by kinred to bye it. † And Hanameel myne vncles sonne came vnto me according to the word of our Lord to the enterie of the prison, and said to me: Possesse my field, which is in Anathoth in the land of Benjamin: because the inheritance pertaineth to thee, and thou art nere of kinne to possesse it. And I vnderstood that it was the word of our Lord. † And I bought the field of Hanameel myne vncles sonne, which is in Anathoth: and I weyed him the siluer, seven staters, and ten peeces of siluer. † And I wrote it in a booke, and signed it, and tooke witnesses: & I weighed the siluer in balance. † And I tooke the booke of the possession signed, and the stipulations, and the thinges ratified, and the signes on the out side.

D d d d 3

† And

When the citie was besieged, and Ieremie in prison prophecied that it should be taken, and subdued by the enemies, yet he bought landes, to signifie that in time they should be deliuered from captiuitie.

Sedecias was brought to the king of Babylon in Reblath where they put out his eyes, & thence carried him blind to Babylon. 4. Reg. 25. and so coming to that citie he could not see it. Exch. 12. 7. 13.



† And I gaue the booke of the possession to Baruch the sonne 12
of Neri the sonne of Maasias in the sight of Hanameel my
cousin, and in the sight of the witnesses, that were written in
the booke of the purchase, & in the sight of al the Iewes, that
sate in the court of the prison. † And I commanded Baruch, 13
before them, saying: † Thus saith the Lord of hostes the God 14
of Israel: Take these bookes, this booke of the purchase
signed, and this booke, that is open: and put them in an ear-
then vessel, that they may continue manie daies. † For thus 15
saith the Lord of hostes, the God of Israel: Yet shal houses, and
fieldes, and vineyardes be possessed in this land. † And I prayed 16
to our Lord, after that I deliuered the booke of the possession
to Baruch the sonne of Neri, saying: † Alas, alas, alas, ô Lord 17
God: behold thou hast made heauen and earth in thy great
strength, and in thy stretched out arme: no word shal be hard
to thee: † Which doest mercie on thousandes, and rendrest 18
the iniquitie of the fathers into the bosome of their children
after them. ô Most strong, great, & mightie, the Lord of hostes
is thy name. † Great in counsel, and incomprehensible in co- 19
gitation: whose eyes are open vpon al the waies, of the chil-
dren of Adam, to render vnto euerie one according to his
waies, and according to the fruite of his inuentions. † Which 20
hast put signes and wonders in the land of Ægypt, euen vntil
this day, and in Israel, and in men, and hast made thee a name
as is this day. † And thou didest bring forth thy people Israel 21
out of the Land of Ægypt, in signes, and in wonders, and in a
strong hand, and in a stretched out arme, and in great terrour.
† And thou gauest them this land, which thou swarest to their 22
fathers, that thou wouldest geue them a land flowing with
milke and honie. † And they entered in, and possessed it: and 23
they obeyed not thy voice, and in thy law they walked not: al
that thou didst command them to doe, they did not: and al
these evils are befallen them. † Behold munitions are built 24
against the citie, that it may be taken: and the citie is geuen
into the handes of the Chaldees, which fight against it, at the
presence of the sword, and of famine, and of pestilence: and
what thinges soeuer thou hast spoken, are come to passe, as
thy self seest. † And sayst thou to me ô Lord God: Bye the field 25
for siluer, and take witnesses, whereas the citie is geuen into
the handes of the Chaldees? † And the word of our Lord was 26
made to Ieremie, saying: † Behold I am the Lord the God of 17
al flesh:

Exo 14.

∴ By the force
of the sword,
famine, & pe-
stilence. as Psal.
59. 7. 6. that
they flee from the
face of the Lord.



28 al flesh: shal anie word be hard for me? † Therefore thus saith
 our Lord: Behold I wil deliuer this citie into the handes of
 the Chaldees, and into the handes of the king of Babylon,
 29 and they shal take it. † And the Chaldees shal come fighting
 against this citie, and shal set in on fire, and burne it, and the
 houses, in whose toppes they did sacrifice to Baal, and offered
 30 libaments to strange goddes to prouoke me vnto wrath. † For
 the children of Israel, and the children of Iuda were conti-
 nually doeing euil in myne eies :: from their youth: the chil-
 dren of Israel which euen vntil this present exasperate me in
 31 the worke of their handes, saith our Lord. † Because in furie
 and in myne indignation this citie is made to me, from the
 day that they builded it, vntil this day, wherein it shal be taken
 32 out of my sight. † For the malice of the children of Israel,
 and of the children of Iuda, which they haue done prouoking
 me to wrath, they and their kinges, their princes, and their
 priestes, and their prophets, the men of Iuda and the inhabi-
 33 tants of Ierusalem. † And they haue turned the backes to me,
 and not the faces: when I taught them early, and instructed
 them, and they would not heare that they might take disci-
 34 pline. † And they haue set their idols in the house, wherein
 35 my name is inuocated, that they might pollute it. † And they
 haue built the excelses of Baal, which are in the valley of the
 sonne of Ennom, that they might consecrate their sonnes and
 their daughters to Moloch: which I commanded them not,
 neither hath it ascended into my hart, that they should doe
 36 this abomination, and bring Iuda into sinne. † And now for
 these thinges, thus saith our Lord the God of Israel to this
 citie, whereof you say that it is deliuered into the handes of
 the king of Babylon in sword, and in famine, & in pestilence.
 37 † Behold :: I wil gather them together out of al landes, to
 which I haue cast them out in my furie, and in my wrath, and
 in my great indignation: and I wil bring them againe into this
 38 place, and wil make them dwel confidently. † And they shal
 be my people, and I wil be their God. † And I wil geue them
 39 one hart, and one way, that they may feare me al daies: and it
 may be wel with them, and with their children after them.
 40 † And I wil make an euerlasting couenant with them: and
 wil not cease to doe them good: and I wil geue my feare in
 41 their hart, that they reuolt not from me. † And I wil reioyce
 vpon them, when I shal doe them good: and I wil plant them
 in this

:: VVhen they
 were in the
 vildernes
 newly deliue-
 red from Æ-
 gypt, they
 committed
 manie hai-
 nous crimes:
 in murmuring
 schisme, idola-
 tric, and other
 carual & spiri-
 tual sinnes.

:: Left anie
 should thinke
 that by Gods
 iust and seuer
 punishment,
 or by anie re-
 uolting from
 his seruice the
 Church might
 be vtterly de-
 stroyed, he stil
 promiset
 mercie to-
 in this

Psal. 35.
 1. Reg. 21.



wards the reli-
ques of his
people, that
they shal ne-
uer allfayle,
but continue
till the Rede-
mer of man-
kind Christ
shal come. And
much lesse
shal Christs
Church ever
faile at his
coming.

in this land in truth in my whole hart and in al my soule. † Be- 42
cause thus saith our Lord: As I haue brought vpon this people
al this great euil: so wil I bring vpon them al the good, that I
speake to them. † And the fieldes shal be possessed in this land: 43
whereof you say that it is desolate, because there is remayning
no man nor beast, and it is g-uen into the handes of the Chal-
dees. † The fieldes shal be bought for money, and shal be 44
written in a booke, and the signe shal be stamped on, and a
witness shal be taken, in the land of Benjamin, and round a-
bout Ierusalem, in the cities of Iuda, and in the cities on the
mountaines, and in the champaine cities, and in the cities that
are toward the South: because I wil conuert their captiuitie,
saith our Lord.

CHAP. XXXIII.

*God promise the remission of finnes: 10. reduction from captiuitie, & manie
other benefits: 14. He wil geue iudgement and iustice in Dauid (Christ)
whose throne (the Chn-eb) 19. shal be glorious. 24. and permanent.*

¶ Besides ma-
nie other reue-
lations, this
prophet had
two visions in
prison, in con-
firmation that
God would
conserue his
people and
Church for
euer, notwith-
standing their
manifest great
finnes & great
affliction and
destruction of
manie for the
same.

AN the word of our Lord was made to Ieremie the 1
second time, when as yet he was shut yp in the court of
the prison, saying: † Thus saith our Lord that wil doe, and 2
wil forme it, and prepare it, the Lord is his name. † Crie vnto 3
me, and I wil heare thee: and I wil tel thee great thinges, and
and firme thinges which thou knowest not. † Because thus 4
saith our Lord the God of Israel to the houses of this citie, and
to the houses of king of Iuda, which are destroyed, and to the
munitions, and to the sword † of them that come to fight 5
with the Chaldees, and to fill them with the carcasses of the
men, whom I haue stricken in my rarie, and in myne indigna-
tion, hiding my face from this citie because of al their malice.
† Behold I wil bring to them a scire and health, and wil cure 6
them: and I wil reuele vnto them the prayer of peace and
truth. † And I wil conuert the conuersion of Iuda, & the con- 7
uersion of Ierusalem: & wil build them as from the beginning.
† And I wil cleanse them from al their iniquitie, wherein they 8
haue sinned to me: & I wil be propitious to al their iniquities,
wherein they haue sinned to me, & despised me. † And it shal 9
be to me a name, & a ioy, and a praise, and an exultation to al
the nations of the earth, that shal heare al the good thinges,
which I wil doe to them: and they shal feare, and be troubled in
al the good thinges, & in al the peace, that I wil make to them.
† Thus



- 10 † Thus saith our Lord: Yet there shall be heard in this place
(which you say is desolate, because there is neither man nor
beast: in the cities of Iuda, and without Ierusalem, which are
desolate without man, and without inhabiter; and without
11 beast) † the voice of ioy and the voice of gladnes, the voice
of the bridegroom and the voice of the bride, the voice of
them that say: Confesse ye to the Lord of hostes, because our
Lord is good, because his mercie is for euer: and of them
that carie vowes into the house of our Lord. For I wil bring
backe the conuersion of the land as from the beginning, saith
12 our Lord. † Thus saith the Lord of hostes: Yet there shall be
in this desolate place without man, and without beast, and in
all the cities thereof, an habitation of pastours of the resting
13 flockes. † In the cities on the mountaines, and in the cham-
paine cities, and in the cities that are toward the South: and
in the land of Benjamin, and round about Ierusalem, and in
the cities of Iuda there shall yet passe flockes, at the hand of
14 him that numbreth them, saith our Lord. † Behold the daies
shall come, saith our Lord, and :: I wil raise vp the good word, prophetic and
that I haue spoken to the house of Israel, and to the house of promise of
Iuda. † In those daies, and in that time, I wil make :: the spring Christ.
of iustice to bud forth vnto Dauid: and he shall doe iudgement :: Borne of the
and iustice in the earth. † In those daies shall Iuda be saued, and seede of Da-
Ierusalem shall dwell confidently: & this is the name, that they uid.
17 shall call him; The Lord of our iust one. † Because thus saith :: Dauid's pro-
our Lord: :: There shall not faile of Dauid a man, to sitte vpon genies shall con-
18 the throne of the house of Israel. † And of the Priestes and tinue vnto
Leuites there shall not faile from before my face a man, to Christ: whose
offer :: holocaustes, and to burne sacrifice, and to kill victimes, kingdom,
19 all daies. † And the word of our Lord was made to Ieremie, which is his
20 saying: † Thus saith our Lord: If my couenant with the day Church, shall
can be made voide, and my couenant with the night, that there haue no end.
21 be not day and night in their time: † also my couenant may Luc. 1. v. 33. Psal.
be made voide with Dauid my seruant, that there be not of 88. v. 30.
him a sonne to reigne in his throne, and Leuites and Priestes :: S Hypolitus
22 my ministers. † Euen as the starres of heauen can not be num- and all ancient
bred, and the sand of the sea be measured: so wil I multiplie Fathers teach
the seede of Dauid my seruant, and the Leuites my ministers. that the holie
23 † And the word of our Lord was made to Ieremie, saying: Eucharist is
24 † Hast thou not seene what this people hath spoken, saying: the cōplement
The :: two kinreds, which our Lord had cholen, are cast of: of all sacrifices
of the old Te-
stament.
:: Gods most
special proui-

E e e

and



dence blessed
the families of
Dauid and Aa-
ron aboue al
other kindes.

and they haue despised my people, because it is no more a Na-
tion before them? † Thus saith our Lord: If I haue not set 15
my couenant betwen day and night, and lawes to heauen and
earth: † surely I wil also cast of the seede of Iacob, and of 26
Dauid my seruant, that I take not of his seede princes of the
seede of Abraham, Isaac, and Iacob. For I wil bring backe
their conuersion, and wil haue mercie on them.

CHAP. XXXIII.

*King Sedecias shal fal into the handes of Nabuchodonosor, and Ierusalem
shal be burned: 8. because he hath broken the couenant, of releasing
Iewes from bondage, 14. in the seuenth yeare; and contrarie to parti-
cular promise of obseruing that law.*

TH E word that was made to Ieremie from our Lord, 1
when Nabuchodonosor the king of Babylon, and al his
armie, and al the kingdoms of the earth that were vnder the
power of his hand, & al the peoples made warre against Ieru-
salem & against al the cities thereof, saying: † Thus saith our 2
Lord the God of Israel: Goe, & speake to Sedecias the king of
Juda: & thou shalt say to him: Thus saith our Lord: Behold I
wil deliuer this citie into the handes of the king of Babylon, &
he shal burne it with fire. † And thou shalt not escape out of his 3
hand: but by taking thou shalt be taken, & thou shalt be deliue
red into his hand: and: thine eies shal see the eyes of the king
of Babylon; and his mouth shal speake with thy mouth, and
thou shalt enter into Babylon. † But yet heare the word of 4
our Lord o Sedecias king of Iuda: Thus saith our Lord to thee:
Thou shalt not dye by the sword, † but thou shalt dye in 5
peace, and according to the burninges of thy fathers the for-
mer kings that haue bene before thee, so shal they burne
thee: and, Alas Lord, shal they mourne for thee: because I
haue spoken the word, saith our Lord. † And Ieremie the 6
prophet spake al these wordes to Sedecias the king of Iuda in
Ierusalem. † And the armie of the king of Babylon fought 7
against Ierusalem, and against al the cities of Iuda, that were
remayning, against Lachis, and against Azecha: for these re-
mained of the cities of Iuda, fenced cities. † The word that 8
was made to Ieremie from our Lord, after that king Sedecias
made a couenant with al the people in Ierusalem, proclay-
ming: † That euerie one should dismisse his seruant, & euerie 9
one his handmayd, the Hebrew man and the Hebrew woman
free:

¶ See ch. 32. v.
4. & 4. Reg 25.
7. 7.



- free: and that they should not haue dominion ouer them, that
 10 is, on a Iewe and his brother. † Al the princes therefore heard,
 and al the people which, had made the couenant; that euerie
 man should dismiss his seruant, and euerie man his handmaide
 free, and should no more haue dominion ouer them: they
 11 heard therefore, and dismissed them. † And they turned
 afterwards: and drew their seruants and their handmaids back
 againe, whom they had dismiss free, and brought them into
 12 subiection as men seruants, and women seruantes. † And the
 word of our Lord was made to Ieremie from our Lord, saying:
 13 † Thus saith our Lord the God of Israel: I made a couenant
 with your fathers in the day, that I brought them out of the
 14 Land of Ægypt, from the house of bondage, saying: † When
 seven yeares shall be accomplished, let euerie man dismiss his
 brother an Hebrew, that was sold to him, and he shall serue
 thee six yeares: and thou shalt dismiss him free from thee:
 and your fathers haue not heard me, nor inclined their eare.
 15 † And you were conuerted this day, & did that which is right
 in myne eyes, that you proclaymed libertie euerie one to his
 freind: and you made a couenant in my sight, in the house,
 16 wherein my name is inuocated vpon it. † And you are retur-
 ned, and haue defiled my name: and you haue brought backe
 againe euerie man his seruant, and euerie man his handmayde,
 whom you had dismiss to be free, and of their owne iurisdic-
 tion: and you haue brought them into subiection to be your
 17 seruants and handmaydes. † Therefore thus saith our Lord:
 You haue not heard me, to proclaime libertie euerie man to
 his brother, and euerie one to his freind: behold I proclaime
 vnto you libertie, saith our Lord, to the sword, to the pesti-
 lence, and to famine: and I wil geue you into commotion to
 18 al the kingdoms of the earth. † And I wil geue the men, that
 transgresse my couenant, and haue not obserued the wordes
 of the couenant, wherevnto they consented in my sight, the
 calfe which they did cut into two pottes, and passed between
 19 the diuisions thereof. † The princes of Iuda and the princes
 of Ierusalem, the eunuches, and the priestes, and al the people
 of the land that passed betwene the diuisions of the calfe.
 20 † And I wil geue them into the handes of their enemies, and
 into the handes of them that seeke their life: & their carcasse
 shall be for meate to the foules of the ayre, and to the beastes
 21 of the earth. † And Sedecias the king of Iuda, and his princes

Reciduation
 into sinnes af-
 ter remission,
 offendeth God
 more then the
 former sinnes,
 as our Saviour
 teacheth by a
 parable. Mat. 18.

E e e 2

I wil



I wil geue into the handes of their enemies, & into the handes
 of them that seeke their liues, and into the handes of the ar-
 mies of the king of Babylon, which are retired from you.
 † Behold I :: command, saith our Lord, and I wil bring them 12
 againe into this citie, and they shal fight against it, and take it,
 and burne it with fire: and the cities of Iuda I wil geue into
 desolation, because there is not an inhabiter.
 :: God was not the cause of the Babylonians crueltie, but permitted and directed the same to punish the Iewes.

CHAP. XXXV.

*By example of the Rechabites voluntarily keeping their fathers rule, 12.
 God expostulateth with the people that kepe not his preceptes; 17. de-
 nouncing that they shal be punished, and the Rechabites rewarded.*

Here againe it appeareth that the prophet obserueth not the order of time in writing his visions. For the thing here recorded happened before the prophecies mentioned in the former chapters.

This Ionadab was a man of powre & estimation, very familiar with Iehu king of Israel. 4. Reg. 10. 7. 15.
 :: The Rechabites descended not of Israel, but of Iethro a Midianite, Moyses father in law: as both Hebrew & Latin Doctors hold by tradition.

THE word, that was made to Ieremie from our Lord in 1
 the dayes :: of Ioakim the sonne of Iosias the king of
 Iuda; saying: † Goe to the house of the Rechabites: and 2
 speake to them, & thou shalt bring them into the house of our
 Lord, into one chamber of the treasuries, and thou shalt geue
 them wine to drinke. † And I tooke Iezonias the sonne of Je- 3
 remias the sonne of Habsamias, and his bretheren, and al his
 sonnes, and the whole house of the Rechabites. † And I 4
 brought them into the house of our Lord, to the treasure
 house of the sonnes of Hanan, the sonne of Iegedelias the
 man of God, which was by the treasure house of the princes,
 about the treasure of Maasias the sonne of Sellum, who was
 keeper of the entrie. † And I set before the sonnes of the 5
 house of the Rechabites goblets ful of wine, and cuppes: and
 I said to them: Drinke ye wine. † Who answered: We wil not 6
 drinke wine: because :: Ionadab the sonne of Rechab, our
 father, commanded vs, saying: You shal not drinke wine, you
 and your children for euer. † And you shal not build house, 7
 and you shal not sow seede, and you shal not plant vineyardes,
 nor haue anie: but you shal dwell in tabernacles al your daies,
 that you may liue manie daies vpon the face of the land, wher-
 in you are :: strangers. † We therefore haue obeyed the voice 8
 of Ionadab the sonne of Rechab, our father, in al thinges that
 he commanded vs: so that we dranke not anie wine al our
 daies: we and our wiues, our sonnes & our daughters. † And 9
 we builded not houses to inhabite, and vineyard, and filde, and
 seede we haue not had: † but we haue dwelt in tabarnacles, 10
 and haue bene obedient according to al thinges, that Ionadab
 our father commanded vs. † But when Nabuchodonosor the 11
 king



- king of Babylon was come vp to our Land, we said: :: Come, and let vs goe into Ierusalem from the face of the host of the Chaldees, and from the face of the host of Syria: and we haue taried in Ierusalem. † And the word of our Lord was made to Ieremie, saying: † Thus saith the Lord of hostes the God of Israel: Goe, & say to the men of Iuda, and to the inhabitants of Ierusalem: Why wil you not receiue discipline, to obey my wordes, saith our Lord? † :: The wordes of Ionadab the sonne of Rechab haue preuailed, which he commanded his sonnes not to drinke wine: and they haue not drunke vntil this day, because they haue obeyed the commandment of their father: but I haue spoken to you, early rising and speakeing, and you haue not obeyed me. † And I haue sent to you al my seruants the prophetes, rising early, and sending and saying: Returne ye euerie one from his most wicked way, and make your studies good: and folow not strange goddes, nor worship them, and you shal dwell in the land, which I gaue you and your fathers: and you haue not inclined your eare, nor heard me. † The children therefore of Ionadab the sonne of Rechab haue firmly kept the precept of their father, which he commanded them: but this people hath not obeyed me. † Therefore thus saith the Lord of hostes, the God of Israel: Behold, I wil bring vpon Iuda, and vpon al the inhabitants of Ierusalem al the affliction, which I haue spoken against them, because I haue spoken to them, and they haue not heard: I haue called them, and they haue not answered me. † But to the house of the Rechabites Ieremie said: Thus saith the Lord of hostes the God of Israel: For that you haue obeyed the commandment of Ionadab your father, and haue kept al his commandments, and haue done al thinges, that he commanded you: † Therefore thus saith the Lord of hostes the God of Israel: There shal not want a man of the stocke of Ionadab the sonne of Rechab, standing in my sight al daies.

:: In case of necessity they entered into the city, otherwise remained in tents.

:: Seeing these religious Rechabites obserued obediently the rule of their father & founder, in vvorkes of supererogation, otherwise not commanded: much more al are bound to kepe Gods commandments.

ANNOTATIONS. CHAP. XXXV.

1. *The house of Rechabites.*] VVe haue here (according to the state of Gods Church in the old Testament) a cleare example of religious life, by professing and performing good vvorkes of supererogation, not commanded by God, but piously instituted by a holie man called Ionadab. VVhich, not only himself, and his proper children, but also their posteritie manie ages after him, voluntarily obserued by a prescript Rule: Not to builde houses, nor dwell in anie (but in tents) nor to sow seede, nor to plant, nor haue viayardes, nor to drinke

Religious Orders in the old Testament.

Eccc;

wine.



The rule of Rechabites differed from the Nazareites & children of the Prophetes. They were figures of more perfect orders in the Church of Christ.

Diuers kindes of Religious Orders.

Varieties of Religious Orders make no difference in Catholique Religion. But do much adorne the whole Church.

wine. A like rule but not the same in al pointes, was prescribed by God himself (Num. 6.) for such as would voluntarily embrace it. And Elias and Elizeus with their disciples obserued an other forme of religious life: as appeareth, 4. Reg. 1. 2. &c. Al which were figures of more perfect Religious Orders in the Church of Christ, consisting in three essentiall vowes, of voluntarie Pauerie, Chastitie, and Obedience: not commanded but commended, and for the better attayning to perfection counseled by our Saviour; vtherof they are called Euangelical Counsels, obserued by the Apostles, leauing al their worldlie substance, and al desire of having anie proper possessions: such also as had wives leauing them, the rest not marrying; & al renouncing their owne willes, subiected the same to Christs wil; *following him*. V whose example others imitating, this holie manner of life hath stil continued in the Church, as is euident by the Ecclesiastical histories euen from the Apostles time. But al obserued not the same particular rules, nor were called by the same titles. For as in the time of Moyses law, some were called Nazareites; some the Children of the Prophetes; and some Rechabites, after the name of their founders father Rechab, a renowned godlie man: so now some are called Eremites, some Monkes, some Friars, and some Religious Clerkes. And of ech of these kindes, diuers sortes are distinguished by varietie of rules, habites, special functions, and titles either of their first Institutors, or of the Institutes themselves, or of the places, or other occasions. As Carmelites, Augustines (as wel Monkes, as Canons Regular) Benedictins, Bernardins, Carthusians, Dominicans, Franciscans, Iesuites, Theatines, Capuchines, and the like. As also manie distinct Orders of Nunnes. But none of them al differ from the rest, nor from other Catholique Christians in pointes of faith: nor make anie Sectes of Religion, as Heretikes ridiculously object. For al beleue and confesse the self same Catholique Faith, in al the Articles therof; al vse and acknowledge the same, and no other holie Sacraments; and al are vnited in one vniuersal Church; vnder one visible Head: Euerie Order good and holie in their profession; & al together excellently adorning the whole bodie with sacred semelic varieties, make the same vniuersal Church more glorious.

Mat. 19.
7. 12. 17.
Luc 12.
7. 12.

Psal. 44.
7. 11. 15.

CHAP. XXXVI.

Jeremie in prison sendeth Baruch by Gods commandment, to read a booke of comminations before the people: 7. exhorting them to repent: 9. which being read in a porch of the Temple, 11. Micheas reporteth it to the Nobles in the court, 14. whither Baruch being called readeth the same before them: 20. they informe the king: 21. who hearing part therof, causeth the booke to be burned; 26. and commandeth to apprehend Baruch, and Jeremie. 27. The booke is writte againe by them with addition of more.

:: Besides preaching, which the euil disposed did either not duly regard, or quickly forget, God commanded that his wil

AND it came to passe in the fourth yeare of Ioakim, the sonne of Iosias king of Iuda: this word was made to Jeremie from our Lord, saying: † Take :: a volume of a booke and thou shalt write in it al the wordes, that I haue spoken to thee against Israel and Iuda, & against al Nations since the day that I spake to thee, from the daies of Iosias euen to this day. † If perhaps the house of Iuda hearing al the euils, that I meane to doe vnto them, let euerie man returne from his most wicked



- wicked way: and I wil be propitious to their iniquitie, and should also be
 4 to their sinne. † Ieremie therefore called Baruch the sonne written, for a
 of Nerias: and Baruch wrote from the mouth of Ieremie al perpetual ad-
 the wordes of our Lord, which he spake to him, in the volume monition, if
 5 of the booke. † And Ieremie commanded Baruch, saying: read it, or they would
 I am :: shut vp, neither am I able to goe into the house of our heare it redde,
 6 Lord. † Goe thou in therefore, and read out of the volume, and for a testi-
 wherein thou hast written from my mouth the wordes of our monie against
 Lord, in the hearing of al the people in the house of our them, and a
 on the fasting day: moreouer also in the hearing of al Iuda, warning to o-
 which come out of their cities, thou shalt read it to them: thers.
 7 † if perhaps their prayer may fal in the sight of our Lord, and He was not
 euerie one retorne from his most wicked way: because great now in prison;
 is the furie & indignation, which our Lord hath spoken against for (v. 19.) Ier-
 8 this people. † And Baruch the sonne of Nerias did according raine noble
 to al thinges, that Ieremie the prophet had commanded him, men of the
 reading out of the volume the wordes of our Lord in the court aduised
 9 house of our Lord: † And it came to passe in the fifth yeare both Baruch
 of Ioakim the sonne of Iosias the king of Iuda, in the ninth and him to
 moneth: they proclaymed a fast in the sight of our Lord to al hide them
 the people in Ierusalem, and to al the multitude, that was selues; but kept
 10 flocked together out of the cities of Iuda in Ierusalem. † And himself close
 Baruch redde out of the wordes of Ieremie in the house of our in some secret
 Lord, in the treasurie of Gamarias the sonne of Saphan the place: as most
 scribe, in the higher court, in the entrie of the new gate of Priestes do
 11 the house of our Lord, al the people hearing it. † And when now in Eng-
 Micheas the sonne of Gamarias the sonne of Saphan had heard land, that they
 12 al the wordes of our Lord out of the booke: † he went downe may better ex-
 into the kings house to the treasurie of the scribe: and behold ercise their
 al the princes sate there, Elisama the scribe, and Dalaias the function, then
 sonne of Semeias, and Elnathan the sonne of Achobor: and if they were
 Gamarias the sonne of Saphan, & Sedecias the sonne of Ha- in the persecu-
 13 narias, and al the princes. † And Micheas told them al the tors handes.
 wordes that he had heard Baruch reading out of the volume
 14 in the eares of the people. † Al the princes therefore sent to
 Baruch, Indi the sonne of Nathanas, the sonne of Selemias,
 the sonne of Chusi, saying: Take in thy hand the volume, out
 of which thou hast redde in the hearing of the people, and
 come. Baruch therefore the sonne of Nerias tooke the vo-
 15 lume in his hand, and came to them. † And they said to him:
 Sitte, & reade these thinges in our eares. And Baruch redde in
 their



their eares. † Therefore when they had heard al the wordes, 16
they were astonied euerie one toward his neighbour, and they
sayd to Baruch: We must tel the king al these wordes. † And 17
they asked him, saying: Tel vs how didest thou write al these
wordes from his mouth. † And Baruch sayd to them: From his 18
mouth he spake as it were reading vnto me al these wordes:
and I wrote in a volume with inke. † And the princes sayd to 19
Baruch: Goe, and be hidde thou and Ieremie, and let no man
know where you are. † And they went to the king into the 20
court: moreouer they layde vp the volume in the treasure
of Elisama the scribe: and they tolde al the wordes in the
hearing of the king. † And the king sent Iudi, that he 21
should take the volume: who taking it out of the treasure
of Elisama the scribe, redde it, the king hearing, and al the
princes, that stood about the king. † And the king sate in the 22
winter house in the ninth moneth: and there was an hearth
set before him ful of burning coles. † And when Iudi had 23
redde three or foure pages, :: he cut it with the penknife of
a scribe: and he cast it into the fire, that was vpon the hearth,
til al the volume was consumed with the fyre, that was on
the hearth. † And the king and al his seruants, that heard al 24
these wordes, did not feare, nor rent their garments. † But 25
yet Elnathan, and Dalaias, and Gamarias gaynesaid the king,
not to burne the booke: and he heard them not. † And the 26
king commanded Ieremiel the sonne of Amelech, and Saraias
the sonne of Ezriel, and Selemias the sonne of Abdeel, that
they should apprehend Baruch the scribe, and Ieremie the
Prophet: but :: our Lord hid them. † And the word of our 27
Lord was made to Ieremie the Prophet, after that the king
had burnt the volume and the wordes, that Baruch had writ-
ten from the mouth of Ieremie, saying: † Againe take an 28
other volume: and write in it al the former wordes, that
were in the first volume, which Ioakim the king of Iuda hath
burnt. † And to Ioakim the king of Iuda thou shalt say: Thus 29
saith our Lord: Thou hast burnt that volume, saying: Why
hast thou written in it telling: The king of Babylon wil
come in hast, and wil waste this land: and he wil make man
and beast, to cease out of it? † Therefore thus saith our Lord 30
against Ioakim the king of Iuda: :: There shal not be of him to
sitte vpon the throne of Dauid: and his carcasse shal be cast
forth to the heate by day, and to the frost by night. † And I wil 31
visite

† The secreta-
rie cut out the
leaves and
burnt them by
the kings com-
mandment: as
appeareth.
7. 25. &c.

:: God did not
translate them
to an other
place, but they
hyding them
selues by Gods
direction, the
searchers
could not
finde them.

:: His sonne
Iechonias rei-
gned but three
monethes:
which is con-
ted as no reig-
ne. Throdmet.

Ch. 22
7. 19.



1. visit againſt him, and againſt his ſeede, and againſt his ſer-
 uants their iniquities, and I wil bring vpon them, and vpon
 the inhabitants of Ieruſalem, and vpon the men of Iuda al the
 euil, that I haue ſpoken to them: and they haue not heard.
 32. † And Ieremie tooke an other volume, and gaue it to Baruch
 the ſonne of Nerias the ſcribe: who wrote in it from the
 mouth of Ieremie al the wordes of the booke, which Ioakim
 the king of Iuda had burnt with fire: and there were added
 moreouer manie moe wordes, then had bene before.

Not anie of
 his iſſue in
 wordlie glo-
 rie, as their
 predecessors
 had reigned:
 S. Tho. p. 3. q. 11.
 a. 2. ad. 3.

CHAP. XXXVII.

*Sedecias appointed by the king of Babylon to reigne in Iuda, requesteth
 Ieremias prayers. 4. The Chaldees besieging Ieruſalem, and hearing
 that the Egyptians come against them, part away. 5. But Ieremie pro-
 phetiseth that they wil returne, and burne Ieruſalem: 10. For which he
 is imprisoned. 16. After manie dayes the king examineth him of his pro-
 phecie, who ſtil affirming the ſame, 20. is kept in the entrie of the priſon.*

1. **A**N D king Sedecias the ſonne of Ioſias reigned for
 Iechonias the ſonne of Ioakim: whom Nabuchodono-
 2. † And he obeyed not, he and his ſervants, and the people of
 the land the wordes of our Lord, that he ſpake in the hand
 3. of Ieremie the prophet. † And king Sedecias ſent Iuchal the
 ſonne of Selemias, and Sophonias the ſonne of Maafias prieſt
 to Ieremie the prophet, ſaying: :: Pray the Lord our God for ::
 4. vs. † And Ieremie walked freely in the middes of the people:
 for they had not caſt him into ward in priſon. Therefore the
 5. armie of Pharaos came out of Egypt: and the Chaldees that
 beſieged Ieruſalem, hearing ſuch tydings, retyred from Ieru-
 ſalem. † And the word of our Lord was made to Ieremie the
 6. prophet, ſaying: † Thus ſaith our Lord the God of Iſrael:
 Thus ſhal you ſay to the king of Iuda, which ſent you to
 demand of me: Behold the armie of Pharaos, which is come
 forth to helpe you; ſhal returne into his land into Egypt.
 7. † And the Chaldees ſhal returne, and make warre againſt
 8. this citie, and take it, and burne it with fire. † Thus ſaith our
 Lord: Deceiue not your ſoules, ſaying: The Chaldees going
 ſhal goe away, and retyre from vs, becauſe they ſhal not goe
 9. away. † But if you ſhal ſtrike al the hoſt of the Chaldees, that
 fight againſt you, and there be left of them ſome wounded:
 euerie one ſhal riſe vp out of his tent, and ſhal burne this
 citie

As Herod
 dealt after-
 wards with S.
 Iohn Baptiſt:
 ſo this king
 eſteemed, reue-
 renced, and
 feared Iere-
 mie, and yet
 perſecuted
 him.

Ffff



citie with fire. Therefore when the armie of the Chal-
dees was fettered from Ierusalem, because of Pharaos armie.
Jeremie went out of Ierusalem to goe into the land of
Beniamin, and to diuide possession there in the sight of the
citizens. And when he was come to the gate of Beniamin,
there was there the keeper of the gate by course, one named
Ierias, the sonne of Selemias, the sonne of Hananiās: and he
apprehended Ieremie the prophet, saying: Thou fleest to
the Chaldees. And Ieremie answered: It is not so, I flee not
to the Chaldees. And he heard him not; but tooke Ieremie,
and brought him to the princes. For which thing the princes
being angrie against Ieremie, they beate him, and cast him
into the prison that was in the house of Ionathan the scribe:
for he was chiefe ouer the prison. Ieremie therefore went
into the house of the lake, and into the dungeon; and Iere-
mie sate there manie daies. But Sedecias the king sending
tooke him: and demanded of him in his house secretly; and
said: Thinkest thou the word is from our Lord? And Ieremie
said: It is. And he said: Thou shalt be deliuered into the han-
des of the king of Babylōn. And Ieremie said to king Se-
decias, what haue I sinned against thee, and thy seruants, and
thy people; that thou hast cast me into the prison house?
Where are your prophētes that did prophēcie to you, and
said: The king of Babylōn shal not come vpon you and vpon
this land? Now therefore heare I beseech thee my Lord:
king: let my petition be auailable in thy sight: and send me
not back into the house of Jonathan the scribe, lest I dye
there. King Sedecias therefore commanded that Ieremie
should be committed in the entrie of the prison: and there
should be geuen him a peece of bread euerie day, beside
brothe, til al the bread were spent out of the citie: and Ie-
remie remayned in the entrie of the prison.

CHAP. XXXVIII.

The nobles being offended with Ieremies preaching, solicite to haue him
slaine: 5. the king putting him in their handes, they cast him into a
dyrtie dungeon, 7. from whence at the instance of Abdemelech an
Ethiopian, he is drawen forth, 14. and hauing licence to speake, he
aduiseth the king to yeld himself to the Chaldees, so he and the citie
shal be safe: 18. oherwise shal be taken captiue, 24. which the king
commandeth him to kepe secrete.

AND

It is an old
deuise of per-
secuters to
pretend false
causes against
the innocent;
so Iulian the
Apostata char-
ged Cristian
Catholiques,
with treason
and sedition.
Hist. tripart.
li. 6. c. 27. so
did also the Ar-
rians, Vandals,
& other here-
tiques against
Catholiques.
as Ruffinus and
Victor testifie.



1 **A**ND Saphatias the sonne of Mathan, and Gedelias the
 sonne of Phasur, and Iuchal the sonne of Selemias,
 and Phasur the sonne of Melchias heard the words, that
 2 Jeremie spake to all the people, saying: Thus saith our
 Lord: Whosoever shal remaine in this citie, I shal dye by
 3 worde; and famine, and pestilence: but he that shal flee to
 the Chaldees, shal liue; and his life shal be safe and *living*.
 4 Thus saith our Lord: By deliuering this citie shal be deli-
 5 uered into the hand of the arme of the king of Babylon,
 and he shal take it. And the princes said to the king: We
 desire thee that this man may be put to death: for of purpose
 he weakeneth the *handes* of the men of warre, that are
 remainyng in this citie; and the *handes* of the people
 6 speaking to them according to these wordes: for this man
 seeketh not peace to this people, but euil. And king Se-
 7 decias said: Behold he is in your *handes*: for it is not lawfull
 for the king to denie you anie thing. They therefore tooke
 Jeremie, and cast him into the lake of Melchias the sonne
 of Amelech, which was in the entrie of the prison: and they
 8 let downe Jeremie by ropes into the lake, wherein there was
 no water, but myre. Jeremie therefore sunke downe into the
 9 myre. But Abdemelech the Ethiopian an eunuch, that
 was in the kings house, heard that they had cast Jeremie
 into the lake: moreouer the king sat in the gate of Benjamin.
 10 And Abdemelech went out of the kings house, and spake to
 the king, saying: My Lord king, these men haue done al
 thinges naughtely, whatsoeuer they haue done against Je-
 11 remie the prophet, casting him into the lake, that he may
 dye for famine, for there is no more bread in the citie.
 12 The king therefore commanded Abdemelech the Ethio-
 pian, saying: Take with thee from hence thirtie men, and lift
 vp Jeremie the prophete out of the lake, before he dye.
 13 Abdemelech therefore taking the men with him, entred
 into the kings house, that was vnder the celler: and he tooke
 thence old ragges, and old thinges that were rotten: and he
 14 let them downe to Jeremie into the lake by cordes. And
 Abdemelech the Ethiopian said to Jeremie: Put the old
 ragges, and these rent and rotten thinges vnder the cubite of
 thine armes, and vpon the ropes: Jeremie therefore did so.
 15 And they drew out Jeremie with the cordes, and brought
 him forth out of the lake. And Jeremie remainyd in the

Ffff 2

entrie

The Hebrew
 phrase life shal
 be living, and,
 living he shal
 live, signifieth
 that he shal
 liue most secu-
 rely. Mystical-
 ly this lastie in-
 voluntarie ba-
 nishment signi-
 feth, that vo-
 luntarie tem-
 poral penance
 lancheth from
 eternal dam-
 nation.
 God euer
 moueth some
 to petic the la-
 nocent affli-
 cted, til at last
 he geueth
 them a crowne
 of glorie for
 their constant
 patience.



entrie of the prison. † And king Sedecias sent, and tooke to 14
 him Ieremie the prophet, to the third dore, that was in the
 house of our Lord: and the king said to Ieremie: I aske thee
 a word; hide not anie thing from me. † And Ieremie said to 15
 Sedecias: If I shal tel thee, wilt thou not kil me? and if I geue
 thee counsel, thou wilt not heare me. † King Sedecias there- 16
 fore sware to Ieremie secretly, saying: Our Lord liueth, that
 made vs this soule, if I kil thee; and if I deliuer thee into the
 handes of these men, that seeke thy life. † And Ieremie saide 17
 to Sedecias: Thus saith the Lord of hostes the God of Israel:
 If going forth thou wilt goe out to the princes of the
 king of Babylon, thy soule shal liue, and this cite shal not be
 burnt with fire: and thou shalt be safe, and thine house. 18
 † But if thou wilt not goe out to the princes of the king of
 Babylon, this cite shal be deliuered into the handes of the
 Chaldees, and they shal burne it with fire: and thou shalt not
 escape out of their hand. † And king Sedecias said to Ieremie: 19
 I am careful because of the Iewes, that are fled to the Chal-
 dees: lest perhaps I be deliuered into their handes, and they
 mocke me. † But Ieremie answered: They shal not deliuer 20
 thee, heare I beseeche thee the word of our Lord, which I
 speake to thee, and it shal be wel with thee, and thy soule
 shal liue. † But if thou wilt not goe forth: this is the word, 21
 which our Lord hath shewed me; † Behold al the women, 22
 that are remainyng in the house of the king of Iuda, shal be
 brought out to the princes of the king of Babylon: and they
 shal say: Thy peaceable men haue seduced thee, and haue
 preuailed against thee, they haue drowned thy feete in the
 myre, and in a slippery place, and are revolted from thee.
 † And al thy wiues, and thy sonnes shal be brought out to 23
 the Chaldees, and thou shalt not escape their handes, but thou
 shalt be taken in the hand of the king of Babylon: and he shal
 burne this cite with fire. † Sedecias therefore said to Ieremie: 24
 Let none know these wordes, and thou shalt not dye. † But 25
 if the princes shal heare, that I haue spoken with thee: and
 shal come to thee, and say to thee: Tel vs what hast thou
 spoken with the king, conceale not from vs, and we wil not
 kil thee. † Thou shalt say to them: I did prostrate my prayers 26
 before the king, that he would not command me to be caried
 bicke into the house of Jonathan, & there dye. † Al the princes 27
 therefore came to Ieremie, and asked him: and he spake to
 them

Prophecies
 are not only
 certaine when
 a thing is abso-
 lutely affirmed,
 but also when
 they are condi-
 tional, as this
 was, and the
 event should
 haue bene ac-
 cordingly if
 the king had
 folowed the
 prophets ad-
 uise, though
 by not going
 the contrarie
 captiuitie, and
 much miserie
 happened to
 the king and
 people.

4. Reg.
 25.



them according to al the wordes, that the king had commanded him, and they left him: for nothing had bene heard.
29 But Ieremie remained in the entrie of the prison, vntil the day, that Ierusalem was taken: and it came to passe, that Ierusalem was taken.

CHAP. XXXIX.

Ierusalem after two yeares siege is taken by the Chaldees: 4. king Sedecias with others, fleeing by a posterne gate, is taken, brought to the king of Babylon; al his sonnes are slaine, his eyes put out, and so led into Babylon. 8. The kinges palace and the towne house are burned, the walles of the citie destroyed, the people caried captiue, only the poorest left to til the ground: 11. Ieremias is deliuered: 15. And Abdenemelech is saved from danger.

- 1 **I**N THE ninth yeare of Sedecias the king of Iuda, the tenth moneth, came Nabuchodonosor king of Babylon, and al his armie to Ierusalem, and they besieged it. † And in the eleventh yeare of Sedecias, the fourth moneth, the ninth of the moneth the citie was opened: † And al the princes of the king of Babylon went in, and sate in the midle gate: † Possession of one gate gaue sufficient entrance to the whole armie: whereupon the king and his chiefe nobles fled by a posterne gate.
- 4 Babylon. † And when Sedecias the king of Iuda, and al the men of warre had seene them, they fled: and they went forth in the night out of the citie by the way of the kinges garden, and by the gate, that was betwen the two walles, and they went out to the way of the desert. † But the host of the Chaldees pursued them; and they tooke Sedecias in the field of the desert of Iericho; and being taken they brought him to Nabuchodonosor king of Babylon into Reblatha, which is in the Land of Emath: and he spake vnto him. † Judgements. † He expostulated, & iustly reproued Sedecias for rebelling breaking his othe, shewing ingratitude, for so much as Nabuchodonosor had made him king, & reposed confidence in him.
- 6 † And the king of Babylon killed the sonnes of Sedecias in Reblatha, besore his eies: and the king of Babylon killed al the nobles of Iuda. † The eies also of Sedecias he plucked out: and bound him with fetters, to be led into Babylon. † The kinges house also, and the house of the common people the Chaldees burnt with fire, and they overthrew the wal of Ierusalem. † And the remnant of the people, that remayned in the citie, and the fugitiues that were fled to him, and the rest of the people that remained, Nabuzardan the prince of the soldiars transported into Babylon. † And the poore people, that

F f f f 3



that had nothing at al, Nabuzardan the master of the soldars
 let alone in the land of Iuda, and he gaue them vineyards, and
 cisternes in that day. † But Nabuchodonosor the king of Babel
 bylon had commaunded Nabuzardan the prince of the soldars
 concerning Ieremie, saying: † Take him, and set thine eyes
 vpon him, and doe him no euil: but as he wil so doe to him.
 † Nabuzardan therefore the prince of the warfare sent, and
 Nabuſezban also, and Rabſares, and Negerel, & Sereser, and
 Rebmag, and all the nobles of the king of Babylon, † sent, and
 tooke Ieremie out of the entrie of the prison, and deliuered
 him to Godolias the sonne of Ahicam the sonne of Saphan,
 that he might enter into the house, & dwell among the people.
 † But to Ieremie the word of our Lord was made, when he
 was shut vp in the entrie of the prison, saying: Go, and tel
 Abdemelech the Ethiopian, saying: † Thus saith the Lord of
 hostes the God of Israel: Behold I wil bring my wordes vpon
 this cite, vnto euil, and not vnto good: and they shal be in thy
 sight in that day. † And I wil deliuer thee in that day, saith our
 Lord: and thou shalt not be deliuered into the handes of the
 men, whom thou fearest: † but deliuering I wil deliuer thee,
 and thou shalt not fall by the sword: but thy life shal be to thee
 vnto saluation, because thou hast had confidence in me, saith
 our Lord.

The fifth part.

Ieremie prophesie the destruction of the Iewes going into Egypt, and of sundrie nations for their idolatrie, and crueltie.

This heathen prince seeing the Iewes afflicted for their sinnes, confesseth the iustice of God, not sparing to punish his owne elected people.

Jeremie being permitted to goe whither he wil, 6. repayreth to Godolias, gouernour of the countrey. 7. To whom also manie Iewes come from sundrie places. 13. Godolias warned of danger, doth not beleue it.

THAT word that was made to Ieremie from our Lord, after that he was dismissed of Nabuzardan, master of the warre from Rama, when he tooke him bound with cheynes in the middes of al, that went in transmigration of Ierusalem and Iuda, and were led into Babylon. † The prince therefore of the warre taking Ieremie, said to him: † The Lord thy God hath spoken this euil vpon this place, † and hath brought it: and the Lord hath done as he hath spoken: because you haue sinned to the Lord, and haue not heard his voice, & this word is fallen to you. † Now then behold I haue loosed thee this day from the cheynes, that are on thy handes: if it please thee to come with me into Babylon, come: and I wil set myne eyes vpon thee: but if it please thee not to come with me into Babylon,



bylon, saith: behold al the land is in thy sight, that which
 thou shalt choose, and whither it shal please thee to goe, thi-
 ther goe. And come not with me: but dwell with Godolias
 the sonne of Ahicam, the sonne of Saphan, whom the king
 of Babylon hath appointed chiefe ouer the cities of Iuda:
 dwell therefore with him in the cities of Iuda, dwell therefore
 with him in the middes of the people: or whither soeuer it
 shal please thee to goe, goe. The Master of the warre gaue
 him victuals also, and giftes, and dismissed him. † And Ieremie
 came to Godolias the sonne of Ahicam into Masphath: and
 dwelt with him in the middes of the people, that was left in
 the land. † And when al the princes of the armie, that were
 disperfed through the countries, they and their companions,
 had heard, that the king of Babylon had made Godolias the
 sonne of Ahicam gouernour of the countrie, and that he had
 committed vnto him men, & women, and children, & those of
 the poore of the land, that had not bene transported into
 Babylon. † Then came to Godolias, into Masphath both Is-
 mahel the sonne of Nathania, and Iohanan, and Jonathan,
 the sonnes of Caree, and Sareas the sonne of Thanehumeth,
 and the children of Ophi, that were of Netophathie, and Iezo-
 nias the sonne of Maachati, they and their men. † And Go-
 dolias the sonne of Ahicam the sonne of Saphan sware to
 them, and to their companions, laying: Feare not to serue
 the Chaldees, dwell in the land, and serue the king of Babylon,
 and it shal be wel with you. † Behold I dwell in Masphath,
 that I may answere the commandment of the Chaldees,
 that are sent to vs: but you gather ye vintage, and haruest, and
 oile, and lay it vp in your vessels, and abide in your cities
 which you hold. † Yea and al the Iewes, that were in Moab,
 and among the children of Ammon, and in Idumea, and in al
 the countries, when it was heard that the king of Babylon had
 left a remnant in Iewrie, and that he had made Godolias the
 sonne of Ahicam the sonne of Saphan ruler ouer them;
 † al the Iewes, I say, returned out of al places, to which they
 had fled, and they came into the land of Iuda to Godolias into
 Masphath: and they gathered wine, and haruest exceeding
 much. † But Iohanan the sonne of Caree, and al the princes
 of the host, that had bene disperfed in the countries, came
 to Godolias into Masphath. † And they said to him: Know
 that Baalis the king of the children of Ammon hath sent
 Ismahel

Being chiefe
 gouernour he
 promisseth ac-
 cording to his
 place to de-
 fend the peo-
 ple, to answer
 for them, and
 to be their a-
 gent, and pro-
 curator in
 whatsoever
 the Chaldees
 should com-
 mand, or re-
 quire of them.



Ismahel the sonne of Nathaniãs to kil thee: And Godolias the
sonne of Ahicam beleued them not: † But Iohanan the sonne 15
of Caree, spake to Godolias apart in Masphath, saying: I wil
goe, and strike Ismahel the sonne of Nathaniãs no man know-
ing it: lest he kil thee, and al the Iewes be dispersed, that are
gathered vnto thee, and the remnant of Iuda perish. † And 16
Godolias the sonne of Ahicam said to Iohanan the sonne of
Caree: Doe not this word: for thou speakest false of Ismahel:

CHAP. XLII. Of the

Godolihai with other Leuey and some Chaldees are slain by Ismael, sent from the king of Moabites: Sennene are ransomed for their riches; ii. Iohanan taking armes to reuenge the slaughter; Ismael flyeth away; deliuering those whom he held captiue; iij. And they prepare to flee into Egypt.

And it came to passe in the seventh moneth, came Ismahel the sonne of Nathanas, the sonne of Elisama of the kings bloud, and the nobles of the king, and ten men with him, to Godolias the sonne of Ahicam into Masphath: and they did eate bread there together in Masphath. † And Ismahel the sonne of Nathanas arose, and the ten men, that were with him, & they stroke Godolias the sonne of Ahicam the sonne of Saphan with the sword, and slew him, whom the king of Babylon had made ruler ouer the land. † At the Iewes also that were with Godolias in Masphath, and the Chaldees that were found there, and the men of warre did Ismahel strike. † And the second day after he had killed Godolias, no man yet knowing it, † there came men from Sichein, and from Silo, and from Samaria eightie men: their beard shauen, and their garments rent, and il fauoured: and they had gifts, and frankincense in their hand, to offer in the house of our Lord. † Ismahel therefore the sonne of Nathanas going forth to meete them, out of Masphath, went going and weeping: and when he had met them, he said to them: Come to Godolias the sonne of Ahicam. † Who when they were come to the middes of the citie, Ismahel the sonne of Nathanas slew them about the middes of the lake, he and the men that were with him. † But ten men were found among them, that said to Ismahel: Kill vs not: because we haue treasures in the field, of wheate, and barlie, and oile, and honie: And he ceased, and slew not them with their bretheren. † And the lake into the which Ismahel threw al the carcasses of the men whom

∴ Such cruel
tragedies are
commonly ac-
chieved by fal-
shood & trea-
cherie, preten-
ding freind-
shipe, & inten-
ding mischief.

Not sincerely weeping, but hypocritically feigning to lament the destruction of the Temple, & City —
Aquatics rather cruel than when nothing else can.



- whom he strooke for Godolias, is the same :: that king Afa made, for Baasa the king of Israel: the same did Ismahel the sonne of Nathanas fil with them that were slaine. † And Ismahel led away captive al the remnant of the people, that were in Masphath: the kings daughters, and al the people, that remained in Masphath: whom Nabuzardan the prince of the warre had commended to Godolias the sonne of Ahicam. And Ismahel the sonne of Nathanas tooke them, and he went away, to passe vnto the children of Ammon. † :: But Iohanan the sonne of Caree, & al the princes of the men of warre, that were with him, heard al the euil that Ismahel the sonne of Nathanas had done. † And taking al the men, they went forth to make battel against Ismahel the sonne of Nathanas, and they found him at the manie waters, that are in Gabaon. † And when al the people that was with Ismahel, had seene Iohanan the sonne of Caree, and al the princes of the men of warre, that were with him, they reioyced. † And al the people, whom Ismael had taken, returned into Masphath: and returning they went to Iohanan the sonne of Caree. † But Ismahel the sonne of Nathanas fled with eight men, from the face of Iohanan, and went to the children of Ammon. † Iohanan therefore the sonne of Caree, and al the princes of the men of warre, that were with him, tooke al the remnant of the common people, which they had brought back from Ismahel the sonne of Nathanas out of Masphath, after that he had strooke Godolias the sonne of Ahicam: strong men for battel, and women, and children, & eunuches, which he had brought back from Gabaon. † And they went, and sate seiourning in Chamaam, which is beside Bethlehem: that they might goe forward, and enter into Ægypt † from the face of the Chaldees: for they feared them, because Ismahel the sonne of Nathanas had strooken Godolias the sonne of Ahicam, whom the king of Babylon had made ruler in the land of Iuda.

It seemeth that Afa made this lake when he buile Masphath. 3. Reg. 15. 7. 22.

This Iohanan and his felowes rose vp against Ismahel, lest otherwise they might haue bene iudged to haue bene of the same conspiracie against Godolias, being fugitiues as Ismael was.

CHAP. XLII.

Jeremie praying and consulting God, 7. answereth that al those which remaine in Ierusalem shal be safe: 13. but those that goe into Ægypt shal perish.

- 1 **A**Nd :: there came al the Princes of the men of warre, and Iohanan the sonne of Caree, and Iezonias the sonne of Osaias, and the rest of the common people from litle vnto great: :: This consultation was piously begune seeking to

Gggg

great:



know Gods wil by his prophet: but the same people erre greuously in not following his direction, as he foresaw they would not. *v. 21.* And he further recordeth that they rebelliously opposed against him. *ch. 43. v. 2.* Whether it seme to bring prosperitie or aduersitie.

great: † And they said to Ieremie the prophet: Let our prayer be
 fal in thy sight: and pray for vs to the Lord thy God for al this
 remnant, because we are left few of manie, as thine eies doe
 behold vs. † And let our Lord thy God tel vs the way, by
 which we may goe, and the * word that we must doe. † And
 Ieremie the prophet said to them: I haue heard: behold I pray
 to our Lord your God according to your wordes: euerie word
 whatsoeuer he shal answer me, I wil tel you: neither wil I con-
 ceale from you anie thing. † And they said to Ieremie: Be our
 Lord witnes betwen vs of truth and faith, if we doe not ac-
 cording to euerie word, for the which our Lord, thy God shal
 send thee to vs. † Whether it be :: good, or euil, we wil obey
 the voice of the Lord our God, to whom we send thee: that it
 may be wel with vs, when we shal heare the voice of the Lord
 our God. † And when ten dayes were accomplished, the
 word of our Lord was made to Ieremie. † And he called Io-
 hanan the sonne of Carce, and al the princes of the men of
 warre, that were with him, and the whole people from litle
 to great. † And he said to them: Thus saith our Lord the God
 of Israel, to whom you sent me, that I should prostrate your
 prayers in his sight: † If resting you wil abide in this land, I
 wil build you, and not destroy you; I wil plant, and not plucke
 you vp: for now I am pacified vpon the euil that I haue done
 to you. † Feare not at the face of the king of Babylon, of
 whom you being seareful are afraid: feare him not, saith our
 Lord: because I am with you, to saue you, and to deliuer you
 out of his hand. † And I wil geue you mercies, and wil haue
 mercie vpon you, and wil make you dwell in your owne land.
 † But if you shal say: We wil not dwell in this land, neither wil
 we heare the voice of the Lord our God, † saying: No, not
 so, but we wil goe forward to the Land of Ægypt: where we
 shal not see warre, and not heare the sound of the trumpet,
 and shal not susteyne famine: and there we wil dwell. † For
 this now heare the word of our Lord ye remnant of Iuda:
 Thus saith the Lord of hostes, the God of Israel: If you shal
 set your face to goe into Ægypt, and shal enter to inhabite
 there: † the sword which you feare, shal there take you in
 the Land of Ægypt: and the famine, for the which you are
 careful, shal cleue to you in Ægypt, and there you shal dye.
 † And al the men, that shal set their face to goe into Ægypt,
 to dwell there, shal dye by the sword, and by famine, and by
 pestilence:

* the
 thing.



- pestilence: none of them shal remaine, nor escape from the
 18 face of the euil, that I wil bring vpon them. † Because thus
 saith the Lord of hostes, the God of Israel: As my furie is
 powred out, and mine indignation vpon the inhabitants of
 Ierusalem: so shal mine indignation be powred out vpon
 you, when you shal be entered into Ægypt, and you shal be
 into :: an othe, and into astonishment, and into a curse, and :: An othe of
 19 into reproch: and you shal no more see this place. † The execration. as
 word of our Lord is vpon you & remnant of Iuda: Enter not Iſa. 63. 7. 15.
 into Ægypt: knowing you shal know that I haue adiured you
 20 this day, † because you haue deceiued your soules: for you
 sent me to the Lord our God, saying: Pray for vs to the Lord
 our God, and according to al thinges whatsoever the Lord :: It was a duble
 21 our God shal say to thee, so tel vs, and we wil doe. † And I fault, in that
 haue told you this day, and :: you haue not heard the voice they neither
 of the Lord your God concerning al thinges, for which he obeyed God
 22 hath sent me to you. † Now therefore knowing you shal speaking by
 know that by sword, and famine, and pestilence you shal dye his prophet,
 in the place, to which you would enter for to dwell there. nor stood to
 their owne
 promise. 7. 5.

CHAP. XLIII.

*The reliques of the Iewes, against Ieremies admonitions, goe into Ægypt,
 6. carying Ieremie and Baruch with them. 8. where Ieremie prophesieth
 that the king of Babylon shal spoyle that land, 12. and their idoles.*

- 1 **A**Nd it came to passe, when Ieremie had finished spea-
 king to the people al the wordes of the Lord their God,
 for which our Lord their God had sent him to them, al these
 2 wordes: † Azarias the sonne of Oſaias said: and Iohanan the
 sonne of Carce, and al the proude men, saying to Ieremie:
 3 :: Thou speakest a lie: the Lord our God sent thee not, saying: :: Sinful peo-
 3 Goe not into Ægypt, to dwell there. † But Baruch the sonne ple are easily
 of Nerias doth prouoke thee against vs, that he may deliuer vs changed to
 into the handes of the Chaldees, that he may kil vs, and make worse and
 4 vs to be transported into Babylon. † And Iohanan the sonne worse from
 of Carce, and al the princes of the men of warre, and the their good mo-
 whole people, heard not the voice of our Lord, to abide in the tions. For this
 5 Land of Iuda. † But Iohanan the sonne of Carce, and al the insolent calum-
 princes of the men of warre taking al the remnant of Iuda, niation is fatte
 that were returned out of al nations, to which they had from their
 6 before bene dispersed, to dwell in the Land of Iuda: † men, promise, ch.
 and women, and children, & the kinges daughters, and euerie 42. 7. 5. & 6.
 soule

G g g g 2



2: The obstinate people forced also Ieremie and Baruch to goe with them into Ægypt. 3: Where both by wordes and other signes he prophesieth that the king of Babylon wil build his palace in the chief citie of Ægypt, and in signe thereof layeth great stones as the fundation of the same. As els where he prophesied by factes, ch. 19. v. 10. c. 27. v. 2. c. 32. v. 7.

soule, which Nabuzardan the prince of the warre had left with Godolias the sonne of Ahicam, the sonne of Saphan, and Ieremie the prophet, and Baruch the sonne of Nerias. † And they went into the Land of Ægypt, because they obeyed not the voice of our Lord: and they came as farre as Taphnis. † And the word of our Lord was made to Ieremie in Taphnis, saying: † Take thee greate stones in thy hand, and thou shalt hide them in the caue, that is vnder the bricke wal in the gate of Pharaoes house in Taphnis: in the sight of the men of Iuda. † And thou shalt say to them: Thus saith the Lord of hostes the God Israel: Behold I wil send, and take to me Nabuchodonosor the king of Babylon my seruant: and I wil set his throne ouer these stones, which I haue hid, and he shal set his throne vpon them. † And coming he shal strike the Land of Ægypt: those that into death, into death: and those that into captiuitie, into captiuitie: and those that into the sword, into the sword. † And he shal kindle a fire in the temples of the goddes of Ægypt, and shal burne the same, and he shal lead them captiue: and he shal be clothed with the Land of Ægypt, as a pastor is clothed with his cloke: & he shal goe out from thence in peace. † And he shal breake the statues of the house of the Sunne, that are in the Land of Ægypt: and the temples of the goddes of Ægypt he shal burne with fire.

CHAP. XLIII.

The Iewes admonished by Ieremie to leaue their idolatrie, 15. obstinately answer, that they wil persist therein. 20. whereupon he prophesieth their destruction; 28. few escaping that retorne into Ierusalem. 29. And that the king of Ægypt shal also fall into his enemies hands.

3: It is a very couenient motion, & ought to be effectual vnto sinful nation to see their neighbours fallen into Heresie, Turcisme or

THE word, that was made to Ieremie, to al the Iewes, that dwelt in the Land of Ægypt, dwelling in Magdal, and in Taphnis, and in Memphis, & in the Land of Phatures, saying: † Thus saith the Lord of hostes the God of Israel: You haue sene al this euil, that I haue brought vpon Ierusalem, and vpon al the cities of Iuda: and behold they are desolate this day, and there is not an inhabiter in them: † for the malice, which they haue done, to prouoke me to wrath, & to goe and sacrifice, and worshipe false goddes, which both they, & you, and your fathers knew not. † And I haue sent to you al my seruantes the prophetes, in the night rysing, & sending and saying: Doe not the word of this manner of abomination, which I hated. † And they



they heard not; nor inclined their eare to returne from their
 6 euils, and not to sacrifice to strange goddes. † And myne indig-
 nation and my furie is powred out, & it is kindled in the cities
 of Iuda, & in the streetes of Ierusalem: & they are turned into
 7 desolation and waste according to this day. † And now thus
 saith the Lord of hostes the God of Israel: Why doe you this
 great euil against your owne soules, that there should dye of
 you man and woman, child and suckling out of the middes of
 8 Iuda, and nothing be left remayning vnto you: † prouoking
 me in the workes of your handes, in sacrificing to strange
 goddes in the Land of Ægypt, into which you are entred to
 inhabite there: and that you should perish, and be a male-
 9 diction, and a reproch to al the nations of the earth? † Why,
 haue you forgotten the euils of your fathers, and the euils of
 the kinges of Iuda, and the euils of the wiues, and your euils,
 and the euiles of your wiues, that they haue done in the Land
 10 of Iuda, and in the countries of Ierusalem? † They are not
 clensed euen to this day: and they haue not feared, and they
 haue not walked in the lawe of the Lord, and in my precepts;
 11 which I haue geuen before you and your fathers. † There-
 fore thus saith the Lord of hostes the God of Israel: Behold
 I wil set my face vpon you to euil: and I wil destroy al Iuda.
 12 † And I wil take the remnant of Iuda, which haue set their
 face to goe into the Land of Ægypt, and to dwel there: and
 they shal be al consumed in the Land of Ægypt: they shal fal
 by the sword, and by famine: and they shal be consumed
 13 :: from the least euen to the greatest, by the sword, and by fa-
 mine shal they dye: and they shal be for an othe, and for a
 14 miracle, and into malediction, and into reproch. † And I wil
 visite the inhabitants of the Land of Ægypt, as I haue visited
 vpon Ierusalem in sword, and famine, and pestilence. † And
 there shal be none that shal escape, and be remayning of the
 reinnant of the Iewes, that goe to seiourne in the Land of Æ-
 15 g-
 pt: & that shal returne into the Land of Iuda, to the which
 they eleuate their soules, for to returne and dwel there: there
 16 shal none returne but they that shal flee. † But al the men
 that knew that their wiues sacrificed to strange goddes: and
 al the women of whom there stood a great multitude, and al
 the people of the inhabitants in the Land of Ægypt in Pha-
 16 rures, answered Ieremie, saying: † The word, which thou
 hast spoken to vs in the name of our Lord, we wil not heare of
 thee:

Paganisme,
 for their obsti-
 nacie in other
 sinnes.

:: Not al abso-
 lutely, but the
 greatest part
 and wel nere
 al: for some
 shal flee from
 theace. 7 14.
 6 18.

Gggg 3

thee :

Amos 9.

b. 41.
 18.



1: They reputed the moone as queene, and the sunne as king of the starres: more peculiarly men did sacrifice to the sunne, and women to the moone, but so that al did cooperate in both. For the children gathered sticks the fathers kindled the fire, and the women tempered the dough, and made cakes vnto the queene of heauen. ch. 7. v. 18. 4. Reg. 23. 7. 5.

thee: † but doing we wil doe euerie word, that shal procede 17
out of our owne mouth, to sacrifice vnto the queene of
heauen, and to offer libaments vnto her, as we and our fathers
haue done, our kinges, & our princes in the cities of Iuda, and
in the stretes of Ierusalem, and we were filled with bread,
and it was wel with vs, and we saw no euil. † But from that 18
time, since we ceased to sacrifice to the queene of heauen, and
to offer libaments vnto her, we lacke al thinges, & we are con-
sumed with sword, and famine. † And if we sacrifice to the 19
queene of heauen, and offer libamentes to her: why, haue we
without our husbandes made her cakes to worshipec her, and
to offer libamentes to her? † And Ieremie said to al the people 20
against the men, and against the women, and against al the peo-
ple, that had answered him the word, saying: † Why, the sa- 21
crifice that you haue sacrificed in the cities of Iuda, and in the
streetes of Ierusalem, you and your fathers, your kinges, and
your princes, and the people of the land, is not our Lord mind-
ful of them, and hath it not ascended vpon his hart? † And 22
our Lord would beare no longer for the malice of your studies,
and for the abominations, which you haue done, and your
land is brought into desolation, and into astonishment, and
into malediction, for that there is not an inhabiter, as is this
day. † Because you haue sacrificed to idols, and haue sinned 23
to our Lord: and haue not heard the voice of our Lord, and
haue not walked in his law, and in his precepts, and in his
testimonies: therefore are these euils fallen to you, as is this
day. † And Ieremie said to al the people, and to al the 24
women: Heare you the word of our Lord al Iuda, which
are in the Land of Ægypt: † Thus saith the Lord of hostes 25
the God of Israel, saying: You, and your wiues haue spoken
with your mouth, and haue accomplished with your handes,
saying: Let vs performe our vowes which we haue vowed, to
sacrifice to the queene of heauen, and to offer libaments to
her: you haue fulfilled your vowes, and haue done them in
worke. † Therefore heare ye the word of our Lord al Iuda, 26
which dwel in the Land of Ægypt: Behold I haue sworne by
my great name, saith our Lord: that my name shal no more
be called by the mouth of euerie man of Iuda, saying: Our
Lord God liueth in al the Land of Ægypt. † Behold I wil 27
watch vpon them to euil, and not to good: and al the men of
Iuda that are in the Land of Ægypt, shal be consumed, with
sword,



28 sword, and famine, til they be vnterly consumed. † And they that shal escape the sword, shal returne out of the Land of Ægypt into the Land of Iuda a few men: and al the remnant of Iuda that goe into the Land of Ægypt, to dwel there, shal
 29 know, whose word is accomplished, mine, or theirs. † And this shal be a signe for you, saith our Lord, that I visite vpon you in this place: that you may know that my wordes shal be
 30 accomplished in deede against you to euil. † Thus saith our Lord: Behold I wil deliuer Pharaο Ephree the king of Ægypt into the hand of his enemies, and into the hand of them that seeke his life: as I haue deliuered Sedecias the king of Iuda into the hand of Nabuchodonosor the king of Babylon his enemie, and that seeketh his life.

CHAP. XLV.

Jeremie reprehendeth Baruch for lamenting in affliction.

1 **T**HIS word, that Ieremie spake to Baruch the sonne of
 2 Nerias, when he had written these wordes in a booke, from the mouth of Ieremie, in the fourth yeare of Ioakim the
 3 sonne of Iosias king of Iuda, saying: † Thus saith our Lord the God of Israel to thee Baruch: † Thou hast said: Woe is me
 4 wretch, because our Lord hath added :: sorow to my sorow: I haue laboured in my mourning, and haue not found rest.
 5 † Thus saith our Lord: Thus shalt thou say to him: Behold, them whom I haue builded, I doe destroy: and whom I haue
 6 planted, I doe pluck vp, and al this land. † And doest thou seeke to thy self great thinges? Seeke not: for behold I wil
 7 bring euil vpon al flesh, saith our Lord: and I wil geue :: thee thy life into safetie in al places, whither soeuer thou shalt goe.

Baruch seing the people much afflicted and vnderstanding by Ieremies propheticie, that they should yet be more punished, lamented the same.

God granted not his prayer for the people but for himself only.

CHAP. XLVI.

Jeremie propheciethe that the king of Babylon shal innade Ægypt, 13. and waste the cites and land: 25. which shal againe be repayed. 27. And the reliques of the Iewes shal be deliuered from sundrie places of captiuitie.

1 **T**HIS word of our Lord that was made to Ieremie the
 2 prophet against :: the Gentiles, † to Ægypt against the armie of Pharaο Nechao the king of Ægypt, which was beside
 3 the riuer Euphrates in Charcamis, whom Nabuchodonosor the king of Babylon stroke, in the fourth yeare of Ioakim the
 4 sonne of Iosias king of Iuda. † Prepare ye shild, and buckler, and goe forth to battel. † Yoke hotties, & mount ye horsemen:

As partly before so more especially in the chapters folowing the prophet sheweth the punishment of diuers gentils which were the chiefest enimies to the Iewes.



It is the common manner of Prophetes to speake in the pretence of things to come for the infallible certaintie thereof.

Ægypt accounted it self invincible and so the prophet ironically calleth it the virgin daughter, as in this whole passage he speaketh by the same figure ironia, willing them to doe those things which should nothing helpe nor profite them, as appeareth by the next verses: Thou doest in vaine multiplie medicines, or remedies, and 7. 8. 10. 16.

stand in helmets, furbish the speares, put on coates of maile. † What then? I saw them fearful, and turning their backs, 5 their valiants slaine: they fled in hast, neither looked they backe: terrour on enerie side, saith our Lord. † Let not the 6 swift flee, nor the strong thincke that he is safe: Toward the North by the riuer Euphrates they were overcome, and fel downe. † Who is this that riseth vp as a flood: and as it were 7 of riuers, so his streames doe swell? † Ægypt riseth vp like a 8 flood, and the waues thereof shal be moued as riuers, and shal say: Rysing vp I wil couer the earth: I wil destroy citie, and the inhabitants thereof. † Get ye vp on horses, & in chariots, 9 and let the valiants come forth, Æthiopia, and the Lybians holding the shilde, and the Lydeans taking, and shooting arrowes. † And that day of our Lord the God of hostes, is a 10 day of reuenge, that they may take vengeance of his enemies: the sword shal deuoure, and be filled, & shal be drunken with their blood: for the victime of our Lord the God of hostes is in the Land of the North by the riuer Euphrates. † Goe vp 11 into Galaad, and take resine: † O virgin the daughter of Ægypt: thou doest in vaine multiplie medicines, there shal not be health to thee. † The Gentiles haue heard thine ignominie, 12 and thine howling hath filled the earth: because the strong hath stumbled against the strong, and both are fallen together. † The word that our Lord spake to Ieremie the prophet, con- 13 cerning this that Nabuchodonosor king of Babylon should come and strike the Land of Ægypt: † Tel Ægypt, and make 14 it heard in Magdal, and let it sound in Memphis, and in Taphnis: Say ye: Stand, and prepare thy self: because the sword shal deuoure those things, that be round about thee. † Why 15 is thy valiant become rotten? he stood not: because our Lord hath overthrowen him. † He hath multiplied them that fal, 16 and man hath fallen against his neighbour, and they shal say: Arise, and let vs returne to our people, and to the Land of our natuirie, from the face of the sword of * the doue. † Cal ye 17 the name of Pharao the king of Ægypt, Tumult, Time hath brought it. † I liue (saith the king, the Lord of hostes is his 18 name) that as Thabor in the mountaines, and as Carmel in the sea, he shal come. † Make ye vessels of transmigration O 19 daughter inhabitant of Ægypt: because Memphis shal be in desolation, and shal be forsaken, and shal be inhabitable. † Ægypt a trimme and beautil heyfer: a pricker from the 20 North

* at ch.
25. 7. 18.



- 21 North, shal come to her. † Her hyrelings also that conuerſed
in the middes of her, as fatted calues are turned, and are fled
together, neither could they stand: because the day of their
22 slaughter came vpon them, the time of their visitation. † Her
voice shal ſound as if it were of brasse, because they shal
haſten with an armie, and with axes they shal come to her, as
23 it were cutting trees. † They haue cut downe her forest, ſaith
our Lord, which can not be counted: they are multiplied
24 aboue locuſtes, and are without number. † The daughter of
Ægypt is confounded, & deliuered into the hand of the people
25 of the North. † The Lord of hoſtes the God of Iſrael hath
ſaid: Behold I wil viſite vpon the tumult of Alexandria, and
vpon Pharaο, and vpon Ægypt, and vpon her goddes, and
vpon her kinges, and vpon Pharaο, and vpon them that truſt
26 in him. † And I wil geue them into the hand of them that
ſeek their life, and into the hand of Nabuchodonosor king
of Babylon, and into the hand of his ſeruants: and after theſe
thinges it ſhal be inhabited as in the daies of old, ſaith our
27 Lord. † And :: thou my ſeruant Iacob feare not, and be not
thou afraid Iſrael: because loe I wil ſaue thee from a farre, and
thy ſeede out of the land of thy captiuitie: and Iacob ſhal
returne, and reſt, and proſper: and there ſhal be none to terrifie
28 him. † And thou my ſeruant Iacob feare not, ſaith our Lord:
because I am with thee, because I wil conſume al the nations,
to the which I haue caſt thee out: but thee I wil not conſume,
but I wil chaſten thee in iudgement, neither wil I ſpare thee
as innocent.

:: Seing God
wil reduce the
Ægyptians
from captiui-
tie, much
leſſe neede the
Iſraelites to
feare Gods
promiſe, that
he wil reſtore
them being
his owne pe-
culiar people.

CHAP. XLVII.

*The deſolation of the Philiftines, Tyre, Sidon, Gaza; and Aſcalon is
propheciéd.*

- 1 **T**H E word of our Lord that was made to Ieremie the
prophet againſt the Paleſthines, before Pharaο ſtrooke
2 Gaza: † Thus ſaith our Lord: Behold there come vp waters
from :: the North, and they ſhal be as a torrent overflowing, :: Babylon
and they ſhal couer the earth, and the fulnes thereof, the citie which is
and the inhabitantes thereof: men ſhal crie, and al the inhabi- northward
3 tantes of the land ſhal howle † at the noiſe of the pompe of from Paleſti-
the armour, and of his men of warre, at the commotion of his na.
chariots, and the multitude of his wheeles. The fathers haue
4 not reſpected the children, being of diſſolute handes, † for the
H h h coming

a. 43.
44.
re 30.

14.
11.



coming of the day, wherein al the Philisthims shal be wasted, and Tyre, and Sidon shal be destroyed with al the rest of their aydes. For our Lord hath spoyled the Palesthines, the remnant of the ile of Cappadocia. † Baldnes is come vpon Gaza. 5 Ascalon hath held her peace, and the remnant of her valley, how long shalt thou be hewed? † O sword of our Lord how 6 long wilt thou not be quiet? Get thee into thy scabbard, be cooled, and be stil. † How shal it be quiet when our Lord 7 hath commanded it against Ascalon, and against the countries thereof by the sea side, and there hath made appointment with it?

CHAP. XLVIII.

A prophecie of the vastation of Moab, 29. for their pride: 47. but their captiuitie shal at last be released.

∴ Nabo a chief citie of Moab (as also Medaba, Isa. 15.) and Cariathaim, Hesebon, Oronaim; and the rest, v. 18: &c. shal be destroyed.

∴ A great idol of the Moabites. Num 21. 7. 29. 3. Reg. 11. 7. 7 33 & 44. Reg. 13. 7. 13. shal be overthrowne; to shew the vanitie in trusting to false goddes.

TO Moab thus saith the Lord of hostes the God of Israel: 1
Woe vpon ∴ Nabo, because it is wasted, and confounded: 2
Cariathaim is taken: the strong one is confounded, and hath trembled. † There is no more reioycing in Moab: against 2
Hesebon they haue thought euil. Come, and let vs destroy it from being a nation. therefore shalt thou in silence hold thy peace, and the sword shal folow thee. † The voice of a crie 3
from Oronaim: waste, and great destruction. † Moab is de- 4
stroyed: proclaime a crie to her children. † For by the ascent 5
of Luithi shal the mourner goe vp in weeping: because in the descent of Oronaim the enemies haue heard the howling of destruction: † Flee, save your lines: and you shal be as heath 6
in the desert. † For that thou hast had confidence in thy munitions, and in thy treasures, thou also shalt be taken: and 7
Chamos shal goe into transmigration, his priests, and his princes together. † And the spoyler shal come to euerie citie, 8
and no citie shal be saued: and the valleys shal perish, and the champaine countries shal be destroyed: because our Lord hath said: † Geue ye the floure to Moab, because flourishing it shal 9
goe out: and her cities shal be desolate, & inhabitable. † Cursed 10
be he that doeth the worke of our Lord fraudulently: and cursed that stayeth his sword from bloud. † Moab hath bene 11
fruitful from his youth, and hath rested in his dregges: neither hath he bene powred out of vessel into vessel, and hath not gone into transmigration: therefore hath his taste remained in him, and his fauour is not changed. † Therefore behold the 12
daies

Isa. 15.
& 16.

Iere. 1



daies come, saith our Lord: and I wil send vnto him those that
shal order and dispose of his pottes, and they shal ouerthrow
him, and shal emptie his vessels, and dash their pottes one

13 against an other. † And Moab shal be ashamed of Chamos,

as the house :: of Israel was ashamed of Bethel, wherein it :: The king-

14 had confidence. † How say ye: We are valiant, and strong men

15 to fight? † Moab is wasted, & her cities they haue cast downe:

and her chosen yongmen are gone downe into slaughter: saith

16 the king, the Lord of hostes is his name. † The destruction of

Moab is nigh to come: the euil thereof shal come exceeding

17 swiftly. † Comfort him al ye that are round about him, and al

you that know his name, say: How is the strong rod broken,

18 the glorious staffe? † Come downe from thy glorie, and sit in

drought o habitation of the daughter of Dibon: because the

waster of Moab shal come vp to thee, he shal destroy thy mu-

19 nitions. † Stand in the way, and looke o habitation of Aroer: ...

aske of him that fleeth: and say to him that hath escaped: What

20 is chanced? † Moab is confounded, because he is overcome:

howle ye; and crie, declare in Arnōn, that Moab is wasted.

21 † And iudgement is come to the champaine countrie: vpon

22 Helon, and vpon Iasa, and vpon Mephaath, † and vpon Dibon,

23 and vpon Nabo, & vpon the house of Deblathaim, † and vpon

24 Cariathaim, and vpon Bethgamul, and vpon Bethmaon,

25 † and vpon Carioth, and vpon Bosra: and vpon al the cities of

the Land of Moab, that are far, and neere. † The horne of

26 Moab is cut of, and his armie is broken, saith our Lord. † Make

him drunken, because he is erected against our Lord: and Moab

shal wring his hand in his vomiting, and him self also shal be

27 in derision. † For :: Israel hath bene in derision vnto thee: :: Moabites

as though thou hadst found him amongst theeues: for thy

wordes therefore, which thou hast spoken against him, thou

28 shalt be led captive. † Leau the cities, and dwel in the rocke

ye inhabitants of Moab, and be ye as a doue making her

29 nest in the highest mouth of the hole. † We haue heard the

pride of Moab, he is proude exceedingly: his haughtines, and

30 arrogancie, and pride; and loftines of his hart. † I know,

saith our Lord, his boasting: and that the strength thereof is

not according to it, neither hath it endeuoured to doe accor-

31 ding to that which it was able. † Therefore wil I waile vpon

Moab, and to al Moab wil I crie, to the men :: of the earthen

32 wal that lament. † Of the mourning of Iazer I wil weepe

H h h h 2

to thee

dom of the
cenne tribes
trusted as
vainly in their
calf sette vpy
Ieroboam in
Bethel. 3. Reg.

12.

descending
from Lot, A-
brahams ne-
pew derided
their kinned
in miseries,
and are ther-
fore more se-
uerely puni-
shed.

Men that
bragge of



more strength
then they
haue, are re-
sembled to an
earthen wall,
7 36.

Amongst the
Jewes and o-
thers in those
partes, cutting
of their beare
was a signe of
mourning, but
with the Ro-
manes con-
trariwise
mouraers
suffered their
beare grow
long. Cicero
Orat. pro Pub.
Sestio. & pro
Cn. Plancio.

Al Nations
shal be con-
uerted to the
Cherch of
Christ. For
other conuer-
sion of Moab,
Amon, & E-
lam, or the
like, is not re-
corded in
holie scrip-
ture, nor other
historic.

to thee o vineyard of Sabama: thy branches haue passed ouer
the sea, they are come euen to the sea of Iaser: the spoiler
hath violently entered vpon thine harvest, and thy vintage.
† Ioy and gladnes is taken away out of Carmel, and out of the
Land of Moab, and the wine out of the presses I haue taken
away: the treader of the grape shal not sing the accustomed
cheereful note. † From the criē of Hesebon vnto Eleale, and
Iasa, they haue geuen their voice: from Segor to Oronaim,
an heyfer of three yeares old: the waters also of Nemeim shal
be verie il. † And I wil take away from Moab, saith our
Lord, him that offereth in the excelses, and that sacrificeth to
his goddes. † Therefore shal my hart sound to Moab as a
shaulme: and my hart shal geue the sound of shaulmes to the
men of the earthen wal: because he hath done more then he
could, therefore haue they perished. † For euerie head
baldnes, and euerie beard shal be shauen: in al handes
binding together, and vpon euerie backe cloth of heare.
† Vpon al the house toppes of Moab, and in the streetes
thereof al mourning: because I haue broken Moab as an
vprofitable vessel, saith our Lord. † How is it overcome,
and they haue howled? How hath Moab cast downe the
necke, and is confounded? And Moab shal be in derision, and
for an example to al round about him. † Thus saith our Lord:
Behold he shal flee as an eagle, & shal stretch forth his winges
to Moab. † Carioth is taken, and munitions are wonne: and
the hart of the valiants of Moab in that day, shal be as the hart
of a woman in trauel. † And Moab shal cease to be a people:
because he hath gloried against our Lord. † Feare, and pitte,
and snare vpon thee o inhabiter of Moab, saith our Lord. † He
that shal flee from the face of feare, shal fal into the pitte: and
he that shal come vp out of the pitte, shal be taken in the
snare: for I wil bring vpon Moab the yeare of their visitation,
saith our Lord. † They stode in the shadow of Hesebon that
fled from the snare: because there came a fire out of Hesebon,
and a flame out of the middes of Schon, and it hath deuoured
part of Moab, and the toppe of the children of tumult. † Woe
to thee Moab, thou hast perished o people of Chamos: because
thy sonnes are taken, and thy daughters into captiuitie. † And
I wil conuert the captiuitie of Moab: in the last daies, saith
our Lord. Hitherto the iudgements of Moab.

Isa. 16.

Isa. 15.
Exgib. 7.

Isa. 24.

Nem. 21

CHAP.



CHAP. XLIX.

The like vastation of Ammon (6. who shal be againe restored.) 7. destruction of Idumea: 27. of the Syrians, 28. Agarenes, 34. and Elamites: 39. whose captiuitie shal at last be released.

- 1 **T**O THE children of Ammon. Thus saith our Lord: :: VVhen the
 why, :: hath Israel no children? or hath he not an heire? tenne tribes
 Why then hath :: Melchom by inheritance possessed Gad: and were caried
 his people dwelt in his cities? † Therefore behold the daies into captiui-
 come saith our Lord: and I wil make the noise of battel to be tie, the Ammo-
 heard vpon Rabbath the children of Ammon, and it shal be nites possessed
 destroyed into an heape, and her daughters shal be burnt with the inheritan-
 fire, and Israel shal possesse his possessours, saith our Lord. ce of Gad by
 3 † Howle Hesebon, because Hai is wasted. Crie ye daughters intrusion as
 of Rabbath, gird your selues with clothes of heare: mourne next neigh-
 and goe about by the hedges: because Melchom shal be led bours, and of
 into transmigration, his priests, and his princes together. their kindred, as
 4 † What gloriest thou in the valleis? thy valley hath flowed though al the
 away o delicate daughter, which didst trust in thy treasures, Israelites had
 5 and saidst: Who shal come to me? † Behold I wil bring tertour bene utterly
 vpon thee, saith our Lord the God of hostes, from al that are destroyed.
 round about thee: and you shal be disperfed euerie one from :: And therefore
 an others sight, neither shal there be anie to gather together God expostu-
 6 them that flee. † And after these thinges I wil make the cap- lateth this in-
 tives of the children of Ammon to retorne, saith our Lord. iurie and ab-
 7 † To Idumæa. Thus saith the Lord of hostes: :: Why is wise- surditie, that
 dom no more in Theiman? Counsel is perished from the the people of
 8 children: their wisdom is become vnprofitable. † Flee and Melchom, the
 turne your backes, goe downe into the gulfe ye inhabitantes idol of the
 of Dedan: because I haue brought the perdition of Esau vpon Ammonites
 9 him, the time of his visitation. † If the grape gatherers had (4. Reg. 23.)
 come vpon thee, they had not left a cluster: if theeues in the should invade
 10 night, they had taken that should suffice them. † But I haue the inheritan-
 discovered Esau, I haue reuealed his secrets, and he can not be ce of his owne
 concealed: his seede is wasted, and his bretheren, and his people.
 11 neighbours, and he shal not be. † Leauē thy pupilles: I wil :: The Idu-
 12 make them liue: and thy widowes shal hope in me. † For thus means were
 saith our Lord: Behold they whose iudgement was not to worldly wise,
 drinke the cuppe, drinking shal drinke: and shalt thou be left but became
 as innocent? thou shalt not be innocent, but drinking thou foolish in the
 13 shalt drinke. † Because I haue sworne by my self, saith our way of ser-
uing God,

H h h h 3

Lord,



Lord, that Bosra shal be into desolation, and into reproch, and into a desert, and into malediction: and al her cities shal be into euerlasting desolations. † I haue heard a bruite from our Lord, and a legate is sent to the Nations: Gather your selues together, and come against her, and let vs rise vp into battel. † For behold I haue made thee a litle one in the Gentiles, contemptible among men. † Thine arrogancie hath deceiued thee, and the pride of thy hart: which dwellest in the caues of the rocke, and endeuourest to apprehend the height of the hil. when thou shalt exalt thy nest as an eagle, thence wil I bring thee downe, saith our Lord. † And Idumea shal be desolate: euerie one that shal passe by it, shal be astonied, and shal hisse vpon al the plagues thereof. † As Sodome is ouerthrowen and Gomorrha, and her neighbours saith our Lord: there shal not a man dwel there, and there shal no sonne of man inhabite it. † Behold as a lion he shal come vp from the pride of Jordan, to the strong beautifulnes: because I wil make him runne sodenly to her: and who shal be a chosen one whom I may appoint ouer her? for who is like to me? and who shal abide me? and who is this pastour that can resist my countenance? † Therefore heare ye the counsel of our Lord, which he hath taken concerning Edom: and his cogitations, which he hath thought concerning the inhabitants of Theman: If the litle ones of the flocke shal not cast them downe, if they shal not destroy their habitation with them. † At the voice of their ruine the earth is moued: the crie of their voice is heard in the Red sea. † Behold he shal come vp as an eagle, and flie out: and he shal spred his winges ouer Bosra: and the hart of the strong of Idumea shal be in that day, as the hart of a woman in trauel † :: To Damascus. Emath is confounded and Arphad: because they haue heard a verie il bruite, they are troubled in the sea: for carefulnes it could not be quiet. † Damascus is vndone, she is turned into flight, trembling hath apprehended her: anguish and sorowes haue held her as a woman in trauel. † How haue they forsaken the laudable citie, the citie of ioy! † Therefore shal her yongmen fal in her streetes: and al the men of warre shal be silent in that day, saith the Lord of hostes. † And I wil kindle a fire in the wal of Damascus, and it shal deuour the walles of Benadad. † :: To Cedar, and to the kingdoms of Asor, which Nabuchodonosor the king of Babylon hath brooken. Thus saith our Lord: Arise, and goe

Abdie
7.1.Abd. 7.
4Gen. 19.
11. 50.

Iob. 41

:: As excessive
merueling at
strange and
vnderstanded
events, ma-
keth men to
be astonied: so
if the same do
please them,
they hisse ther-
at, signifying
contempt.
Terms often
used by this
prophet.

:: This pro-
phetic per-
taineth to
Syria, wherof
Damascus is
the chief citie.
Isa. 7. 7. 8.

:: Cedar was
one of Ismaels
sonnes, and
Asor the chief
citie of the



and goe ye vp to Cedar, and waste the children of the East. Agarens, to whom this propheticie pertaineth.

29 † They shal take their tabernacles, and their flockes: their cortines, and al their vessels, and their camels they shal take to them: and they shal cal vpon them feare round about. † Flee yee, get away speedely, sit in deepe pitts you that inhabite Asor, saith our Lord: for Nabuchodonosor the king of Babylon hath taken counsell against you, & hath deuised deuises against you. † Arise, and goe vp to the nation that is quiet, and that dwelleth confidently, saith our Lord, they haue neither doores, nor barres: they dwel alone. † And their camels shal be into spoile, and the multitude of beasts for a praye: and I wil disperse them into euerie winde, which haue their heare powled: and from euerie confine of theirs, I wil bring destruction vpon them, saith our Lord. † And Asor shal be for an habitation of dragons, desolate for euer: there shal no man tarie there, nor sonne of man inhabite it. † The word of our Lord that was made to Ieremie the prophet against :: Aelam, in the beginning of the kingdom of Sedecias king of Iuda, saying:

35 † Thus saith the Lord of hostes: Behold I wil breake the bow of Aelam, & their chiefe strength. † And I wil bring vpon Aelam the foure windes from the foure costes of heauen: and I wil scatter them into al these windes: & there shal not be a nation, to which the fugitiues of Aelam shal not come. † And I wil make Aelam to feare before his enemies, and in the sight of them that seeke their life: and I wil bring euil vpon them, the wrath of my furie, saith our Lord: and I wil send the sword after them, til I consume them. † And I wil set my throne in Aelam, and destroy kinges and princes from thence, saith our Lord. † :: But in the last daies I wil cause the captiues of Aelam to retorne, saith our Lord.

CHAP. L.

Babylon which afflicteth the Israelites in captiuitie, 4. after their reduction into their countrie, S. shal be utterly destroyed.

2. 13.
21.
1. **T**HE word that our Lord hath spoken :: of Babylon, and the Land of the Chaldees in the hand of Ieremie the prophete. † Declare among the Gentiles, and make it heard, lift vp a signe: proclame and conceale it not: say; Babylon is taken, :: Bel is confounded, Merodach is overcome, their sculptriles are confounded, their idoles are overcome.
- 3 † Because a nation is come vp against them from the North, which the Chaldees
- :: The Aelamites inhabiting in a part of Persia, did assault the Chaldees against the Iewes, and therefore were punished. This and the like prophecies, are vnderstood of the conuersion of the Gentiles to Christ: begun to be fulfilled, when the Holie Ghost descended. Act 2. 7.
- :: Babylonians and other Chaldees the greatest enemies of the Iewes were at last overthrowne by the Medes and Persians. Bel and Merodach greatest idols of which the Chaldees



could neither
saue their
clients nor
them selues.

:: The Iewes
Returning
from captiui-
tie wept for
ioy, as Ioseph
did seeing his
bretheren.
Gen. 42. 43.
Or 45.

:: The Medes
and Persians
dwelling on
the North to
Babylon over-
threw al Chal-
dea.

:: The whole
countrie of
Chaldea is
made a praye
to the spoy-
lers.

:: God resem-
bled to a doue
in meeknes, is
seuere when
he punisheth
enormious
sinners, ch. 25.
Or 38 Or 46.
Or 16. Or, the
king of Baby-
lon is resem-
bled to a doue
for his swift-
nes.

which shal bring her Land into desolation: and there shal be none to dwell therein, from man euen to beast, and they are remoued, and gone away. † In those daies, and in that time, 4
saith our Lord, the children of Israel shal come, they and the children of Iuda together: walking and :: weeping they shal hasten, and shal seeke the Lord their God. † Into Sion they 5
shal aske the way, their faces hitherward. They shal come, and shal be ioyned to our Lord by an euerlasting couenant, which shal by no obliuion be abolished. † My people is become a 6
lost flock, their pastours haue seduced them, and haue made them wander in the mountaynes: they haue passed from mountayne to hil, they haue forgotten their couch. † Al that 7
found them, haue eaten them: and their enemies said: We haue not sinned: because they haue sinned to the Lord the beaucie of Iustice, and to the Lord the expectation of their fathers. † Depart out of the middes of Babylon, and goe forth 8
out of the land of the Chaldees: and be ye as kiddes before the flocke. † Because loe I rayse vp, and wil bring into Babylon 9
an assemblie of great nations from the land of :: the North: and they shal be prepared against her, and thereby she shal be taken: his arrow as a valiant mans that is a killer, shal not re- 10
turne voide. † And Chaldea shal be for a praye: al that waste it shal be filled, saith our Lord. † Because you reioyce, and 11
speake great thinges, spoyling mine inheritance: because you are powred out as calues vpon the grasse, and you haue be- 12
lowed as bulles. † Your :: Mother is confounded exceedingly, and made euen with the dust she that bare you: behold she shal be the last among the Gentiles, desolate, without accesse, 13
and drie. † Of the wrath of our Lord it shal not be inhabited, but shal be brought wholly into desolation: euerie one that shal passe by Babylon, shal be astonied, and shal hisse vpon al the plagues thereof. † Be prepared against Babylon round 14
about al ye that bend bow; ouerthrow her, spare not arrowes: because she hath sinned to our Lord. † Crie against her, she 15
hath geuen the hand euerie where, her foundations are fallen, her walles are destroyed, because it is the vengeance of our Lord. Take vengeance of her: as she hath done, so doe to her. † Destroy the sower out of Babylon, and him that hol- 16
deth the sickle in the haruest time: at the face of the sword of the :: doue euerie man shal returne to his people, and euerie one shal flee to his owne land. † Israel is a flock dispersed, 17
lyons



lyons haue cast him out: first the king: of Assur did eate him: The Assyrians
 last this Nabuchodonosor the king of Babylon hath spoyled ledde the
 18 his bones. † Therefore thus saith the Lord of hostes the God reane tribes
 of Israel: Behold I wil visite the king of Babylon and his land, into captiui-
 19 as I haue visited the king of Assur: † and I wil bring Israel tie. 4. Reg. 13.
 againe to his habitation: and Carmel shal be fed, and Basan, and the Chal-
 and in mount Ephraim, and Galaad his soule shal be filled. dees the two
 20 In those daies, and in that time, saith our Lord, the iniquitie of tribes. 4. Reg.
 Israel shal be sought, and it shal not be: and the sinne of Iuda, 25.
 and it shal not be found: because I wil be propitious to them,
 21 whom I shal leaue. † Ascend vpon the land of them that rule,
 and visite vpon the inhabitants thereof, destroy, and kil the
 things that are behind them, saith our Lord: and doe accor-
 22 ding to al thinges that I haue commanded thee. † A voice of
 23 battel in the land, and great destruction. How is the hammer
 of the whole earth broken, and destroyed? how is Babylon
 24 turned into a desert among the nations? † I haue snared thee,
 and thou art taken Babylon, and thou knewest it not: thou art
 found & apprehended, because thou hast prouoked our Lord.
 25 † Our Lord hath opened his treasure, and brought forth the
 vessels of his wrath: because the Lord the God of hostes hath
 26 a worke in the land of the Chaldees. † Come ye vnto her from
 the vtermost borders, open that they may goe forth that shal
 tread her downe: take the stones out of the way, and bring it
 into heapes, and kil her: neither let there be anie thing left.
 27 Destroy al her valiants, let them descend into slaughter: woe
 vnto them, because their day is come, the time of their visita-
 28 tion. † A voice of them that flee, and of them, that haue esca-
 ped out of the land of Babylon: to tel in Sion the reuenge of
 29 the Lord our God, the reuenge of his temple. † Declare ye
 against Babylon to verie manie, to al that bend bow: stand
 together against her round about, and let none escape: repay
 her according to her worke: according to al thinges, that she
 hath done, doe ye to her: because she is erected against our
 30 Lord, against the holie one of Israel. † Therefore shal her
 yongmen fal in her streetes: and al her men of warre shal hold
 31 their peace in that day, saith our Lord. † Behold I to thee thou
 proud one, saith our Lord the God of hostes: because thy day
 32 is come, the time of thy visitation. † And the proud shal fal,
 and tumble downe, and there shal be none to raise him vp:
 and I wil kindle a fire in his cities, and it shal deuoure al
 things



things round about him. † Thus saith the Lord of hostes: 33

As the Iewes
of both king-
domes being
holden capti-
ues in strong
handes.

The children of Israel, and the children of Iuda susteyne
calummie together: al that haue taken them, hold them,
they wil not let them goe. † Their strong redeemer, 34
the Lord of hostes is his name, in iudgement wil de-
fend their cause, to terrifie the land, and to stirre vp the in-

Vere rede-
med by a stran-
ger arme, by
God him self.

habitanes of Babylon. † The sword to the Chaldees, saith 35
our Lord, and to the inhabitants of Babylon, and to her prin-
ces, and to her wise men. † The sword to her diuiners, who 36
shal be foolish: the sword to her valiants, who shal be afraid.

† The sword to his horses, and to his chariots, and to al the 37
common people, that is in the middes of her: and they shal be
as women: the sword to her treasures, which shal be spoyled.

† There shal be drought vpon her waters, and they shal be 38
dried vp: because it is a land of sculptiles, and they glorie in
monstrous thinges. † Therefore shal the dragons dwell with 39
the foolish murderers: and the ostriches shal dwell in it: and it

shal no more be inhabited for euer, neither shal it be built
euen to generation and generation. † As our Lord ouerthrew 40
Sodom and Gomorrha, and the neighbours thereof, saith our

Gen. 19.

Lord: there shal no man dwell there, and sonne of man shal
not inhabite it. † Behold a people cometh from the North, 41
and a great nation, and manie kinges shal rise from the endes

of the earth. † They shal take bow and shield: they are cruel 42
and vnmerciful: their voice shal sound as the sea, and they shal

mount vpon horses: as a man prepared to battel against thee o
daughter of Babylon. † The king of Babylon hath heard the 43
fame of them, and his handes are dissolued: anguish hath

caught him, sorow as a woman in trauel. † Behold as a lion 44
he shal come vp: from the pride of Iordan to the strong

beautifulnes: because I wil make him runne sodenly to her:
and who shal be a chosen one, whom I may appoint ouer her?

For who is like to me? and who shal abide me? and who is this
pastour, that can resist my countenance? † Therefore heare ye 45
the counsel of our Lord, which he hath conceived in his

Iob. 41.

minde against Babylon: and his cogitations, which he hath
thought vpon the land of the Chaldees: Vnles the litle ones
of the flockes shal plucke them downe, vnles their habitation

shal be destroyed with them. † At the voice of the captiuitie 46
of Babylon the earth is moued, and the crie is heard amongst
the Nations.

Apoc.
16.

CHAP.



CHAP. LI.

More miseries shal fal vpon Babylon (11. by the Medes) with destruction of her idoles.

- 1 **T**HVS saith our Lord: Behold I wil raise vpon Babylon and vpon the inhabitants thereof, which haue lifted
 2 vp their hart against me, as it were a pestilent winde. † And I wil send vpon Babylon tanners, and they shal sanne it, and
 3 shal destroy her land: because they are come vpon her on euerie side in the day of her affliction. † Let not him that
 4 bendeth bend his bow, and let not him goe vp that is in
 5 a brigandin, spare not her young men, kil al her host. † And the slaine shal fal in the land of the Chaldees, and the wound-
 6 ed in the countries thereof. † Because Israel and Iuda haue not bene left as a widow of their God the Lord of hostes: but
 7 their land hath bene replenished with sinne from the holie one of Israel. † Flee ye out of the middes of Babylon, and let
 8 euerie one saue his owne life, hold not your peace vpon her iniquitie: because it is the time of reuenge from our Lord, he
 9 wil requite her the like. † Babylon is a golden cuppe in the hand of our Lord, inebriating al the earth: of her wine haue
 10 the Nations drunke, and therefore they are in commotion. † Babylon is fallen sodenly, and is destroyed: howle ye vpon
 11 her, take resine for her sorow, if perhaps she may be healed. † We haue cured Babylon, and she is not healed: let vs forsake
 12 her, & let vs goe euerie man to his owne land: because her iudgement hath reached euen to the heauens, & is lifted vp vnto
 13 the clowdes. † Our Lord hath brought forth our iustices: come, and let vs tel in Sion the worke of the Lord our God. † Make sharpe the arrowes, fil the quiuers: our Lord hath
 14 raysted vp the spirite of the kinges of the Medes: and against Babylon his minde is to destroy it, because it is the reuenge of
 15 our Lord, the reuenge of his temple. † Vpon the walles of Babylon lift vp the ensigne, increase the watch: set vp watchmen, prepare embushments: because our Lord hath meant, and hath done what soeuer he spake against the inhabitants of
 16 Babylon. † Thou that dwellest vpon manie waters, rich in treasures: thine end is come with in a foote of thy cutting of.
 17 † The Lord of hostes hath sworne by his soule: that I wil replenish thee with men as it were with the locust, and vpon
 18 thee shal the merie shoute be song. † He that made the earth

11 In al this chapter the prophet amplifeth the same he writte in the chapter precedent of the utter destruction of Babylon.

* a coate of male.

2. Cor. 6.

Isa. 11.
Apoc.
14.

Amer. 6.



in his strength, hath prepared the world in his wisdom, and
 with his prudence stretched out the heavens. † He geuing a 16
 voice, the waters are multiplied in heauen: who lifteth vp the
 clowdes from the extreme part of the earth, lightnings he
 hath turned into rayne: and he hath brought forth the winde
 out of his treasures. † Euerie man is become a foole by 17
 knowlege: euerie metall caster is confounded in his sculptil,
 because his casting is counterfet, neither is there spirite in
 them. † They are vaine workes, and worthie to be laughed 18
 at, in the time of their visitation they shal perish. † The por- 19
 tion of Iacob is not as these thinges: because he that made al
 thinges he it is, and Israel is the scepter of his inheritance: the
 Lord of hostes is his name. † Thou doest knocke together the 20
 vessels of warre for me, and I wil knock together in thee the
 Gentiles, and I wil destroy in thee kingdomes: † And I wil 21
 breake in thee the horse, and his rider: and I wil knock
 together in thee the chariot, and the rider thereof. † And 22
 I wil knocke together in thee man and woman, and I wil
 knocke together in thee the old man and the child, and I
 wil knock together in thee the young man and the virgin:
 † and I wil knocke together in thee the pastour and his 23
 flocke, and I wil knocke together in thee the husbandman
 and his draweing cattle, and I wil knocke together in thee
 dukes and magistrates. † And I wil render to Bibylon, and to 24
 al the inhabitants of Chaldee al their euil, that they haue done
 in Sion, before your eyes, saith our Lord. † Behold I to thee 25
 thou pestiferous mountaine, saith our Lord, which corruptest
 the whole earth: and I wil stretch out my hand vpon thee,
 and wil roll thee out of the rockes, and wil geue thee to be a
 mountayne of burning. † And they shal not take of thee a 26
 stone for the corner, and a stone for foundations, but thou
 shalt be destroyed for euer, saith our Lord. † Lift ye vp an 27
 ensigne in the land: sound with the trumpet among the Gen-
 tiles: :: sanctifie the Gentiles vpon her: declare against her to
 the kinges of Ararat, Menni, and Ascenez: number Taphsar
 against her, bring the horse as the stingeing locust. † Sanctifie 28
 the Gentiles against her, the kinges of Media, the dukes thereof,
 and al the Magistrates thereof, & al the land of his dominion.
 † And the land shal be in a commotion, and shal be troubled: 29
 because the cogitation of our Lord shal awake against Baby-
 lon, to lay the Land of Babylon desert and inhabitable. † The 30
 valiants

Cal together
 al nations by
 publique pro-
 clamacion to
 fight against
 Babylon.



- valiants of Babylon haue ceased from battel; they haue dwelt
 in holdes: their strength is deuoured, and they are become as
 women: her tabernacles are burnt, her barres are broken.
 31 † A runner shal come to meete the runner, and messenger to
 meete messenger: to tel the king of Babylon that his citie is
 32 taken from one end to the other: † and the fordes are taken
 before hand, and the fennes be burnt with fire, and the men of
 33 warre be troubled. † Because thus saith the Lord of hostes, the
 God of Israel: The daughter of Babylon is as a barne floore, the
 time of her threshing: yet a litle, and the time of her reaping
 34 shal come. † Nabuchodonosor the king of Babylon hath eaten
 me, he hath deuoured me: he hath made me as an emptie
 vessel: he hath swallowed me vp as a dragon, he hath filled
 35 his bellie with my tendernes, and hath cast me out. † Iniqui-
 tie against me, and my flesh vpon Babylon, saith the habitation
 of Sion: and my blood vpon the inhabitantes of Chaldee, saith
 36 Jerusalem. † Therefore thus saith our Lord: Behold I wil
 iudge thy cause, and wil reuenge thy vengeance, and I wil
 37 make her sea desolate, and wil drie vp her vayne. † And Ba-
 bylon shal be into heapes, the habitation of dragons, astonish-
 38 ment, and hissing, because there is not an inhabiter. † They
 shal roare together as lions, they shal shake the manes as the
 39 whelpes of lions. † In their heate I wil set their drinke: and
 I wil make them drunke, that they may be drouisie, and sleepe
 40 an euermore sleepe, & not arise, saith our Lord. † I wil leade
 them as lambes to be a victime, and as rammes with kiddes.
 41 † How is Selach taken, and the noble one of al the earth
 apprehended? How is Babylon become an astonishment
 42 among the Gentiles? † The sea is come vp ouer Babylon: she
 43 is couered with the multitude of the waues thereof. † Her
 cities are become an astonishment: a land inhabitable and
 desolate, a land wherein none can dwell, nor sonne of man
 44 may passe by it. † And I wil visite vpon Bel in Babylon, and I
 wil cast out of his mouth that which he had swallowed: and
 the Gentiles shal no more runne together vnto him, for the
 45 wall also of Babylon shal fall. † Go out of the middes of her
 my people: that euerie one may saue his life from the wrath
 46 of the furie of our Lord. † And lest perhaps your hartes faint,
 and ye feare the bruite, that shal be heard in the land: and
 there shal come a bruite in the ycare, and after this ycare a
 47 bruite: and iniquitie in the land, and ruler vpon ruler. † There-
 fore



fore behold the daies come, and I wil visite vpon the sculpti-
 les of Babylon: and al her land shal be confounded and al her
 flaine shal fal in the middes of her. † And the heauens and the 48
 earth shal prayse vpon Babylon, and al thinges that are in
 them: because spoylers shal come to her from the North, saith
 our Lord. † And as Babylon caused that there should fal flaine 49
 in Irael: so of Babylon there shal fal flaine in the whole land.
 † You that haue escaped the sword, come, stand not: remember 50
 our Lord a farre of, and let Ierusalem ascend vpon your hart.
 † We are confounded, because we haue heard reproch: igno- 51
 minie hath couered our faces: because strangers are come
 vpon the sanctification of the house of our Lord. † Therefore 52
 behold the daies come, saith our Lord: and I wil visite vpon
 her sculpriles, and in al her land the wounded shal roare. † If 53
 Babylon shal ascend vp into heauen, and stablish her strength
 on high: from me there shal come wasters of her, saith our
 Lord. † A voice of crying from Babylon, and great destruc- 54
 tion from the Land of the Chaldees: † because our Lord hath 55
 wasted Babylon, and destroyed out of it the great voice: and
 their waues shal sound as manie waters: their voice hath
 geuen a sound. † Because the spoyler is come vpon her, that 56
 is, vpon Babylon, and her valiants are apprehended, and their
 bow is weakened: because the strong reuenger our Lord
 rendring wil repay. † And I wil inebriate her princes, and 57
 her wise men, and her dukes, and her magistrates, and
 her valiants: and they shal sleepe an euerlasting sleepe,
 and shal not awake, saith the king, the Lord of hostes is his
 name. † Thus saith the Lord of hostes: That most brode wal 58
 of Babylon by vndermyning shal be vndermined, and her
 high gates shal be burnt with fire, and the labours of the peo-
 ples shal come to nothing, and of the nations shal be into the
 fire, and shal perish. † The word that Ieremie the prophete 59
 commanded Saraias the sonne of Nerias, the sonne of
 Maasias, when he went with Sedecias the king into Babylon,
 in the fourth yeare of his kingdome: and Saraias was :: the
 prince of prophetic. † And Ieremie wrote al the euil, that was 60
 to come vpon Babylon in one booke: al these wordes, that are
 written against Babylon. † And Ieremie said to Saraias: When 61
 thou shalt come into Babylon, and shalt see, and shalt reade al
 these wordes, † thou shalt say: Lord thou hast spoken against 62
 this place to destroy it: that there be none to inhabite it from
 man

:: This Saraias
 was a princi-
 pal Leuite, to
 whom it per-
 teyned to read
 and publish
 the wordes
 and writings
 of prophecies.



- man euen vnto beast, and that it be a perpetual wildernesse.
- 63 † And when thou shalt haue finished reading this booke, thou shalt tye a stone to it, and shalt throw it into the middes
- 64 of Euphrates: † and thou shalt say: So shal Babylon be drowned, & she shal not rise vp from the face of the affliction, that I wil bring vpon her, and she shal be dissolued. :: Hitherto the wordes of Ieremie.
- :: Thus much Ieremie prophesied against Babylon.

CHAP. LII.

A Recapitulation of the taking of Ierusalem after two yeares siege. 7. king Sedecias taken in flight, 10. his children slaine before his eyes, with other nobles, 11. his eyes put out, and so lead into Babylon, 12. the Temple, the Palace, and other houses burnt, the people caried into captiuitie (15. few excepted to til the land) 17. the two brasen pillars, lanterne, and al the treasure taken away. 24. Al the captiues at diuers times foure thousand six hundred. 31. Finally king Ioachin is exalted in the court.

- 1 **A** Child of one and twentie yeares was Sedecias when he began to reigne: and eleuen yeares he reigned in Ierusalem: and the name of his mother was Amital, the daughter of Ieremie of Lobna. † And he did euil in the eyes of our
- 2 Lord, according to al thinges that Ioachim had done. † Because the furie of our Lord was against Ierusalem, and against Iuda,
- 3 til he cast them away from his face: and Sedecias reuolted from the king of Babylon. † And it came to passe in the ninth
- 4 yeare of his reigne, in the tenth moneth, the tenth of the moneth, came Nabuchodonosor the king of Babylon, himself and al his armie against Ierusalem, and they besieged it,
- 5 and built against it munitions round about. † And the citie was besieged vntil the eleuenth yeare of king Sedecias. † And
- 6 in the fourth moneth, the ninth of the moneth, a famine possessed the citie: and there were no victuals for the people of
- 7 the land. † And a breache was made into the citie, and al the men of warre fled, and went out of the citie in the night by the way of the gate that is betwen the two walles, & leaderh
- 8 to the kinges garden (the Chaldees besieging the citie round about) and they departed by the way, that leadeth into the wildernes. † But the armie of the Chaldees pursued the king:
- 9 and they apprehended Sedecias in the desert, which is beside Iericho: and al his trayne fled scattering from him. † And when they had taken the king, they brought him to the king of Babylon into Reblatha, which is in the land of Emach: and he spake
- This whole historie is written more largely in the two last chapters of the fourth booke of kinges. and in the last of Paralipomenon.

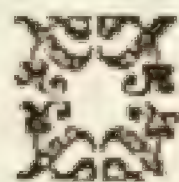


he spake to him iudgements. † And the king of Babylon killed 10
 the sonnes of Sedecias before his eies: yea and al the princes
 of Iuda he slew in Reblatha. † And he plucked out the eies 11
 of Sedecias, and bound him with fetters, and the king of Ba-
 bylon brought him into Babylon: and he put him in the pri-
 son house euen to the day of his death. † And in the fifth 12
 moneth, the tenth of the moneth, the same is the nineteenth
 yeare of Nabuchodonosor the king of Babylon: came Nabu-
 zardan the prince of the warfare, who stood before the king
 of Babylon in Ierusalem. † And he burnt the house of our 13
 Lord, and the kings house, and al the houses of Ierusalem,
 and euerie great house he burnt with fire. † And al the host 14
 of the Chaldees that was with the prince of the warfare,
 destroyed al the wall of Ierusalem round about. † But of the 15
 poore of the people, and of the rest of the vulgar sorte, which
 remayned in the citie, and of the fugitiues, that were fled to the
 king of Babylon, and the rest of the multitude: Nabuzardan
 the prince of the warfare transported. † But of the poore of 16
 the land Nabuzardan the prince of the warfare left some to
 be dressers of vineyards, and husbandmen. † The brasen 17
 pillers also, that were in the house of our Lord, and the seete,
 and the sea of brasse, that was in the house of our Lord, the
 Chaldees brake: and they tooke al the brasse of them into
 Babylon. † And the kettles, and the fleshhookes, and the 18
 psalteries, and the phials, and the litle mortars, and al the bra-
 sen vessels, that had bene in the ministrie, they tooke: † and 19
 the water pottes, and the censars, and the pitchers, and the
 basins, and the candlestickes, and the mortars, & the gobblets:
 as manie as of gold, of gold: and as manie as of siluer, of siluer,
 did the prince of the warfare take: † and two pillars, and one 20
 sea, & twelue oxen of brasse, that were vnder the seete, which
 king Salomon had made in the house of our Lord: there was
 no weight of the brasse of al these vessels. † And concerning 21
 the pillars, there were eightene cubits of height in one pillar:
 and a corde of twelue cubits did compasse it about: moreouer
 the thicknes thereof, of foure fingers, and within it was
 holow. † And the litle heads of brasse vpon both: the height 22
 of one litle head, of five cubits: and the litle nettes, and the
 pomegranates vpon the crowne round about, al of brasse.
 Likewise of the second pillar, and the pomegranates. † And 23
 there were nintie six pomegranates hanging downe: and al the
 pomegranates

3. Reg. 7.



pomegranates an hundred, were compassed with litle nettes.
 24 † And the master of the warefare tookē Saraias the chiefe
 priest, and Sophonias the second priest: and the three keepers
 25 of the entrie. † And of the citie he tookē one eunuch, that
 was chiefe ouer the men of warre: and seuen men of them,
 that saw the kings face, that were found in the citie: and a
 scribe the captayne of the souldiars, who tryed the yong
 26 souldiars: and threē score of the pēple of the land, that were
 found in the middes of the citie. † And Nabuzardan the
 prince of the warefare tookē them, and he brought them to
 27 the king of Babylon into Reblatha. † And the king of Baby-
 lon stroke them: and he killed them in Reblatha in the land of
 28 Emath: and Iuda was transported from his land. † This is the
 pēple which Nabuchodonosor transported: In the seuenth
 29 yeare, lewes three thousand and twentie three. † In the eigh-
 tenth yeare of Nabuchodonosor from Ierusalem soules eight
 30 hundred thirtie two. † In the three and twentieth yeare of
 Nabuchodonosor, Nabuzardan the prince of the warefare
 transported of the lewes seuen hundred fourtie five soules.
 31 al the soules therfore were foure thousand six hundred. † And
 it came to passe in the seuen and thirtith yeare of the transmi-
 32 gration of Ioachim the king of Iuda, the twelfth moneth,
 the five and twentieth of the moneth, Euilmerodach the king
 of Babylon lifed vp in the very yeare of his reigne, the head of
 Ioachim the king of Iuda, and he brought him out of the
 33 prison house. † And he spake with him good thinges, and he
 sette his throne aboue the thrones of the kinges, that were
 34 after himself in Babylon. † And he changed his prison gar-
 ments, and he did eatē bread before him alwaies al the daies
 of his life. † And his allowance of meate, a continual proui-
 sion of meate was geuen him by the king of Babylon, euerie
 day a certaine, euen vnto the day of his death, al the daies of
 his life.



Kkkk

THE



THE ARGUMENT OF IEREMIES LAMENTATIONS.

It is probable that the Lamentations were written before his other prophecies.

Doleful speeches are commonly uttered without connexion of sentences.

These Lamentations are artificially composed. And besides the historical sense contain hidden mysteries.

THESSE Lamentations, in Greeke called Threni, and by the Hebrew Rabbins intituled Cinoth, were written by Ieremie before the greatest part of his other prophecies (as seemeth most probable to S. Ierom) 2. Paral. 35. 7. 15. and were first sung at the death of Iosias king of Iuda. Again when king Sedecias with manie others, were taken captiues, manie also slaine, and the Temple and citie of Ierusalem destroyed. But most especially he prophesieth the Iewes miserable estate, and iust cause of Lamentation after Christs coming, and their reiecting him. And therefore his Church singeth the same in the Anniversarie, or Commemoration of his Passion and Death; and most piously inviteth all sinners, both Iewes and Gentiles, to returne vnto Christ our Redemer, saying: Ierusalem, IERUSALEM conuertere ad Dominum Deum tuum. In this litle booke the diligent reader wil easely obserue manie doleful pathetical speeches, powred out from a pensive hart, as in great calamities it commonly happeneth, with litle connexion of sentences; but otherwise foure whole chapters are very artificially compiled in verse; not by number of times, with measure of long and short syllables, as the Grekes and Latines vse, but after the Hebrew maner, obseruing number of syllables, and beginning euerie verse, with a distinct letter, from the first to the last in order, with some smal varietie, of the Hebrew Alphabet. Doubtles with great mysteries, as S. Ierom iudgeth, and therefore explicateth the significations, and certaine connexions, of the two and twentie Hebrew letters: as we haue noted vpon the 118. Psalme: but aboue the capacitie of our understanding. In the last chapter the Prophet omitting the obseruation of Initial letters, in twentie two verses prayeth lamentably; as the whole people shal pray in captiuitie.

THE



THE THRENE'S,

that is to say,

THE LAMENTATIONS

OF IEREMIE THE PROPHET.

And it came to passe, after that Israel was brought into captiuitie; and Ierusalem was desolate, Ieremie the prophete sate weeping, and he mourned with this lamentation vpon Ierusalem, and with a pensiue mind sighing, and wayling he sayd:

These wordes are not Ieremies, but added by the 70. or other Interpreter, as a Preface to his Lamentations.

CHAP. I.

Alph. 1 **H**OW doeth the citie ful of people, sitte solitarie: how is the ladie of the Gentiles become as a widow: the princeesse of prouinces is made tributarie?

The miserable change in Ierusalem made the beholders astonied.

Beh. 2 Weeping she hath wept in the night, and her teares are on her cheekes: there is none to comfort her of al her deare ones: al her freindes haue despised her, and are become her enemies.

Ghimel. 3 Iudas is gone into transmigration because of affliction, and the multitude of bondage: she hath dwelt among the Gentiles, neither hath she found rest: al her persecuters haue apprehended her within the straites.

Some Iewes seeing their bretheren ledde captiues into Babylon, went into Egypt, but there also were in miserie.

Daleth. 4 The waies of Sion mourne, because there are none that come to the solemnitie: al her gates are destroyed: her priestes sighing: her virgins lothsome, and herself is oppressed with bitternes.

He. 5 Her aduersaries are made in the head, her enemies are enriched: because our Lord hath spoken vpon her for the multitude of her iniquities: her litle ones are led into captiuitie, before the face of the afflicter.

It is a desolate miserie when enemies obtaine dominion.

Tau. 6 And from the daughter of Sion al her beautie is departed: her princes are become as rammes, not fynding pastures: and they are gone without strength before the face of the pursuer.

Fleeing from place to place to seeke reliefe;

Zain. 7 Ierusalem hath remembered the dayes of her affliction, and preuarication of al her thinges worthie to be desyred, which she had from the daies of old, when her people fel in the enemies hand, and there was no helper: the enemies haue sene her, and haue scorned her sabbathes.

Kkkk 2

Ierusalem



Ierusalem hath sinned a sinne, therefore is she made vnstable: 8 *Hab.*
 al that did glorifie her, haue despised her, because they haue
 sene her ignominie: but she sighing is turned backward.

Idolatrie
 which is spi-
 ritual adul-
 tery.

Her: filchines is on her feete, neither hath she remembered 9 *Yer.*
 her end; she is pulled downe exceedingly, not hauing a
 comforter: see o Lord mine affliction, because the enemy is
 exalted.

The enemy hath thrust his hand to al her thinges worthie, 10 *Isa.*
 to be desyred: because she hath sene the Gentiles enter into
 her sanctuaries, of whom thou gauest commandment that
 they should not enter into thy church.

Al her people sighing, and seeking bread: they haue geuen 11 *Cap.*
 al precious thinges for meate to refresh the soule, see o Lord
 and consider, because I am become vyle.

First Nabu-
 chodonosor
 tooke away
 much treasu-
 re 4 *Reg.* 24
 afterwards his
 capitaine Na-
 buzardan spoy-
 led al 4 *Reg.* 25.

O al ye that passe by the way, attend, and see if there be 12 *Lament.*
 sorow like to my sorow: because he hath made vintage of
 me, as our Lord hath spoken in the day of the wrath of his
 furie.

From on high he hath cast a fyre in my bones, and hath 13 *Mem.*
 taught me: he hath spred a net for my feete, he hath turned me
 backward: he hath made me desolate, al the day consumed
 with sorow.

The yoke of mine iniquities hath watched: they are folded 14 *Nun.*
 together in his hand, and I put vpon my necke: my strength is
 weakened: our Lord hath geuen me into the hand, from
 which I can not rise.

Our Lord hath taken away al my magnifical ones out of 15 *Samech.*
 the middes of me: he hath called a time against me, to destroy
 mine elect: our Lord hath troden the winepresse to the virgin
 the daughter of Iuda.

Therefore am I weeping, and mine eye shedding teares: 16 *Ain.*
 because a comforter is made far from me, conuerting my
 soule: my children are become desolate because the enemy
 hath preuayled.

Sion hath spred forth her handes, there is none to comfort 17 *Ph.*
 her: our Lord hath commanded against Iacob, round about
 him are his enemies: Ierusalem is become as a woman pollu-
 ted with menstrous floores among them.

Our Lord is iust, because I haue prouoked his mouth to 18 *Sade.*
 wrath: heate I beseech al ye peoples, and see my sorow: my
 virgins, and my pong men are gone into captiuitie.

I haue



- Iaph.* 19 I haue called :: my freindes, they haue deceiued me: my
priestes and my ancientes are consumed in the citie: because
they haue sought meat for themselves, to refresh their
soule.
- o.* 20 See O Lord that I am in tribulation, my bellie is troubled: my
hart is ouerturned in myself, because I am full of bitterness:
the sword killeth abroad, and at home it is :: lyke death.
- io.* 21 They haue heard that I doe sigh, and there is none to com-
fort me: al mine enemies haue heard mine euil, they haue re-
ioyced, because thou hast done it: thou hast brought a day of
consolation, and they shal be made lyke to me.
- haw.* 22 Let al their euil enter in before thee: and vintage them, as
thou hast vintaged me for al mine iniquities: for my sighings
are manie, and my hart is sorowful.

CHAP. II.

- Alph.* 1 **H**OW :: hath our Lord in his furie couered the daughter
of Sion with darknes: cast forth the noble one of Israel
from heauen to the earth, and hath not remembred the
footestoole of his feete in the day of his furie.
- tab.* 2 Our Lord hath cast downe headlong, and hath not spared, al
the beautiful thinges of Iacob: he hath destroyed in his furie
the munitions of the virgin of Iuda, and cast it downe to the
ground: he hath polluted the kingdom, and the princes
therof.
- Ghimel.* 3 He hath broken :: euerie horne of Israel in the wrath of
furie: he hath turned away his right hand backward from the
face of the enemy: and he hath kindled in Iacob as it were the
fyre of a flame deuouring round about.
- daleth.* 4 He hath bent his bow as an enemy, he hath fastned his right
hand as an aduersarie: and he hath killed al, that was fayre to
behold in the tabernacle of the daughter of Sion, he hath
powred out his indignation as fyre.
- ta.* 5 Our Lord is become as an enemy: he hath cast downe Israel
headlong, he hath cast downe headlong al her walles: he hath
destroyed the munitions therof, and hath replenished in the
daughter of Iuda the humbled man and humbled woman.
- au.* 6 And he hath destroyed his tent as a garden, he hath throwen
downe his tabernacle: our Lord hath brought festiuitie and
sabbath in Sion to obliuion: and king and priest into reproch,
and into the indignation of his furie.

K k k k 3

Our



∴ Suffered his
Sanctuarie to
be polluted.

Our Lord hath reiected, he ∴ hath cursed his sanctification: 7 *Zain.*
he hath deliuered the walles of the towers therof into the
hand of theemie: they haue made a noyse in the house
of our Lord, as in a solemne day.

Our Lord hath meant to destroy the wal of the daughter of 8 *Heth.*
Sion: he hath stretched out his corde, and hath not turned
away his hand from destruction: and the forewal hath mour-
ned, and the wal is destroyed together.

Her gates are fastned in the ground: he hath destroyed, and 9 *Teth.*
broken her barres: her king and her princes in the Gentiles:
there is no law, and her prophets haue not found vision from
our Lord.

The ancients of the daughter of Sion haue sitten on the 10 *Iod.*
ground, they haue held their peace: they haue sprinkled their
heades with dust, they are girded with heare clothes, the
virgins of Ierusalem haue cast downe their heades to the
ground.

Myne eies haue fayled for teares, my bowels are trubled: 11 *Caph.*
my liuer is powred out on the earth, for the destruction of the
daughter of my people, when the litle one, and the sucking
faynted in the streetes of the towne.

They sayd to their mothers: Where is wheate and wyne? 12 *Lamed.*
when they faynted as the wounded in the streets of the citie:
when they yelded vp the ghostes in the bosome of their
mothers.

∴ As the sea
exceedeth al
other waters,
so the affli-
ction of Ieru-
salem surpas-
seth other affli-
ctions, which
is spoken by
hyperbole, to
signifie the
griuousnes
therof.

Wherto shal I compare thee? or wherto shal I liken thee 13 *Mem.*
ō daughter of Ierusalem: wherto shal I make thee equal, and
comfort thee ō virgin daughter of Sion? For great is thy de-
struction ∴ as the sea: who shal heale thee?

Thy prophetes haue sene false and foolish thinges for thee: 14 *Nun.*
neither haue they opened thine iniquitie, to prouoke thee to
penance, but they haue sene false burdens and banishments
for thee.

Al that passed by the way haue clapped their handes vpon 15 *Samech.*
thee: they haue hissed, and moued their head vpon the daugh-
ter of Ierusalem, saying: Is this the citie of perfect beautie, the
ioy of al the earth?

Al thine enemies haue opened their mouth vpon thee: they 16 *Phe.*
haue hissed, and gnashed with the teeth, and haue sayd: We wil
deuour: Loe this is the day, which we expected: we haue
found it, we haue sene it.

Our Lord



Ain. 17 Our Lord hath done the thinges that he meant, he hath accomplished his word, which he commanded from the dayes of old: he hath destroyed, and hath not spared, and he hath made the enemy ioyful ouer thee, and hath exalted the horne of thine aduersaries.

Sade. 18 Their hart hath cryed to our Lord vpon the walles of the daughter of Sion: Shede teares as a torrent by day, and night: geue no rest to thyself, neither let the aple of thine eye cease.

Ceph. 19 Arise, prayse in the night in the beginning of the watches: powre out thy hart as waters before the sight of our Lord: lift vp thy handes to him for the life of thy litle ones, which haue fainted for famine in the head of al high wayes.

Res. 20 See o Lord, and consider whom thou hast vintaged thus: :: shal women then cate their owne fruite, litle ones of the measure of a spanne? is the priest, and the prophet slaine in the sanctuarie of our Lord?

Sin. 21 The childe and the old man lay on the ground without: my virgins and my yongmen are fallen by the sword: thou hast killed in the day of thy furie: thou hast strooken, :: neither hast thou had mercie.

Thau. 22 Thou hast called as it were to a solemne day, those that should terrifie me round about, and there was none in the day of the furie of our Lord, that escaped and was left: whom I brought vp, & nourished, mine enemy hath consumed them.

:: This happened before in Samaria. 4. Reg. 6. and in the siege of Ierusalem, by Titus and Vespasian. Ioseph. lib 7. & 8. de bello Iudaico. :: More severely then thou art accustomed.

CHAP. III.

Aleph. 1 **I** THE man :: that see my pouertie in the rod of his indignation.

Aleph. 2 He hath led me, and brought me into darknes and not into light.

Aleph. 3 Only against me he hath turned and hath conuerted his hand al the day.

Beth. 4 He hath made my skinne old and my flesh, he hath broken my bones.

Beth. 5 He hath built round about me, and he hath compassed me with :: gaul, and :: labour.

Beth. 6 In darke places he hath placed me as the euerlasting dead.

Ghimel. 7 He hath built round about against me, that I goe not forth: he hath aggrauated my fetters.

Ghimel. 8 Yea and when I shal crie, and aske, he hath excluded my prayer.

Ghimel. 9 He hath shut vp my wayes with square stones, he hath subuerted my pathes.

:: Ieremie himself felt his part of this affliction.

:: Ierusalem was ransacked by Nabuchodonosor, :: and worse by Nabuzardan.

He is



	He is become vnto me a beare lying inwaite: a lyon in 10	Daleth.
	secrer places.	
	He hath subuerted my pathes, and hath broken me, he hath 11	Daleth.
	made me desolate.	
	He hath bent his bow, and set me as a marke for the arrow. 12	Daleth.
	He hath shot in my reines the daughters of his quiver. 13	He.
	I am made a derision to al my people, their tongue. al 14	He.
	the day.	
	He hath replenished me with bitternes, he hath inebriated: 15	He.
	me with wormwood.	
He describeth his gre- uous paines, as if his teeth were broken one by one.	And he :: hath broken my teeth by number, he hath fed 16	Yod.
	me with ashes.	
	And my soule is repelled from peace, I haue forgotten good 17	Yod.
	thinges.	
:: The end of my life is come.	And I sayd: Mine end is :: perished, and mine hope from 18	Yod.
	our Lord.	
	Remember my pouertie, and transgression, the wormwood, 19	Zain.
	and the gual.	
	Remembering I wil be mindful, and my soule shal languish 20	Zain.
	in me.	
	Recording this thing in my hart, therefore wil I hope. 21	Zain.
	The mercies of our Lord that we are not consumed: be- 22	Heth.
	cause his commiserations haue not fayled.	
:: Gods mer- cies are euerie day renewed.	:: New in the morning, great is thy fidelite. 23	Heth.
	Our Lord is my portion, sayd my soule: therefore wil I ex- 24	Heth.
	pect him.	
	Our Lord is good to them that hope in him, to the soule 25	Teth.
	that seeketh him.	
:: VVhich God wil geue.	It is good to waite with silence for the saluation :: of God. 26	Teth.
	It is good for a man, when he beareth the yoke from his 27	Teth.
	youth.	
	He shal sit solitarie, and hold his peace: because he hath 28	Iod.
	lifted himselfe aboue himself.	
:: Especially vnderstood of Christ. Mat 26.	He shal put his mouth in the dust, if perhaps there be hope. 29	Iod.
	He :: shal geue the cheeke to him that striketh him, he 30	Iod.
	shal be filled with reproches.	
	Because our Lord wil not reiect for euer. 31	Caph.
:: God puni- sheth his ser- uantes not to hurt them but for their good.	Because if he hath reiected, he wil also haue mercie, accor- 32	Caph.
	ding to the multitude of his mercies.	
	For he hath not humbled :: from his hart, and cast of the 33	Caph.
	children of men.	

To stamp



- Lamed. 34 To stamp vnder his fete al the prisoners of the earth.
- Lamed. 35 To auert the iudgement of a man before the face of the Highest.
- Lamed. 36 To peruert a man in his iudgement, :: our Lord hath not knowne.
- Mem. 37 Who is this, that hath commanded it to be done, our Lord not commanding it?
- Mem. 38 Out of the mouth of the Highest, there shal not procede neither euil thinges, :: nor good.
- Mem. 39 What hath the liuing man murmured, man for his sinnes?
- Nun. 40 Let vs search our wayes, & seeke, and returne to our Lord.
- Nun. 41 Let vs lift vp our hartes with our handes to our Lord into the heauens.
- Nun. 42 We haue done wickedly, and prouoked to wrath: therefore thou art inexorable.
- Samech. 43 Thou hast covered in furie, and hast strooken vs: thou hast killed, and not spared.
- Samech. 44 Thou hast sette a cloude before thee, that prayer may not passe.
- Samech. 45 Thou hast made me to be rooted out, and abiect in the middes of the peoples.
- The. 46 Al the enemies haue opened their mouth vpon vs.
- The. 47 :: Prophecie is made vnto vs, feare, and snare, and destruction.
- The. 48 Myne eye hath shed streames of waters, in the destruction of the daughter of my people.
- Ain. 49 Myne eye is afflicted, neither hath it bene quiet, because there was no rest:
- Ain. 50 Til our Lord regarded and looked from the heauens.
- Ain. 51 Mine eye hath spoyled my soule for al the daughters of my citie.
- Sade. 52 Myne enemies in hunting haue caught me as a birde, without cause.
- Sade. 53 My life is fallen into the lake, and they haue layd a stone vpon me.
- Sade. 54 The waters haue flowed ouer my head: I sayd: I am vndone.
- Coph. 55 I haue inuocated thy name o Lord from the lowest lake.
- Coph. 56 Thou hast heard my voice: turne not away thine eare from my sobbings, and cries:
- Coph. 57 Thou didst approch in the day, when I inuocated thee: thou hast sayd: Feare not.

:: The speech
of such as de-
nie Gods pro-
vidence.

:: Preaching of
false prophets
hath brought
these euils
vpon vs.

L I I I

Thou



Thou hast iudged o Lord the cause of my soule, redemer of 58 *Rea.*
my life.

11 Iudge thou
that which
they haue iud-
ged vniustly.

Thou hast seene o Lord their iniquitie against me: 59 *Rea.*
my iudgement.

Thou hast seene al their furie, al their cogitations against 60 *Rea.*
me.

Thou hast heard their reproch o Lord, al their cogitations 61 *Sin.*
against me.

The lippes of them that rise vp against me; and their cogita- 62 *Sin.*
tions against me al the day.

See their sitting downe, and their ryling vp, I am their 63 *Sin.*
psalme.

12 Geue them
the paine of
harte sorrow:
13 VVherewith
thou afflictest
the wicked.

Thou shalt render them a recompence o Lord, according 64 *Thau.*
to the workes of their handes.

Thou shalt geue them 12 a shild of harte 12 thy labour. 65 *Thau.*

Thou shalt persecute in furie, and shalt destroy them from 66 *Thau.*
vnder the heauens o Lord.

CHAP. III.

14 VVheras the
Temple before
glistered with
gold, now
there appeared
burnt smoke
walles, & pittif-
ful ruines.

15 Lamia hath a
face like a wo-
man, a body as
other brutish
beastes, is cruel
to others, yet
kind to her
owne broode:
but women of
Ierusalem in
extreme dis-
tresse were
cruel to their
owne children
16 as the ostrich
forsaking her
egges.

17 One could
not know an
other, though
they were ac-
quainted be-
fore.

HOW is 12 the gold darkned, the best colour changed, the 1 *Alaph.*
stones of the sanctuarie disperled in the head of al
streetes?

The noble children of Sion, & they that were clothed with 2 *Beth.*
the principal gold: how are they reputed as earthen vessels,
the worke of the potters handes?

Yea euen 12 the lamiaes haue opened their breast, they haue 3 *Ghimel.*
geuen sucke to their yong, the daughter of my people is cruel,
as 12 the ostrich in the desert.

The tongue of the suckling hath clouen to the rooffe of his 4 *Daluth.*
mouth for thirst: the litle ones haue asked bread, and there
was none that brake it vnto them.

They that sed voluptuously, haue dyed in the wayes: they 5 *He.*
that were brought vp in scarlet, haue imbraced the dung.

And the iniquitie of the daughter of my people is become 6 *Paw.*
greater then the sinne of Sodom: which was ouerthrowen in
a moment, and handes tooke nothing in her.

Her Nazareites whiter then snow, purer then milke, 7 *Zain.*
ruddier then the old yuorie, fayrer then the sapphite.

Their face is made blacker then coales, and they are 12 not 8 *Uuth.*
knowne in the streetes: their skinne hath clouen to their
bones, it is withered, and is made as wood.

It was



- Tub.** 9 It was better with them that were slaine with the sword, then with them that were killed by famine: because these pyned away consumed by the barrennes of the countrie.
- Ied.** 10 The handes of :: pitiful women haue sodden their owne children: they were made their meate :: in the destruction of :: the daughter of my people. :: VVemen being by nature pitiful, were cruel to their owne children
- Caph.** 11 Our Lord hath accomplished his furie, he hath powred out the wrath of his indignation: and he hath kindled a fyre in: Sion, and it hath deuoured the foundations therof. :: In the siege of Ierusalem.
- Lamed.** 12 The kinges of the earth, and al the inhabitants of the world did not beleue, that the aduersarie and the enemy should enter in by the gates of Ierusalem. :: In Hebrew phrase cities are called the daughters of the countrie.
- Mem.** 13 For the sinnes of her :: prophets, and the iniquities of her priestes, which haue shed the blood of iust men in the middes of her. :: False prophetes were called by the name of prophetes, as they seemed in the world to be.
- Nun.** 14 The blind wandered in the streetes, they were polluted with blood: and when they could not, they held their skirtes.
- Sameth.** 15 Depart ye polluted, they cryed to them: depart, get ye hence, touch not: for they brawled, & were moued: they said among the Gentiles: He wil adde no more to dwel among the.
- Phe.** 16 The face of our Lord hath diuided them, he wil not adde to respect them: they haue not reuerenced the faces of the priests, neither had they pitie on the ancients.
- Aio.** 17 Whiles we yet stood, our eyes fayled towards our vaine helpe, when we looked attentiuely to a nation, that was not able to saue.
- Sadi.** 18 Our steppes slipped in the way of our streetes, our end draweth nere: our dayes are accomplished, because our end is come.
- Ceph.** 19 Our persecuters were swifter then the eagles of the heauen: vpon the mountaines they pursued vs, in the desert they lay in waite against vs.
- Res.** 20 The spirit of our mouth :: Christ our Lord is taken in our sinnes: to whom we haue said: In thy shadow shal we liue among the Gentiles. :: This pertaineth either to king Iosias slaine by the Egyptians. 2. par. 35. or to Sedecias taken by the Chaldees. Mystically of Christ our Saviour.
- Sim.** 21 Reioyce, and be glad o daughter of Edom, which dwellest in the Land of Hus: to thee also shal the cuppe come, thou shalt be made drunken, and naked.
- Than.** 22 Thine iniquitie is accomplished o daughter of Sion, he wil adde no more to transport thee: he hath visited thine iniquitie o daughter of Edom, he hath discovered thy sinnes.



The ^a prayer of Ieremie the Prophet.

^a The prophet foreseing in spirite their future state as if it had bene presēt, prayed in the same maner, as the whole people should pray when they were in such calamitie.

^b Manie were orphanes with out fathers, & al were deprivēd of their king, who was as a father of al the people.

^c VVe have put ourselues to worke and trauel in strange countries to gette bread to eate. ^d They were made to grind nake in the mille:

^e And beaten with stauēs. ^f They lost the glorie of a kingdom, and were subiect to strange and barbarous nations.

^g As Iere. 31. v. 18. and S. Augustini li. de Gratia. & lib. arb. c. 1. 4. &c.

^h Having so seuerly punished vs, we beseech thee now to cease from more.

Remember o Lord what is fallen to vs: behold, and regard ^u
 our reproch. † Our inheritance is turned to aliens: our ²
 houses to strangers. † We are made ^b pupils without father: ³
 our mothers are as it were widowes. † Our water we haue ⁴
 drunke for money: our wood we haue bought for a price. ⁵
 † We were led by our neckes, no rest was geuen to the wearie. ⁶
 † We ^c haue geuen our hand to Ægypt, and to the Assyrians, ⁷
 that we might be filled with bread. † Our fathers haue sinned, ⁸
 and they are not: & we haue borne their iniquities. † Seruantes ⁹
 haue ruled ouer vs: there was none that would redeme vs ¹⁰
 out of their hand. † In peril of our liues did we fetch vs bread, ¹¹
^e at the face of the sword in the desert. † Our skinne was ¹²
 burnt as an oven, by reason of the tempests of famine. † They ¹³
 humbled the women in Sion, and the virgins in the cities of ¹⁴
 Iuda. † The princes were hanged vp by the hand: they did ¹⁵
 not reuerence the faces of the ancients. † Yongmen they ¹⁶
 abused ^d vnchastly: and the children fel ^e in wood. † The ¹⁷
 ancients decayed out of the gates: the yongmen out of the ¹⁸
 quiet of the singers. † The ioy of our hart hath fayled, our ¹⁹
 quyre is turned into mourning. † The ^f crowne of our head ²⁰
 is fallen: wo to vs, because we haue sinned. † Therefore is our ²¹
 hart made sorowful, therefore are our eyes darkned. † For ²²
 mount Sion, because it is perished, foxes haue walked on it.
 † But thou o Lord shalt remaine for euer, thy throne in
 generation and to generation. † Why wilt thou for euer be
 forgetful of vs? wilt thou forsake vs in length of daies?
 † ^g Conuert vs o Lord to thee, and we shal be conuerted:
 renew our dayes, as from the beginning. † But reiecting thou
 hast reiected vs, ^h thou art angrie against vs exceedingly.

^a in dan-
 ger of the
 sword.

T H E



MANIE ancient Fathers supposed this Prophecie to be Ieremias: though none doubted but Baruch his scribe was the writer therof. So S. Xistus Epist. ad omnes fideles. S. Ireneus, li. 5. c. 35. S. Clement of Alexandria, li. 1. c. 10. & li. 2. c. 3. Pedagog. S. Cyprian, li. 2. c. 5. & 6. contra Iudaos. Eusebius Cæsariensis, li. de Prophetarum libror. appellationibus, Cap. de Ieremia. & li. 6. c. 19. Demonstr. Euangel. Lactantius, li. 4. c. 13. Divin. Instit. The first Council of Nice, li. 2. fol. 105. & 109. S. Hilarie, li. 5. de Trinit. sub finem. S. Cyril of Ierusalem, Catechesi. 4. & 11. & de Concurſu Domini. S. Basil. li. 4. cont. Eunomium. S. Ambrose, li. de fide. c. 7. cont. Arianos. li. de Penit. c. 8. & li. 3. Examer. c. 14. S. Gregorie Nazianzen, Orat. 49. de fide. & Epist. 2. ad Cledonium. S. Epiphanius, cont. Nazareos. & cont. Ebioncos. S. Chrysostom, Ser. de Trinit. & advers. Gentiles. S. Augustin, li. 18. c. 33. de Cini. & Quest. Vet. & Novi Testam. 9. 102. S. Prosper. par. 2. c. 9. & p. 3. c. 3. de promiss. & predict. S. Theodoretus, Dialogo. 1. Evanistes. (Who also writeth Commentaries upon this booke, as upon divine Scripture) c. 2. v. 9. These and others alleage this Prophecie, as Ieremias. Some also under the name of Baruch. As Origen, li. 2. c. 3. Periarch. S. Cyril of Alexandria, li. 10. in Iulianum, S. Gregorie Nyllen, Orat. 1. de pauperibus amandis. S. Athanasius, Orat. 2. cont. Arianos. Though in his synopsi he mentioneth not Baruch, yet he, as also S. Augustin, l. 2. c. 8. Doct. Christ. S. Gelacius, dist. 15. and others in their Catalogues of Canonical Scriptures, comprehend this booke under the name of Ieremie. But whether Baruch was the immediate Author under God, or the writer therof as of an other mans Prophecie (as the Euangelistes writte the wordes of Christ, and others, in the Gospels, and in the Actes of the Apostles) alwayes it is certaine, the Holie Ghost directed him, that he could not erre in writing it. And the ancient Fathers, and Councils ever accepted this booke as Divine Scripture. The Council also of Laodicea, in the last Canon, expressly nameth Baruch, Lamentations, and Ieremies Epistle. And lastly the Councils of Florence, de Unione Armenorum; and of Trent. Sess. 4. expressly define that Baruch is Canonical Scripture. In the Greke this booke is placed before the Lamentations. Which S. Ierom not finding in Hebrew, nor in the Canon of the Iewes, vrgeth it not against them. Yet testifieth that he found it in the vulgate Latin Edition, and that it containeth manie thinges of Christ, and the later times. According to the historical sense, the author in five chapters exhorteth the Iewes to repentance, and patience, prophesying that they should be brought into more distresse and captivitie, then as yet they were; but should afterwards be released. The sixth chapter is Ieremies Epistle.

This prophecie is supposed by many to be Ieremies.

By others accounted Baruchs.

By all holden to be Canonical Scripture.

VVhy S. Ierom vrgeth it not against the Iewes.

The contents.

Prefat:
Ierem.



THE PROPHECIE OF BARUCH.

CHAP. I.

The Iewes in Babylon hauing heard Baruchs booke redde, 6. send the same, with money to Ierusalem, 10. requesting their bretheren there to offer sacrifice, and to pray for the king and prince of Babylon; and for them, 15. acknowledging their manifold sinnes.

¶ The whole time of taking Ierusalem indured eleuen yeares before it was burned. In the fifth yeare of which space this booke was written. For as yet there were Priestes in Ierusalem: v. 7. some holie vessels, v. 8. the Altar, v. 10. and the temple, v. 14.

AND these be the wordes of the booke, that Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedecias, the sonne of Sedei, the sonne of Helcias wrote in Babylon, † in the fifth yeare, in the seuenth day of the moneth, at † the time that the Chaldees tooke Ierusalem, and burnt it with fyre. † And Baruch redde the wordes of this booke vnto the eares of Iechonias the sonne of Ioakim king of Iuda, and to the eares of al the people comming to the booke, † and to the eares of the mightie, the sonnes of the kinges, and to the eares of the ancients, and to the eares of the people, from the least euen to the greatest of them, that dwelt in Babylon, by the riuer Sodi. † Who hearing it wept, and fasted, and prayed in the sight of our Lord. † And they gathered money, according as euery mans hand was able, † and they sent into Ierusalem to Ioakim the sonne of Helcias, the sonne of Salom, priest, and to the priests, and to al the people, that were found with him in Ierusalem. † When he tooke the vessels of the temple of our Lord, which had bene taken away out of the temple, to returne them into the Land of Iuda the tenth day of the moneth Siuan, the siluer vessels, which Sedecias the sonne of Iosias the king of Iuda made, † after that Nabuchodonosor king of Babylon had taken Iechonias, and the princes, and al the mightie, and the people of the land from Ierusalem, and brought them bound into Babylon. † And they said: Behold we haue sent you money, with the which bye ye holocausts, and frankincense, and make * manna, and offer for sinne at the altar of the Lord our God: † and pray ye for the life of Nabuchodonosor the king of Babylon, and for the life of Balthasar his sonne, that their dayes may be as the dayes of heauen vpon the earth: † and that our Lord geue vs strength, and illuminate our eyes,

* or, manna
sacrifice.



eyes, that we may liue vnder the shadow of Nabuchodonosor the king of Babylon, and vnder the shadow of Balthasar his sonne, and ¹² may serue them manie dayes, and may find grace in their sight. † And for our selues pray ye to the Lord our God: becaule we haue sinned to the Lord our God, and his furie is not turned away from vs euen to this day. † And read ye this booke, which we haue sent to you to be recited in the temple of our Lord, in a solemne day, and in a day conuenient. † And you shal say: To the Lord our God iustice: but to vs confusion of our face: as is this day to al Iuda, and them that dwel in Ierusalem, † to our kinges, and to our princes, and to our priests, and to our prophetes, and to our fathers. † We haue sinned before the Lord our God, and belued him not, hating diffidence in him: † and we would not be made subiect to him, and we haue not heard the voice of the Lord our God, to walke in his commandments, which he hath geuen vs. † From the day, that he brought our fathers out of the Land of Egypt, euen to this day, we would not be brought to beleue the Lord our God: and ¹² dissipated we reuolted, that we might not heare his voice. † And manie euils and maledictions haue clouen to vs, which our Lord appoynted to Moyse his seruant: who brought our fathers out of the Land of Egypt, to geue vs a land flowing with milke and honie, as at this present day. † And we haue not heard the voice of the Lord our God according to al the wordes of the prophets, which he hath sent to vs: † and we haue gone away euerie man into the sense of our malignant hart, to serue strange goddes, doing euils before the eyes of the Lord our God.

¹² Seing it was Gods wil they should be in captiuitie, they desired rather to be vnder the Chaldees then anie other foraine nation.

CHAP. II.

The same captiues further confesse, that their calamities are iustly comen vpon them for their iniquities, 11. and therefore lamentably pray for Gods mercie, as he promised by Moyse to penitents.

1 **F**OR the which thing the Lord our God hath established his word, that he spake to vs, and to our iudges, that haue iudged Israel, and to our kinges, and to our princes, and to al Israel and Iuda: † that our Lord might bring vpon vs great euils, which were not done vnder the heauen, as haue bene done in Ierusalem, according to the thinges that are written in the law of Moyse: † that a man ¹² should eate the flesh of his sonne, and the flesh of his daughter. † And he hath geuen them

¹² That this happened in the siege of them



Jerusalem, is
noted before
Leuent. 2. v. 20.
Ch. 4. v. 10.

them vnder the hand of al the kinges, that are round about
vs into reproch, and into desolation among al peoples, into
which our Lord hath disperled vs. † And we are made vnder:
neath, and not aboue: because we haue sinned to the Lord our
God, in not obeying his voice. † To the Lord our God iustice:
but to vs, and to our fathers confusion of face, as is this day.
† Because our Lord hath spoken vpon vs al these euils, that
are come vpon vs: † and we haue not besought the face of
the Lord our God, to returne euerie one of vs from our most
wicked waies. † And our Lord hath watched in euils, and
hath brought them vpon vs: because our Lord is iust in al
his workes, which he hath commanded vs: † and we haue not
heard his voice to walke in the precepts of our Lord, which
he hath geuen before our face. † And now ô Lord God of
Israel, which brought out thy people out of the Land of Æ-
gypt in a strong hand, and in signes, and in wonders, and in
thy great strength, and in a mightie arme, and madest thee a
name as is this day: † we haue sinned, we haue done im-
piously, we haue dealt vniustly ô Lord our God, in al thy:
iustices. † Let thy wrath be turned away from vs: because
we are left a few among the nations, where thou hast disper-
sed vs. † Heare ô Lord our prayers, and our petitions, and
bring vs out for thine owne sake: and grant vs to synde grace
before their face, that haue led vs away: † that al the earth may
know that thou art the Lord our God, and that thy name is
innocated vpon Israel, and vpon his stocke. † Look e ô Lord
from thy holie house vpon vs, and incline thine eare, and
heare vs. † Open thine eies, & see: because the dead that are
in hel, whose spirite is taken from their bowels, shal not geue
honour and iustification to our Lord: † but the soule, that is
sorrowful for the greatnes of euil, and goeth crooked, and
weake, and the eyes fayling, and the hungrie soule geueth
glorie and iustice to thee their Lord. † For not according to
the iustices of our fathers doe we powre our prayers, and aske
mercie before thy sight ô Lord our God: † but because thou
hast sent thy wrath, and thy furie vpon vs, as thou hast spoken
by the hande of thy seruants the prophets, saying: † Thus
sayth our Lord: Bowe downe your shoulder, & your necke,
and doe workes for the king of Babylon: and you shal sitte in
the land, which I haue geuen to your fathers. † But if you
wil not heare the voice of the Lord your God, to worke for
the king

Deut. 28.
v. 48.

Gods com-
mandments
are commonly
called iustices
(Psa. 118.) and
manie other
places because
by obseruing
or not obser-
uing the com-
mandments
men are made
iust, or vniust.

Ier. 2.
v. 8.



- the king of Babylon: I wil make you to faile out of the cities
 23 of Iuda, and from without Ierusalem, † and I wil take from
 you the voice of mirth, and the voice of ioy, and the voice of
 the bridegrome, and the voice of the bride, and al the land shal
 24 be without foote steppe that inhabite it. † And they heard
 not thy voice, to worke for the king of Babylon: and thou
 hast established thy wordes, which thou spakest by the handes
 of thy seruants the prophets, that the bones of our kinges, and
 25 of our fathers should be transported out of their place: † and
 behold they are cast forth in the heate of the sunne, and in the
 frost of the night: and they are dead in verie sore paines, in
 26 famine, and by sword, and by casting forth. † And hast made was not as yet destroyed but the prophet speakech of it, as he saw it should come to passe.
 the temple, in which thy name was there inuocated, as it is this
 day, for the iniquitie of the house of Israel, and of the house
 27 of Iuda. † And thou hast done in vs O Lord our God accor-
 ding to al thy goodnes, and according to al that thy great com-
 28 passion: † as thou spakest by the hand of thy seruant Moyse,
 in the day, that thou didst command him to write thy law be-
 29 fore the children of Israel, † saying: If you wil not heare my
 voice, this great multitude shal be turned into a verie litle one
 30 among the Gentiles, whither I wil disperse them: † because
 I know that the people wil not heare me. for it is a people of
 a stiffe necke: and they shal be conuerted to their hart in the
 31 land of their captiuitie: † and they shal knowe that I am the
 Lord their God: and I wil geue them a hart, and they shal vn-
 32 derstand: and eares, and they shal heare. † And they shal
 praise me in the land of their captiuitie, and shal be mindful
 33 of my name. † And they shal turne away them selues from
 their hard backe, and from their malignant workes: because
 they shal remember the way of their fathers, that sinned a-
 34 gainst me. † And I wil recal them backe into the land, which I
 sware to their fathers, Abraham, Isaac, and Iacob, and they
 shal haue the dominion therof: and I wil multiplie them, and
 35 they shal not be lesned. † And I wil establish vnto them The law of Moyse ceased after Christ, but Christs law continueth to the end of the world.
 an other testament euerlasting, that I be their God, and they shal
 be my people: and I wil no more moue my people, the chil-
 dren of Israel from the land, that I haue geuen them.

Deut. 28.
7. 62.

Ex. 32. 7.
30.

Ier. 31. 2.
31. 6.

CHAP. III.

*With further confession of their sinnes, 8. they acknowledge their inst
 captiuitie: 12. because they haue lost true wisdom: 16. which was geuen
 M m m m to their*



to their fathers: 23. not to rich men, or mightie giants, 29. but to those that serue God. 34. whom the starres obey. 36. with a cleare prophecie of Christ.

Men in sinnes & miserie are as if they were dead (7. 11.) yet by Gods mercie may receiue new grace of spiritual life.

The Church readeth this prophecie as other diuine Scriptures in the Eues of Easter, and Pentecost: according to the most ancient Romane vse.

Shal they not finde the fruite of their workes?

AND now o Lord omnipotent, God of Israel, the soule 1
in distresses, & the pensive spirite cryeth to thee: † heare 2
Lord, and haue mercie, because thou art a merciful God, and 3
haue mercie vpon vs; because we haue sinned before thee. 4
† Because thou sittest for euer, and shal we perish euerla- 5
stingly? † O Lord omnipotent, God of Israel, heare now the 6
prayer of :: the dead of Israel, and of their children, that haue 7
sinned before thee, and haue not heard the voice of the Lord 8
their God, and euils haue stooke fast to vs. † Remember not 9
the iniquities of our fathers, but remember thy hand, and thy 10
name in this time: † because thou art the Lord our God, and 11
we wil praise thee o Lord: † because for this end thou hast 12
geuen thy feare in our hartes, and that we may inuocate thy 13
name, and may praise thee in our captiuitie, because we are 14
conuerted from the iniquitie of our fathers, which haue sin- 15
ned before thee. † And behold we are in our captiuitie, this 16
day, wherby thou hast dispersed vs into reproch, and into ma- 17
lediction, and into sinne, according to al the iniquities of our 18
fathers, which haue reuolted from thee o Lord our God. 19
† :: Heare Israel the commandments of life: harken with 20
your eares, that you may know prudence. † What is the matter 21
Israel that thou art in the land of the enemies? † Thou art 22
waxen old in a strange land, thou art defiled with the dead: 23
thou art reputed with them that goe downe into hel. † Thou 24
hast forsaken the fountaine of wisdom: † for if thou hadst 25
walked in the way of God, thou hadst verely dwelt in peace 26
euerlasting. † Learne where wisdom is, where strength 27
is, where vnderstanding is: that thou mayst know withal 28
where is the long continuance of life and liuing, where the 29
light of the eyes, and peace is. † Who hath found the place 30
therof? and who hath entered into the treasures therof? 31
† Where are the princes of the Gentiles, and they that rule 32
ouer the beasts, that are vpon the earth? † that play with the 33
birdes of the heauen, † that treasure vp siluer, and gold, 34
wherin men haue confidence, and is there no end of their get- 35
ting? which fashion siluer & are careful, :: neither is there in- 36
vention of their workes? † They are destroyed, and are gone 37
downe to hel, and others are risen vp in their place. † Yong 38
men.



men saw the light, and dwelt vpon the earth: but the way of
 21 discipline they knew not, † neither vnderstood they the
 pathes therof, neither haue their children receiued it, it is made
 22 farre from their face. † It hath not bene heard in the Land of
 23 Chanaan, neither hath it bene scene in Theman. † The chil-
 dren of Agar also, that seke out the prudence, that is of the
 earth, marchants of Merthe, and of Theman, and :: fblers,
 and seachers of prudence and vnderstanding: but the way
 of wisdom they haue not knowne, neither haue they remem-
 24 bred the pathes therof. † O Israel how great is the house of
 25 God, and how great is the place of his possession! † It is
 26 great, and hath no end: high and vnumesurable. † There were
 the Giants those renowned, that were from the beginning, of
 27 big stature, expert in warre? † These did not our Lord choose,
 neither found they the way of discipline: therefore did they
 28 perish. † And because they had not wisdom, they perished
 29 through their follie. † Who hath ascended into heauen, and
 30 taken her, and brought her downe from the clowdes? † Who
 hath passed ouer the sea, and found her, and brought her aboue
 31 chosen gold? † There is none that can know her waies, nor
 32 that can search out her pathes: † but he that knoweth al
 thinges, knoweth her, & hath found her out by his prudence:
 he that prepared the earth in time euerlasting, and replenished
 33 it with catrel, and fourefooted beastes: † he that sendeth forth
 light, and it goeth: and hath called it, and it obeyeth him with
 34 trembling. † And the starres haue geuen light in their watches;
 35 and reioyced: † they were called, and they said: here we are:
 and they haue shined to him with cheerfulness, that made
 36 them. † :: This is our God, and there shal none other be e-
 37 stemed against him. † He found out al the way of discipline,
 and deliuered it to Iacob his seruant, and to Israel his beloued.
 38 † After these thinges he was sene vpon the earth, and was
 conuersant with men.

:: *Fabulatores*,
 those that did
 frame, or ex-
 plicate moral
 examples, for
 instruction of
 manners, were
 worthily este-
 med in al ages
 not such as
 seemed false,
 and ridiculous
 goddes, with
 their filthie &
 wicked actes,
 of which S.
 Augustin writ-
 teth against
 Varro. l. 6. c. 5.
 6. & 7. de ciuit.
 :: It is vnpos-
 sible to finde
 true wisdom
 without Gods
 grace, and by
 his grace it is
 easily found.
Dent. 30. v. 11.
Mat. 11. v. 30.
1. Ioa. 5. v. 3.
 :: By this text
 most of the Fa-
 thers cited in
 the argument
 of this booke
 proue Christ
 to be God a-
 gainst Iewes
 Paganes, and
 Heretikes.

CHAP. IIII.

*Gods people neglecting his grace offered to them, more then to other na-
 tions, 6. are severely punished, 15. by captiuitie: 18. but are rescued
 22. and repenting shal be released: 31. and their enemies destroyed.*

1 **T**HIS is :: the booke of the commandments of God, :: VV wisdom
 and the law, that is for euer: al that hold it, shal come to wherof he
 2 life: but they that haue forsaken it, into death. † Returne spake in the
 Iacob former chap.

M m m m 2



ter (v. 12.) is
the law and
command-
ment of God,

Jacob, and take hold of it, walke by the way to the brightnes
of it, against the light therof. † Deliuer not thy glorie to an
other, & dignitie to a strange nation. † We are blessed o Israel:
because the thinges that please God, are manifest to vs. † Be of
good comfort o people of God, memorable Israel: † you are
sold to the Gentiles, not into perdition: but for that in-
anger you prouoked God to wrath, you are deliuered to the
aduersaries. † For you haue exasperated him, that made you,
the eternal God, immolating to diuels, and not to God.
† For you haue forgotten God, who hath nourished you,
and your nource Ierusalem you haue made sorowful. † For
she saw the wrath comming from God to you, and she sayd:
Heare ye confines of Sion, for God hath brought me great
mourning: † For I haue sene the captiuitie of my people, and
of my sonnes, and daughters, which the euerlasting hath
brought vpon them. † For I nourished them with ioyfulness:
but I haue left them with weeping and mourning. † Let no
man reioyce ouer me a widow, and desolate: I am forsaken
of manie for the sinnes of my children, because they haue de-
clined from the law of God. † And his iustices they haue
not knowne, nor walked by the wayes of Gods command-
ments, neither haue they entered by the pathes of his truth
and iustice. † Let the borderers of Sion come, and remem-
ber the captiuitie of my sonnes & daughters, which the euer-
lasting hath brought vpon them. † For he hath brought vpon
them a nation from a farre, a wicked nation, and of an other
tongue: † which haue not reuerenced the ancient, nor pi-
ried the children, & haue led away the beloued of the widow,
and made the sole woman desolate of children. † But as
for me what can I helpe you? † For he that hath brought the
euils vpon you, he wil deliuer you out of the handes of your
enemies. † walke children, walke: for I am left alone.
† I haue put of the stole of peace, and I haue put vpon me
the sackcloth of prayer, and I wil crie to the Highest in my
dayes. † Be of good comfort my children, crie to our Lord,
and he wil deliuer you out of the hand of the princes your
enemies. † For I haue hoped in the euerlasting for your salua-
tion: & ioy is come to me from the holic one vpon the mercie,
which shal come to you from our euerlasting saviour. † For
I sent you forth with mourning and weeping: but our Lord
wil bring you backe to me with ioy and gladnes for euer.
† For

as Ierusalem
exhorteth her
children to pa-
tience in their
iust punish-
ment, assuring
them of Gods
mercie and re-
laxation.

Deut. 18.
v. 49.
Iere. 5.
v. 15.



24 † For as the neighbours of Sion haue seene your captiuitie
 from God: so shal they see also with celeritie your saluation
 from God, which shal come vpon you with great honour, and
 25 euerlasting brightnes. † Children patiently sustaine the wrath,
 which is come vpon you: for thyne enemy hath persecuted
 thee, but thou shalt quickly see his destruction: and thou shalt
 26 get vp vpon his necke. † My delicate ones haue walked
 rough waies, for they are led as a flocke taken violently of the
 27 enemies. † Be of good comfort children, and crie out to our
 Lord: for there shal be remembrance of you with him, that
 28 hath led you away. † For as your minde hath bene to stray
 from God: ten tymes so much shal you returning againe seeke
 29 him. † For he that hath brought the euils vpon you, he againe
 30 wil bring vnto you euerlasting ioy with your saluation. † Be
 of good comfort Ierusalem: for he exhorteth thee, that named
 31 thee. † The wicked afflictors shal perish, that haue vexed
 thee: & they that haue reioyced in thy ruine, shal be punished.
 32 † The cities which thy children haue serued, shal be puni-
 33 shed: and she that receiued thy children. † For as she hath
 reioyced in thy ruine, and bene glad at thy fall: so shal she be
 34 made sorowful in her owne desolation. † And the reioycing
 of her multitude shal be cut of, & her gladnes shal be turned
 35 to mourning. † For fyre shal come vpon her from the euer-
 lasting in long during dayes, and she shal be inhabited of di-
 36 uels a great time. † Looke about o Ierusalem toward the
 37 East, and see the ioy that cometh to thee from God. † For
 behold thy children come, whom thou hast let goe dispersed,
 they come gathered together from the East euen to the West,
 in the word of the holie one reioycing to the honor of God.

CHAP. V.

*A consolatorie prophecie to Ierusalem, that her children shal be reduced
 with ioy from captiuitie.*

1 **P**V T of Ierusalem the robe of mourning, and of thy vexa-
 tion: and put on the beautie, and honor of that euerlasting
 2 glorie, which thou hast of God. † God wil cloath thee with
 the dublet :: of iustice, and wil put vpon thy head the mitre :: Mercie is
 3 of euerlasting honour. † For God wil shew his brightnes in here called in-
 4 thee, which is vnder the heauen. † For thy name shal be na- stice in respect
 med of God to thee for euer: The peace of iustice, and honor of Gods pro-
 5 of pietie. † Arise Ierusalem, and stand on high: and looke mise, for al-
 though his
 M m m m 3 about



promise was
of his only
mercie, yet the
performance
procedeth al-
so from his
iustice.

about toward the East, and see thy children gathered together
from the rising of the sunne to the going downe, in the word
of the holie reioycing at the memorie of God. † For they 6
went out from thee on foote led by the enemies: but our
Lord wil bring them to the exalted into honour as children
of the kingdom. † For God hath apoynted to humble euerie 7
high mountaine, and euermlasting rockes, and to fil vp valleis to
be equal with the earth: that Israel may walke diligently to
the honour of God. † And the woods also, and euerie tree 8
of sweetnes haue ouershadowed Israel by the commandment
of God. † For God wil bring Israel with ioyfulness in the 9
light of his maiestie, with mercie, and iustice, which is of him.

CHAP. VI.

*Jeremie by his epistle forwarneth the Iewes, that they shal be captiues in
Babylon: and after seuentie yeares shal be released: 3. exhorting them, at
that time to auoid idolatrie: 7. largely shewing the vanitie of idols.*

Jeremie
wrote this E-
pistle before
the common
people were
in Babylon,
but Baruch
redde it vnto
them in Baby-
lon, and so it
was sent back
to the rest,
which were
yet in Ierusa-
lem.

6. Tenne, being
the first article
number, signi-
feth a general
number, and
so seuen gene-
rations signifie
seuen times
tenne, that is,
seuentie yeares.
Some-
times seuen
do signifie a

A COR 12 of the Epistle that Ieremie sent to them that
were to be led away captiues into Babylon, by the
king of Babylon, to tel them according to that which was
commanded him of God.

† For the sinnes that you haue sinned before God, you shal 1
be led away captiue into Babylon by Nabuchodonosor the
king of Babylon. † Being entered therfore into Babylon, you 2
shal be there manie yeares, and long times euen vnto 6 seuen
generations: and after this I wil bring you forth from thence
with peace. † But now you shal see in Babylon goddes of 3
gold, and of siluer, and of stone, and of wood to be caried
vpon shoulders, shewing feare to the Gentiles. † Beware 4
therfore lest you also be like to the doing of strangers, and you
be afrayd, and feare take you in them. † Seeing therfore the 5
multitude adoring behind, and before, say you in your hartes:
Thou oughest to be adored o Lord. † For mine e Angel is 6
with you: and my selfe d wil aske account of your soules.
† For their tongue polished by the craftsman, them selues 7
also layd ouer with gold, and siluer are false thinges, and they
can not speake. † And as to a virgin that loueth ornaments: 8
so taking gold their goddes are forged. † Their goddes certes 9
haue golden crownes vpon their heades: wherof the priestes
secretely conuey away from them gold, and siluer, and bestow
it on them selues. † Yea and they geue therof to strumpettes, 10
and they

Iere 25.
v. 2. 9.

Gen.

Isa 44.



and they decke whores: and againe when they receiue it of
 11 the harlots, they decke their goddes. † But these are not deli-
 12 uered from the rust, and the moth. † And these being couered
 with a purple garment, they wype their face for the dust of
 13 the house, which is very much among them. † And he hath
 a scepter as a man, as a iudge of the countrie, that killeth him
 14 not that offendeth against him. † He hath also in his hand a
 sword, and an axe, but him selfe he deliuereth not from the
 sword, and from robbers, wherby be it knowne to you that
 15 they are not goddes. † Therfore feare them not. For as a mans
 vessel being broken is made vnprofitable: such also are their
 16 goddes: † they being placed in the house, their eies are ful of
 17 dust by the feete of them that goe in. † And as vpon one, that
 hath offended the king, the gates be shut round about, or as
 the dead brought to the graue, so doe the priestes gard the
 doores with shuttings, and lockes, lest they be spoyled of
 18 theeues. † They light candles to them, and that manie, of the
 which they can see none: but they are as beames in the house.
 19 † And they say that the serpents which are of the earth, gnaw
 out their hartes, whiles they cate them and their garment, and
 20 they feele not. † Their faces are blacke with the smoke, that
 21 is made in the house. † The owles, and the swallows flye
 vpon their bodie, and vpon their head, and the birdes also, the
 22 catter in like manner. † Wherby you may knowe that they
 23 are not goddes. Therfore feare them not. † The gold also
 which they haue, is for bewtie, vnles a man wype of the rust,
 they shal not shine: for neither when they were moulted, did
 24 they feele. † With :: al price are they bought, whereas there
 25 is no breath in them. † As being without feete they are caried
 vpon shoulders, shewing their basenes to men. Be they con-
 26 founded also that worship them. † Therfore if they fal to
 the ground, they rise not vp of them selues, nor if a man set
 him vpright, shal he stand by him self, but as to dead men their
 27 giftes shal be set before them. † Their priestes sel their sacri-
 fices, and abuse them: likewise also their wines plucking from
 them, impert nothing, neither to the sicke, nor to the begger.
 28 † Of their sacrifices wemen in childbed, and in flowers doe
 touche: knowing therfore by these thinges that they are not
 29 goddes, feare them not. † For whence are they called goddes?
 Because wemen offer to the goddes of siluer, and gold, and
 30 wood: † And priestes sitte in their houses, hauing their gar-
 ments

generalitie, because this whole world is counted by seven dayes: sometimes. 100. signifie the same; as Gen. 15. 7. 16. 400. yeares are called four generations. The Angel which guided this people coming out of Ægypt. Exo. 12. 33. protected them also in Babylon.

d The innumerable absurdities in forging and adoring fallie goddes here recited by the prophet shew how foolish & senseless they are, that serue idols, or anie images for goddes.

:: Idolaters imagining that senseless idols had diuine powre, foolishly esteemed them of great value, & price.



ments rent, and their heades, & beard shauen, whose heades
 be bare. † And they were crying before their goddes, as at the
 supper of the dead. † The prielts take away their garments, 32
 and they cloath their wiues & their children. † Neither if they 33
 suffer anie euil, nor if anie good of anie man, are they able to
 recompence it: neither can they make a king, nor take him
 away: † In like maner they can neither geue riches, nor requyre 34
 euil. If a man vow a vow vnto them, and performe it not;
 neither this doe they require. † They deliuer not a man from 35
 death, nor saue the weake from the mightier. † The blind 36
 man they restore not to his sight: they shal not deliuer a man
 out of necessitie. † They shal not pitie the widow, nor doe 37
 good to the fatherlesse. † Like vnto the stones of the mountaine 38
 are their goddes, of wood, and of stone, and of gold, and of
 siluer. & they that worship them, shal be confounded: † How 39
 then is it to be supposed, or to be sayd, that they are goddes?
 † Moreouer the Chldees themselues not honoring them: 40
 who when they heare that the dumme can not speake, they
 offer it to Bel, requesting of him, that it may speake. † As 41
 though they could feele that haue no motion: and they
 when they shal vnderstand, wil leaue them: for their goddes
 them selues haue no sense. † And women compassed with 42
 cordes, sit in the waies, burning the bones of oliues. † And 43
 when one of them being drawn of some passenger shal lie
 with him, she vpbraideth her neighbour, that she is not
 counted worthie, as her self, neither is her cord broken.
 † But al thinges that are done about them. are false, how is it 44
 then to be thought, or to be sayd, that they be goddes? And
 they are made by craftsmen, & by goldsmithes. They shal be
 nothing els, but that which the priestes wil haue them to be.
 † For the artificers themselues, that make them, are of no long 46
 time. Why, can those thinges then that are made by them, be
 goddes? † But they haue left forged things & reproch, to them 47
 that shal come after. † For when battel commeth vpon them, 48
 and euils: the priestes deuise with them selues, where they
 may hide them selues with them. † How then may they be 49
 thought, that they are goddes, which neither deliuer them
 selues from battel, nor saue them selues from euils? † For 50
 seing they be of wood, & layd ouer with gold, and with siluer,
 it shal be knowne afterwards that they are false thinges, of al
 the Gentiles, and kinges: Which are manifest that they are
 no goddes,



no goddes, but the workes of mens handes, and no worke
 51 of God is with them. † Whence then is it knowne, that they
 are not goddes, but the workes of mens handes, & no worke
 52 of God is in them? † A king to the countrie they raise not vp,
 53 neither shal they geue rayne to men. † Iudgement also they
 shal not decerne, neither shal they deliuer countries from
 iniurie: because they can not do nothing, as choughes betwene
 54 the heauen and the earth. † For when fire shal fal into the
 house of the woodden, and siluer, and golden goddes, their
 priestes in dede shal flee, and be deliuered: but themselues as
 55 beames shal be burnt in the middes. † And king and battel
 they shal not resist. How is it then to be supposed, or to be
 56 receiued that they are goddes? † Not from theeues, nor from
 robbers shal the goddes of wood; and of stone, and layd over
 with gold, and with siluer deliuer them selues, stronger then
 57 which are the wicked men. † The gold, and siluer, and the
 garment where with they are couered, they shal take from
 them, and shal depart, neither shal they helpe themselues.
 58 Therefore it is better to be a king shewing his strength: or a
 profitable vessel in the house, wherein he wil glorie that posses-
 seth it: or a doore in the house, which kepeth the thinges that
 59 are therein, then false goddes. † The sunne certes, and the
 moone, and the starres wheras they are bright, and sent forth
 60 for profitable vses, obey. † Likewise also the lightning, when
 it shal appeare is perspicuous: and the winde also bloweth the
 61 self same in euerie countrie. † And the cloudes, which when
 God shal command to walke throughout the whole world,
 62 they doe that which is commanded them. † The fyre also
 being sent from aboue to consume mountaines, and woodes,
 doeth that which is commanded it. But these neither in shapes,
 63 nor in vertues are like to one of them. † Wherefore neither
 is it to be thought, nor to be said, that they be goddes: wheras
 they can neither iudge iudgment, nor doe anie thing for men.
 64 † Knowing therefore that they are not goddes, then feare
 65 them not. † For neither shal they curse, kinges, nor blesse
 66 them. † Signes also in the heauen to the Gentiles they shew
 not, neither shal they shine as the sunne, nor geue light as the
 67 moone. † Beastes are better then they, which can lie vnder
 68 the roose, and profite themselues. † By no meanes therefore
 is it manifest vnto vs, that they are goddes: for which cause
 69 feare them not. † For as in a garden of cucumbers a scarecrow
 N n n n keepeth



keepeth nothing, so are their goddes of wood, and of silver, and layd ouer with gold. † After the same sorte also in a garden 70 the white thorne, vpon the which euerie bird sitteth. In like manner also their goddes of wood, and layd ouer with gold, and with silver, are like to a dead bodie cast forth in the darke. † By the purple also and the murex colour layde 71 vpon them, which fadeth, you shal know that they are not goddes. At the last also they are consumed, and shal be a reproch in the countrie. † Better is therefore the iust man, that 72 hath not Idols: for he shal be farre from reproches.

THE ARGUMENT OF EZECHIELS PROPHECIE.

Ezechiel and
Jeremie like
in manie re-
spectes, pro-
phecied for
most part the
same thinges.

The contents
diuided into
foue partes.

EZECHIEL a Priest, and a Prophet, and at last a Martyr; as *Martyr*
likewise Ieremie was, nere of the same age, prophecied for the most part *10 April.*
the same thinges; but Ieremie beganne to prophecie a child, in Ierusalem, *1. May.*
and finally in Egypt: Ezechiel when he was about thirtie yeares old, in *4. R. 12.*
Babylon, where he was in captiuitie with King Iechonias and others. The *44. Ep. ad*
beginning and end of his Prophecie are so obscure, that amongst *Paulin.*
the Hebrewes (saith S. Ierom) none may reade these partes, nor
the beginning of Genesis, before the age of thirtie yeares. The
three first chapters conteyne a wonderful vision, wherein the Prophet saw God *ch. 1.*
as sitting in a glorious throne, resting as it were vpon foure lining creatures,
drawing strangely foure wheeles. Secondly, in one and twentie chapters fo- *4.*
llowing he prophecieth the destruction of Ierusalem and the Temple, with
the captiuitie of the people for their enormous sinnes. Thirdly in eleuen *25.*
more chapters, he prophecieth the like of diuers other nations. Fourthly, in *36.*
foure other chapters, he foresheweth the reduction of the Iewes from capti-
uitie, but more especially the Redemption of mankinde by Christ, and the
glorious state of his Church. Finally, in the other nine chapters, he descri- *40.*
beth, but meruelous obscurely, his last vision of the restauration of the Temple,
Sacrifices, Priestes, and other religious thinges perteyning thereto; but prin-
cipally concerning the Church of Christ, both militant and triumphant.

THE



THE PROPHECIE OF EZECHIEL.

CHAP. I.

By the river of Chobar nere Babylon, Ezechiel seeth in vision a tempestious whirlwinde, 5. and strange shapes, 10. of a man, a lion, an ox, and an eagle: 15. of foure wheelles, 22. and of a man sitting gloriously on a throne in the firmament.

The first part.
The prophets
first vision, &
mission to
preach.

AN D :: I T came to passe in :: the thirtieth yeare, in :: the fourth, in the fifth of the moneth, when I was in the middes of the captives beside the river Chobar, the heauens were opened, and I saw the visions of God. † In the fifth of the moneth, the same is the fifth yeare of the transmigration of king Ioachin, † the word of our Lord was made to Ezechiel the sonne of Buzi priest in the land of the Chaldees, by the river Chobar: and there the hand of our Lord was made vpon him. † And I saw, and behold a whirlewinde came from the North: and a great clowde, & a fire inuoluing, and brightnes round about it: & out of the middes therof as it were the forme of amber, that is, out of the middes of the fire: † and out of the middes therof the similitude of foure • living creatures: and this was their look: the similitude of a man in them. † There were four faces to one, and foure winges to one. † Their feete streight feete, and the sole of their foote as the sole of a calves foote, and sparkes as the forme of glowing brasse. † And the handes of a man vnder their winges in foure partes: and they had faces, and winges by the foure partes. † And the winges of them were ioyned one to an other. They returned not when they went: but euerie one went before his face. † And the similitude of their countenance: the face of a man, and the face of a lyon on the right hand of them foure: and the face of an ox, on the left hand of them foure: and the face of an eagle ouer them foure. † And their faces, and their winges were streched out aboue: two winges of euerie one were ioyned, and two couered their bodies: † and euerie one of them walked before his face: where the force of the spirite was,

The coniu-
tion, And, be-
ing the first
word, either
ioyneth the
context to the
title, or (as S:
Gregorie ex-
poundeth it)
the exterior
wordes stre-
red to the inte-
rior reueled to
the prophet in
spirit.

Either the
thirtieth yeare
of his age, or
the 30. since
the captiuitie
was prophe-
cied, in the
reigne of Io-
haz. 4. Reg. 22.
7. 18.
They turned
not about (7.
11.) but hauing
faces on euerie
side were rea-
die to goe e-
uerie way.

Nnnn 2

thither

anima-
flow.



∴ S. Gregorie
expounding
this vision of
the foure E-
uangelistes, or
of the whole
new Testa-
ment, teach-
eth that the
old & new Te-
staments are
each in the o-
ther, both tea-
ching the same
thinges in di-
uers maners.
bo. 6. in Ezech.

∴ In this chap-
ter the pro-
phet descri-
beth foure par-
tes of a vision
which he saw
at one time: of
a wheele & inde
v. 4. of foure
liuing creatu-
res. v. 5. of foure
wheeles v. 15.
& of a man sit-
ting in a throne
in the firma-
ment v. 26.
For understand-
ing of al
which, I need
large com-
mentaries do
hardly suffice.

thither they went: neither did they returne when they went:
neither did they returne when they walked. † And the simi- 13
litude of the liuing creatures, their looke as it were of coales
of burning fire, & as it were the resemblance of lampes. This
was the vision running in the middes of the liuing creatures,
brightnes of fire, and from the fire lightening going forth.
† And the liuing creatures went, and returned after the simi- 14
litude of glistering lightning. † And when I beheld the liuing 15
creatures, there appeared one wheele vpon the earth by the li-
uing creatures, hauing foure faces. † And the shape of the 16
wheeles, and the worke of them, as it were apparence of the
sea: and one similitude of them foure: and their apparence
and worke, as if it were ∴ a wheele in the middes of a wheele.
† By their foure pattes going they went: and they returned 17
not when they walked. † There was a stature also to the 18
wheeles, and height, and a fearful forme: and the whole bodie
was ful of eies round about them foure. † And when the li- 19
uing creatures walked, the wheeles also walked together by
them: and when the liuing creatures were lifted vp from the
earth, the wheeles also were lifted vp together. † Whitherso- 20
euer the spirit went, thither the spirit going, the wheeles also
were lifted vp withal, folowing it: for the spirit of life was in
the wheeles. † With them going they went, and with them 21
standing they stood, and with them lifted vp from the earth,
the wheeles also were lifted vp together, folowing them: be-
cause the spirit of life was in the wheeles. † And a similitude 22
ouer the heades of the liuing creatures of the firmament, as
it were the sight of cristall dreadful, and stretched out ouer
their heades aboue. † And vnder the firmament the winges of 23
them streight one toward an other, enerie one with two
winges couered his bodie, and the other was couered in like
maner. † And I heard the sound of the winges, as it were the 24
sound of manie waters, as it were the sound of the high God,
when they walked, it was as the voice of a multitude, as the
sound of a campe, and when they stood, their winges were let
downe. † For when a voice was made aboue the firmament, 25
that was ouer their head, they stood, and let downe their
winges. † And ∴ aboue the firmament, that hung ouer their 26
head, as it were the forme of the sapphire stone the similitude
of a throne, and vpon the similitude of the throne, a similitude
as it were the shape of a man aboue. † And I saw as it were 27
the



the forme of amber, as the resemblance of fire within it round about: from his loines & v^pward, and from his loines downward, I saw as it were the resemblance of fire glistering round
28 about. † As the forme of the bow when it is in a clowde on a day of rayne, this was the forme of the brightness round about.

CHAP. II.

The Prophet terrified with the vision, is encouraged by Gods spirite. 3. And is sent to preach 9. penance, and the seruice of God.

1 **T**HIS was the vision of the similitude of the glorie of our Lord. And I saw, and I fel on my face, and I heard the voice of one speaking. And he said to mee: :: Sonne of
2 man stand vpon thy feete, and I wil speake with thee: † And the spirit entered into me after that he spake to me, and he sette me vpon my feete: and I heard him speaking to me,
3 † and saying: Sonne of man, I send thee to the children of Israel, to nations apostates wich haue reuolued from me: they, and their fathers, haue gransgressed my couenant euen vnto
4 this day. † And they are children of an hard face, and of an hart that can not be tamed, to whom I send thee: and this thou
5 shalt say to them: Thus saith our Lord God: † If perhaps they at the least wil heare, and if perhaps they wil cease, because it is an exasperating house: and they shal know that there was a
6 prophet in the middes of them. † Thou therefore o sonne of man feare them not, neither be afraide of their wordes: because the incredulous and subverters are with thee, and thou dwellest with scorpions. Feare not their wordes, and of their
7 lookes be not afraide: because it is an exasperating house. † Thou therefore shalt speake my wordes to them, if perhaps they wil heare, and be quiet, because they are prouokers to
8 anger. † But thou sonne of man heare whatsoeuer I speake to thee: & be not exasperating, as it is an exasperating house:
9 open thy mouth, and eate whatsoeuer I geue thee. † And I looked, and behold, an hand sent to me, wherein was a rowled booke: and he spred it before me, which was written within and without: and there were written in it :: lamentations, and
:: a song, and :: woe.

CHAP. III.

Against a stubborne people, to whom he must preach, 8. the prophet is strengthened, 12. by increase of spirite: 17. charged to execute his office. 22. But first to be silent for a time,

Nnnn 3

AND

Our Sauiour of his great humilitie and his singular loue towards mankind, often calleth him self the Sonne of man, but no other so called him. Here the Angel most frequently calleth Ezechiel the Sonne of man, as wel to distinguish betwix Angeli- cal & humane kind, as in honour of Christ, of whom this and other prophesies were figures: but why Ezechiel, and scarce anie other (Dan. 8. v 17.) had this title is hard to explicate.
:: Lamentations pertaineto the penitent:
:: Songes to the prailes of God
:: Woe to the desperate damned.



By this Metaphor of eating a booke is signified, that the prophet receiued reuelations from God, as appeareth. 7. 10. &c.

By this place and the like (Mat. 11. 7. 21.) it seemeth that the same grace being offered to diuers persons, some do accept it, and some do not: but the cause of difference is by more grace added to the former which was sufficient before, and by this superaddition is made effectual. That God geueth this abundance to some is of his mercie, and that he geueth it not to others is no iniurie. Ro. 9.

And he said to me: Sonne of man whatsoever thou shalt finde eate: :: eate this volume, and going speake to the children of Israel. † And I opened my mouth, and he fed me with that volume: † and he said to me: Sonne of man thy bellie shal eate, and thy bowels shal be filled with this volume, which I geue thee. And I did eate it: and it was made in my mouth sweete as honie. † And he said to me: Sonne of man goe to the house of Israel, and thou shalt speake my wordes to them. † For not to a people of profound speech, and of an vnknowne tongue art thou sent, to the house of Israel. † Neither to manie peoples of profound speech, & of an vnknowne tongue, whose wordes thou canst not heare: and if thou were sent to them, :: they would heare thee. † But the house of Israel wil not heare thee: because they wil not heare me. for al the house of Israel is of a shameles forehead, and hard harted. † Behold I haue made thy face stronger then their faces, and thy forehead harder then their foreheads. † As the adamant, and as the flint stone haue I made thy face: feare them not, neither be afrayd of their face: because it is an exasperating house. † And he said to me: Sonne of man, al my wordes which I speake to thee, take in thy hart, and heare with thine eares: † And goe, enter into the transmigration, to the children of thy people, and thou shalt speake to them, and shalt say to them: Thus saith our Lord God: if perhaps they wil heare, and be quiet. † And the spirit tooke me vp, and I heard behinde me the voice of a great comination: Blessed be the glorie of our Lord from his place, † and the voice of the winges of liuing creatures striking one against an other, & the voice of wheelles folowing the liuing creatures, and the voice of a great commotion. † The spirit also lifted me, & tooke me vp: & I went away bitter in the indignation of my spirit: for the hand of our Lord was with me, strengthening me. † And I came to the transmigration, to the heape of new corne, to them, that dwelt by the river Chobar, and I sate where they sate: and I taried there seven dayes mourning in the middes of them. † And when seven dayes, were passed, the word of our Lord was made to me, saying: † Sonne of man, a watchman to the house of Israel haue I geuen thee: and thou shalt heare the word out of my mouth, and shalt tel it them from me. † If when I say to the impious: Dying thou shalt dye: thou tel him not, nor speake that he may be turned away from his impious way, and



and liue: the same impious man shal dye in his iniquitie, but
 19 his bloud I wil requyre at thy hand. † But if thou denounce
 to the impious, and he be not conuerted from his impietie,
 and from his impious way: he verely shal dye in his iniquitie,
 20 but thou hast deliuered thy soule. † Yea and if the iust shal be
 turned from his iustice, & shal doe iniquitie: I :: wil lay a stum-
 bling blocke before him, he shal dye: because thou hast not
 told him, he shal dye in his sinne, and his iustices which he
 hath done shal not be in memorie: but his bloud I wil require
 21 at thy hand. † But if :: thou warne the iust that the iust sinne
 not, and he doe not sinne: liuing he shal liue, because thou
 22 hast warned him, and thou hast deliuered thy soule. † And the
 hand of our Lord was made vpon me, and he said to me: Ri-
 sing goe out into the felde, and there I wil speake with thee.
 23 † And rising I went out into the filde: and behold the glorie
 of our Lord stood there as it were the glorie, which I saw by
 24 the riuer Chobar: and I fel on my face: † And the spirit en-
 tered into me, and set me vpon my feete: and he spake to me,
 and sayd to me: Goe in, and be shut vp in the middes of thy
 25 house. † And thou sonne of man, behold bandes are geuen
 vpon thee, and they shal binde thee in them: and thou shalt
 26 not goe forth from the middes of them. † And I wil make thy
 tongue cleaue to the roose of thy mouth, and thou shalt be
 dumme, not as a man controwling: because it is an exaspera-
 27 ting house. † But when I shal speake to thee, I wil open thy
 mouth, and thou shalt say to them: Thus saith our Lord God:
 He that heareth, let him heare: and he that is quiet, let him be
 quiet: because it is an exasperating house.

∴ I wil take a-
 way my grace
 from him, in
 punishment of
 his revolting
 from me.

∴ A preachers
 office is as wel
 to warne the
 iust to perse-
 uere in iustice
 as to admonish
 the wicked to
 repent, & re-
 turne to God.

CHAP. IIII.

*The future siege of Ierusalem is described in a bricke. 4. The time of cap-
 tinitie of Israel, and of Iuda is signified by sleeping. 390. dayes on the
 left side, and fourtie on the right. 9. Famine is also signified by bread
 sprinkled with dung.*

1 **A**ND thou sonne of man take thee a bricke, & thou shalt
 put it before thee: and thou shalt draw in it the citie of
 2 Ierusalem. † And thou shalt lay siege against it, and shalt build
 munitions, and cast vp :: a bancke, and pitch camps against
 3 it, and place engines round about. † And thou take thee an
 yron frying panne, and thou shalt set it as an yron wal betwen
 thee & the citie: and thou shalt set thy face stedely toward it,
 and it

The 2. part.
 The destru-
 ction of Ieru-
 salem and the
 Temple, with
 the captinitie
 of the people
 for their sin-
 nes.

∴ To make a
 banck, a ditch
 is also made,
 ordinarily a-
 boue three
 foote depe, &
 so the earth



cast vp to-
wardes the
towne besie-
ged make co-
uert passage a-
bout seuen
foot in height
by which
trench men ap-
proch more
safely towards
the wal, where
they purpose
to make bat-
terie, breach,
and assault.

:: It is very
hard to expli-
cate, how the
tenne tribes
were 390. yea-
res in captiui-
tie.

:: And from
what time the
40. yeares are
counted, seing
it is certaine,
that the two
tribes were in
captiuitie. 70.
yeares. See S.
Ierom in Exech.

:: As a staffe
aydeth the
weake, so
bread sustai-
neth al men,

and it shal be besieged, and thou shalt compasse it: which is a
signe to the house of Israel. † And thou shalt sleepe vpon thy 4
left side, and shalt put the iniquities of the house of Israel
vpon it, according to the number of the daies, that thou shalt
sleepe vpon it, and thou shalt take their iniquitie. † And I 5
haue geuen thee the yeares of their iniquitie, according to the
number of daies :: three hundred and ninetie daies: and thou
shalt beare the iniquitie of the house of Israel. † And when 6
thou hast accomplished these thinges, thou shalt sleepe vpon
thy right side the second time: and thou shalt take the iniquitie
of the house of Iuda :: fourtie daies. a day for a yeare, a day,
I say, for a yeare I haue geuen thee. † And thou shalt turne 7
thy face to the siege of Ierusalem, and thine arme shal be stre-
ched out: and thou shalt prophetic against it. † Behold I haue 8
compassed thee with bandes: and thou shalt not turne thy self
from thy side vnto the other side, til thou accomplish the daies
of thy siege. † And thou take thee wheate and barley, and 9
beanes, and lintiles, and millet, and fitches: and thou shalt put
them into one vessel, and make thee loaves according to the
number of the daies, that thou shalt sleepe vpon thy side: three
hundred and ninetie daies shalt thou eate it. † And thy meate, 10
that thou shalt eate, shal be in weight twentie staters a day:
from time to time thou shalt eate it. † And water by measure 11
thou shalt drinke, the sixt part of an hin: from time to time
thou shalt drinke it. † And as hearth baken barley bread thou 12
shalt eate it: and with the dung that commeth out of a man,
thou shalt couer it before their eies. † And our Lord said: So 13
shal the children of Israel eate their bread polluted among the
Gentils, to the which I shal cast them out. † And I said: A, a, 14
a, o Lord God, behold my soule is not polluted, & a dead thing,
and thing torne of beastes I haue not eaten from mine infancie
euen til this time, and al vncleane flesh hath not entered into
my mouth. † And he said to me: Behold I haue geuen thee 15
dung of oxen for mans dung, and thou shalt make thy bread
therewith. † And he said to me: Sonne of man: Behold I wil 16
breake :: the stiffe of bread in Ierusalem: and they shal eate
bread in weight, and in carefulnes: and they shal drinke water
in measure, and in distresse. † That bread and water fayling, 17
euerie man may fal against his brother, & they may pine away
in their iniquities.

CHAP.



By the heare of the prophets head and beard powled, and ditterfly destroyed, 5. is signified the destruction of the Iewes. 10. The fathers and sonnes eating one another, 12. in extremitie of pestilence, famine, and sword.

- 1 **A**N'D thou sonne of man take thee a sharpe knife, sha-
 uing the heares : and thou shalt take it and draw it ouer
 thy head, and ouer thy beard : and thou shalt take thee a bal-
 2 lance of weight, and shalt diuide them. † The third part thou
 shalt burne with fire in the middes of the citie, according to
 the accomplishing of the dayes of the siege : and thou shalt
 take a third part, and cut it with the knife in :: the circuite : In other ci-
 3 wind, and I wil draw the sword after them. † And thou shalt here Ierusa-
 take therof a smal number : and shalt binde them in the skirt lem.
 4 of thy cloke. † And of them againe thou shalt take, and shalt
 cast them forth in the middes of the fire, and shalt burne them
 with fire : and out of it shal come forth a fire into al the house
 5 of Israel. † Thus saith our Lord God : This is Ierusalem, I
 placed her in the middes of the Gentils, and countries round
 6 about her. † And she hath contemned my iudgements, so
 that she was more impious then the Gentils : and my precepts
 more then the landes, that are round about her. For they haue
 cast away my iudgements, and in my precepts they haue not
 7 walked. † Therefore thus saith our Lord God : Because you
 haue passed the Gentils, that are round about you, & haue not
 walked in my precepts, & haue not done my iudgements, and
 according to the iudgements of the nations, which are round
 8 about you, you haue not wrought. † Therefore thus saith our
 Lord God : Behold I to thee, and I myself wil do iudgements,
 9 in the middes of thee in the eyes of the Gentils. † And I wil
 doe in thee that which I haue not done : and the like wherof
 10 I wil doe no more for al thine abominations. † Therefore
 :: the fathers shal eat the sonnes in the middes of thee, and :: Ieremie, La-
 the sonnes shal eat their fathers : and I wil doe iudgements ment. 2. and Na-
 in thee, and I wil scatter al thy remnant into euerie winde. rach. ch. 2 pro-
 11 † Therefore I liue, saith our Lord God : Vnles for that thou hast phesied of the
 violated my sanctuarie in al thine offences, and in al thine ab- same distresse
 12 ominations : I also doe breake thee, and mine eye shal not by famine in
 spare, and I wil not haue mercie. † The third part of thee the siege of
 shal dye with the pestilence, & shal be consumed with famine Ierusalem.
 O o o o in the



in the middes of thee: and a third part of thee shal fal by the sword round about thee: and thy third part I wil scatter into euerie wind, and I wil draw a sword after them. † And I wil accomplish my furie, & wil make mine indignation rest in them, and wil be comforted: & they shal know that I the Lord haue spoken in my zeale, when I shal haue accomplished mine indignation in them. † And I wil make thee a desert, and a reproch to the nations, that are round about thee, in the sight of euerie one that passeth by. † And thou shalt be a reproch, and blasphemie, an example, and astonishment amongst the nations, that are round about thee, when I shal haue done iudgements in thee in furie, and in indignation, and in the rebukes of anger. † I the Lord haue spoken: When I shal send verie sore arrowes of famine vpon them: which shal be mortiferous, and which I shal send to destroy you: and I wil gather famine vpon you, and wil breake among you the staffe of bread. † And I wil send in vpon you famine, and very sore beastes euen to destruction: and pestilence, and bloud shal passe through thee, and the sword I wil bring in vpon thee. I the Lord haue spoken.

CHAP. VI.

For idolatrie the people shal be diuersly destroyed: S. til the reliques conuert to God.

∴ Blasphemie is here taken improperly, and signifieth that other nations shal not only reproch Ierusalem, but also taunt and scoffe at her miseries.

∴ Idolatrie was most especially committed in mountaynes, or hilles, and therefore both idols and idolaters were destroyed in the same places.

∴ Gods perpetual providence shal preserve some

AND the word of our Lord was made to me, saying: † Sonne of man set thy face toward ∴ the mountaynes of Israel, and thou shalt propheticke to them, † and shalt say: Mountaynes of Israel heare ye the word of our Lord God: Thus saith our Lord God to the mountaynes, and litle hilles, and to the rockes, & the valles: Behold I wil bring vpon you the sword, and wil destroy your excelses, † and cast downe your altars, and your idols shal be broken: and I wil overthrow your flaine before your idols. † And I wil lay the carcasses of the children of Israel before the face of your idols: and I wil disperse your bones about your altars † in al your habitations. The cities shal be desolate, and the excelses shal be cast downe, and destroyed, and your altars shal perish, and shal be broken: and your idols shal cease, and your temples shal be destroyed, and your workes shal be defaced. † And the flaine shal fal in the middes of you: and you shal know that I am the Lord. † And ∴ I will leaue in you them, that shal escape



escape the sword in the Gentils, when I shall disperse you in
 9 the landes. † And your deliuered shall remember me amongst
 the Gentils, to which they are led captiuitie: because I haue
 broken their hart fornicating, and reuolting from me: and
 their eyes fornicating after their idols: and :: they shall mislike
 with them selues vpon the euils which they had done in al
 10 their abominations. † And they shall know that I the Lord
 11 haue not spoken in vaine to do them this euil. † Thus saith
 our Lord God: Strike thy hand, and knocke thy foote, and
 say: Alas, to al the abominations of the euils of the house of
 Israel: because they shall fall by sword, famine, and pestilence.
 12 † He that is far off, shall dye with pestilence: and he that is nere,
 shall fall by the sword: and he that shall be left, and besieged,
 shall dye for famine: and I wil accomplish mine indignation
 13 in them. † And you shall know that I am the Lord, when your
 slaine shall be amongst the middes of your idols, in the circuit
 of your altars, in euerie high hil, & in al the toppes of moun-
 taines, and vnder euerie wooddie tree, and vnder euerie oake
 with thicke branches, the place where they burnt frankin-
 14 cense smelling sweetly to al their idols. † And I wil stretch
 forth my hand vpon them: and wil make the land desolate,
 and destitute from the desert of Deblatha in al their habi-
 tations: and they shall know that I am the Lord.

CHAP. VII.

Miseries shall be so great, 8. and shall come so presently, 16. that few shall escape, and these also shall be in great terror, and affliction.

1 **A**N D the word of our Lord was made to me, saying:
 2 † And thou sonne of man, thus saith our Lord God to
 the land :: of Israel: The end is come, come is the end vpon
 3 the foure quarters of the land. † Now an end vpon thee, and :: By Israel is
 I wil send my furie vpon thee: and I wil iudge thee according here meant al
 to thy wayes: and I wil lay against thee al thine abominations. the countie
 4 † And vpon thee mine eye shall not spare, and I wil not haue of Iurie, as ap-
 mercie: but I wil lay thy waies vpon thee, and thyne abomi- peareth by the
 nations shall be in the middes of thee: and you shall know general speech
 5 that I am the Lord. † Thus saith our Lord God: One affliction, folowing, the
 6 loe affliction cometh. † An end cometh, there cometh an end, foure quarters of
 7 it hath awaked against thee: behold it cometh. † Destruction the land, . . .
 cometh vpon thee, which dwellest in the land: the time . . .
 cometh, the day of slaughter is nere, and not of the glorie . . .
 of

O o o o 2



of mountaines. † Now streightway I powre out my wrath 8
 vpon thee, and I wil accomplish my furie in thee: and I wil
 iudge thee according to thy wayes, and I wil lay vpon thee
 al thy wicked deedes. † And mine eye shal not spare, neither 9
 wil I haue mercie: but I wil lay thy wayes vpon thee, and
 thine abominations shal be in the middes of thee: and you
 shal know that I am the Lord that strike. † Behold the day, 10
 behold it commeth: destruction is gone forth, the rod hath
 flourished, pride hath budded. † Iniquitie is risen in the rodde 11
 of impietie: not of them, and not of the people, nor of the
 sound of them: and there shal be no rest in them. † The time 12
 commeth, the day is at hand: he that bieth let him not reioyce:
 and he that selleth, let him not mourne: because wrath vpon
 al the people therof. † Because he that selleth, :: shal not re- 13
 turne to that, which he hath sold, and as yet in the living the
 life of them. For the vision shal not goe backe to al the multi-
 tude therof: and man in the iniquitie of his life shal not be
 strengthened. † Sound you with the trumpet, let al be prepa- 14
 red, and there is none to go to the battel: for my wrath shal
 be vpon al the people therof. † The sword without: and the 15
 pestilence, and famine within: he that is in the filde shal dye
 by the sword: and they that are in the citie, shal be deuoured
 with the pestilence, and famine. † And those of them that 16
 flee shal be sau'd: and they shal be in the mountaines as doves
 of the valleis al trembling, euerie one in his iniquitie. † Al 17
 handes shal be dissolued, and al knees shal runne with waters.
 † And they shal gird themselues with heatecloathes, and 18
 feare shal couer them, and in euerie face confusion, and vpon
 al their heades baldnes. † Their siluer shal be throwne forth, 19
 and their gold shal be into a dunghil. Their siluer, and their
 gold shal not be able to deliuer them in the day of the furie of
 our Lord. Their soule they shal not satisfie, and their bellies
 shal not be filled: because it is made :: a scandal of their ini-
 quitie. † And the ornament of their Iewels they haue turned 20
 into pride, and the images of their abominations, and idols
 they haue made of it: for this cause haue I geuen it them into
 vncleanes: † and I wil geue it into the handes of aliens to 21
 spoyle, and to the impious of the earth for a praye, and they
 shal contaminate it. † And I wil turne away, my face from 22
 them, & they shal violate my * secretes: and spoylers shal enter
 into it, and shal contaminate it. † Make a conclusion: because 23
 the

2: In the yeare
 of Iubeley the
 landes which
 were sold, re-
 turned to the
 seller or to his
 heyres; *Leuit.*
 25 but in the
 captiuitie
 there could be
 no such reco-
 uerie.

22 Adorning
 of idols with
 much gold
 was occasion
 that the Chal-
 dees spoyled
 the citie more
 eagerly.

* arcanū.



the land is full of the iudgement of bloud, and the cite full of
 24 iniquitie. † And I wil bring the worst of the nations, and
 they shal possesse their houses: and I wil make the pride of
 the mightie to cease, and they shal possesse their sanctuarie.
 25 † Distresse comming vpon them, they wil seeke peace, and
 26 there shal be none. † Trouble shal come vpon trouble, and re-
 port vpon report, and they shal seeke vision of the prophete,
 and the law shal perish from the priest, and counsel from
 27 the ancientes. † The king shal mourne, and the prince shal
 be clothed with sorowfulness, and the handes of the people
 of the land shal be troubled. According to their way wil I doe
 to them, and according to their iudgements I wil iudge them:
 and they shal know that I am the Lord.

CHAP. VIII.

*In an other vision the prophet seeth innumerable most abominable idolatries,
 11. committed by all sortes of men, and women, 17. for which God wil
 no longer spare them.*

1 **A**N D it came to passe in the sixt yeare, in the sixt mo-
 nth, in the fifth of the moneth: I sate in my house, and
 the ancients of Iuda sate before me, and the hand of our Lord
 2 God fel there vpon me. † And I saw, and behold a similitude
 as it were the resemblance of fire: from the resemblance of
 his loynes, and downward, fire: and from his loynes,
 and vpward, as it were the resemblance of brightnes, as
 3 the appearance of amber. † And the similitude of a hand
 put forth tooke me by the lockes of my head, and the spirit
 lifted me vp between the earth and the heauen, and brought
 me into Ierusalem in the vision of God, beside the inner doore,
 that looked to the North, where was set an idol of zele, to
 4 prouoke emulation. † And loe there the glorie of the God of
 Israel according to the vision which I had seene in the filde.
 5 † And he said to me: Sonne of man, lift vp thine eyes to the
 way of the North. And I lifted vp mine eyes to the way of the
 North: and behold on the North of the porte of the altar the
 6 idol of zele in the verie entre. † And he said to me: Sonne
 of man, dost thou see thinkest thou what these doe, the great
 7 abominations, that the house of Israel doth here, that I may
 depart far from my sanctuarie: and yet turning thou shalt see
 8 greater abominations. † And he brought me into the doore
 of the court: and I saw, and behold one hole in the wal. † And
 he said

This & other
 like places sig-
 nifie the state
 of Priestes to
 teach the law,
 in the captivi-
 tie, but not an
 ymore. And de-
 struction or
 want of al. For
 euen then also
 God conser-
 ued some reli-
 ques, as appea-
 reth, Malach 2.

After that
 the prophet
 had rested in
 his house, 390.
 dayes in which
 time when so
 euer he slept,
 he lay only on
 his left side, &c.
 40. dayes in
 like maner on
 his right side,
 which was in
 al. 430. dayes,
 which make
 one yeare two
 moneth, and
 side dayes, the
 next day he
 had this other
 vision before
 he went forth
 to preach.

O O O O 3

he said



he said to me: Sonne of man digge the wal. And when I had digged the wal, there appered one doore. † And he said to me: Goe in, and see the most wicked abominations, which these doe here. † And being entered in I saw, and behold e-
 uerie similitude of creeping creatures, and of beasts, abomi-
 nation, and al the idols of the house of Israel were painted in
 the wal round about through out. † And seuentie men of the
 ancients of the house of Israel, and Iezonias the sonne of Sa-
 phan stood in the middes of them, that stood before the pi-
 ctures: and euerie one had a censar in his hand: and a vapour
 of a clowde rose vp from the frankincense. † And he said to
 me: Surely thou seest sonne of man what thinges the ancients
 of the house of Israel, doe in darkenes, euerie one in the se-
 cret of his chamber: for :: they say: Our Lord seeth vs not, our
 Lord hath forsaken the earth. † And he said to me: Yet tur-
 ning thou shalt see greater abominations, which these doe.
 † And he brought me in by the doore of the gate of the house
 of our Lord, which looked to the North: and behold their
 women sate mourning for :: Adonis. † And he said to me:
 Sure, thou hast senne o sonne of man: yet turning thou shalt
 see greater abominations then these. † And he brought me into
 the inner court of the house of our Lord: and behold in the
 doore of the temple of our Lord betwen the porch and the
 altar, as it were fise and twentie men hauing their backes
 against the temple of our Lord, and their faces to the East: and
 they adored toward the rising of the sunne. † And he said
 to me: Surely thou hast sene o sonne of man: why, is this a
 light thing to the house of Iuda, that they should doe these
 abominations, which they haue done here: because they re-
 plenishing the land with iniquitie, are turned to prouoke me?
 and behold they put a bough to their nosthrels. † Therefore I
 also wil doe in my furie: mine eye shal not spare, neither wil
 I haue mercie: and when they shal crie to mine eares with a
 lowd voice, I wil not heare them.

CHAP. IX.

The propbet seing six men, by Gods commandment, kil al, 6. that are not marked with TNAV in their forehead: 8. Linnēnieth so great a slaughter. 9. and God answereth, that their iniquitie may not be longer tolerated.

AND :: he cried in mine eares with a lowd voice, saying: 1
 The visitations of the citie approach, and euerie one
 hath

:: VVicked men either do not beleue, or litle consider Gods knowlege, and prouidence, of al thinges, and so fal into idolatrie.

:: Rabbi David and Rabbi Salomon vwrite that the image of this idol being made of brasse had eyes of lead, and when the brasse was made hore, by fire secretly put vnder, the lead beginning to melt, the image seemed to wepe, wherupon the vvemen of compassion did wepe with their goddesse.

:: The propbet being first instructed by a voice that the destruction is nere at hand:



Was in
effellio-
is.

Marke
with T.

- 2 hath * a weapon of slaughter in his hand. † And behold
:: six men came from the way of the vpper gate, which looketh
to the North: and euery mans weapon of destruction in his
hand: :: one man also in the middes of them was clothed
with linnen garments, and the inkehorne of a writer at his
reines: and they entered in, and stood by the brasen altar.
3 † And the glorie of the Lord of Israel was taken vp from the
Cherub, which was ouer him to the threshold of the house:
and he called the man, that was clothed with the linnen gar-
4 ments, and had the inkehorne of a writer on his loynes. † And
our Lord said to him: Passe through the middes of the citie
in the middes of Ierusalem: and " signe * Thau vpon the fore-
heades of the men that mourne, and lament vpon al the abo-
5 minations, that are done in the middes therof. † And to them
he said in my hearing: Passe through the citie folowing him,
and strike: let not your eye spare, neither haue ye mercie.
6 † The old, the yong man, and the virgin, the litle one, and
the wemen kil to viter destruction: but euery one vpon whom
you shal see Thau, kil not, and :: begin ye at my Sanctuarie.
They began therfore at the ancient men, which were before
7 the face of the house. † And he said to them: Contaminate
the house, & fil the courtes with the slaine: goe ye forth. And
8 they went forth, and stroke them that were in the citie. † And
the slaughter being accomplished I remained: and I fel vpon
my face, and crying: I said Alas, alas, alas o Lord God, wilt
thou then destroy al the remnant of Israel, powring out thy
9 surie vpon Ierusalem? † And he said to me: The iniquitie of
the house of Israel, and Iuda is exceeding great, and the land
is replenished with bloud, and the citie is replenished with
auerfion: for they haue said: Our Lord hath forsaken the earth,
10 and our Lord seeth not. † Therefore mine eye also shal not
spare, neither wil I haue mercie: I wil requite their way vpon
11 their head. † And behold the man, that was clothed with the
linnen garments, that had the inkehorne at his backe, answere-
red a word, saying: I haue done as thou hast commanded me.

:: Forthwith
in the same vi-
sion, seeth six
men coming
to kil the ido-
laters.
:: Yet one is
sent before
the six to
marke some,
vvhom Gods
mercie wil
saue from the
slaughter, be-
cause he neuer
suffereth his
Church to be
wholly de-
stroyed.

:: For abuses
of holie Sacti-
fices, Sacra-
mentes, and
other sacred
Rites, God suf-
fereth first
Churches and
Monasteries
to be destroy-
ed, and clergie
men and other
religious per-
sons to be per-
secuted, and so
punishment
proceedeth to
other offen-
ders 25. i Pet. 4.
v. 17. Iudgement
beginneth at the
house of God.

ANNOTATIONS. CHAP. IX.

4. *signe Thau vpon the foreheader.* Most of the Hebreu Rabbins, as also the
Septuagint, likewise Aquila, and Symmachus translate THAV according to
the signification of the Hebreu word, *a signe*: as if it were commanded only
in general to sette one signe or other, not any determinate certaine signe or
Some trans-
late, *signe a*
signe, or, sette
marke,



a marke vpon
the foreheades.

Others trans-
late more di-
stinctly: *Signe*
Thau vpon the
foreheades. or
marke the fore-
heades with
Thau. or. *T.*
That is with
the letter
which hath
the forme of
a Crosse.
It was in the
time of Eze-
chiel in figure,
now is in re-
membrance of
Christs Crosse.
The ancient
Fathers testi-
fie the conti-
nual vse of the
signe of the
Crosse in the
Church.

Honour of
the Crosse
proueth Christ
to be God.

marke on the foreheades of the men that mourne, and lament vpon the
abominations; that are done in Ierusalem. But aswel some other Hebrew
Rabbins, with the Chaldee Paraphrasis, as also Theodotion, and in manner al o-
ther ancient Latin Interpreters, whom S. Ierom foloweth, translate as in the vul-
gate Edition, *Signa Thau super frontes virorum gementium, &c. Signe Thau vpon the*
foreheades of the men that mourne, &c. That is, marke their foreheades with THAV,
the last Hebrew letter: which in the old Hebrew characters, vsed even to S. Ie-
roms time by the Samaritanes, hath the similitude and forme of a Crosse. So ex-
pressing a particular determinat signe; as when the Angel slew the firstborne of
Ægypt, the Israelites houses were distinctly marked with blood, sprinkl'd on
the postes of their dores: mystically signifying our B. Saviour's most sacred blood
to be shed for Redemption of mankind; so also this letter THAV bearing the
forme of a Crosse, formed in the foreheades of the mourners, signified the
Crosse, wheron Christ our Lord should dye, and redeme vs from sinne, & Which
signe, as it was then prefiguratiue, and propheticall; so now it is representatiue,
and commemorative of our Redemption made by our B. Saviour, on the holie
Crosse. That we may truly glorie in Christ, and that with our great Apostle
S. Paul, in CHRIST CRUCIFIED. VVith great reason therefore hath the
whole Church of Christ sing daily esteemed, and continually vsed this holie
Signe of the Crosse in all Diuine Mysteries, and godlie workes, euen from the
Apostles time. VVitnesses here are the ancient Fathers: S. Dionyse Ariopa-
gite, *Eclesiast. Hierarch. c. 2.* reciting the signe of the Crosse amongst other sacred
Rites in administration of Baptisme: who also *c. 5. & 6.* maketh like mention
of the same signe in making Priestes, & professing of Religious persons. Like-
wise S. Irenæus. *li. 2. c. 41.* describeth the forme of the Crosse. S. Iustinus Mar-
tyr, *Dialog. cum Tryphono*, sheweth diuers figures in the old Testament of the
Crosse. Tertullian, *Aduersus Marcionem*, testifieth that the Apostles, and al the
faithful of Christ were signed in their foreheades with the signe of THAV,
the last of the Hebrew letters, bearing the forme of a Crosse: the same (saith
he) with the Greke letter, TA V, and our Latin T. VVho further both in that
place, and *li. de corona militis, & li. de reuerentia carnis*, testifieth the most frequent
vse of this holie signe of the Crosse. After him S. Cyprian vvitnesseth the same
in his time. *Epist. ad Tybaritanos. li. ad Donatrum, & li. 1. ca. 8. Testimonium*
aduers. Iudeos. More especially, *li. 2. c. 23* proueth by this place amongst other
holie Scriptures, that in this signe of the Crosse, is health to al that are signed
therewith in the foreheades. S. Chrysostom. *li. cont' Gentiles*, Amongst other de-
monstrations, sheweth by the honour, and daylie vse of the Crosse, that Christ
is God; because none but God could make a thing, vvich before vvas so exe-
crable, to be now euery where so highly esteemed. And in his Homilies. *ss. in*
Mat. 16. & 84. in Ioan. 19. and other places, vvitnesseth that in Baptisme, in the
most holie Eucharist, in the Sacrament of holie Orders, & in al most excellent
Mysteries, the Ensigne of Victorie, the signe of the Crosse is euer present vnto
vs: in al his discourse teaching, to glorie not only in Christ crucified, but also
to honour the signe of the Crosse. And that vvho soeuer despiseth the signe of
the Crosse, despiseth in deede Christ Crucified. To omitte others, S. Augustin
reordereth, *li. 1. Confess. c. 11.* that himself vvhen he vvas a childe, and dange-
rously sicke, vvas by his mothers pious care, signed vvith the signe of the
Crosse. & *li. de catechizandis rudibus. c. 20* teacheth that euerie one is to be signed
in the forehead with the signe of the Crosse, & that al Christians are so signed.
Also tract. 118. *in Ioan.* VVhat is the signe of Christ (saith he) vvich al know, but
the Crosse of Christ: vvich signe vules it be ad.oynded, as wel to the foreheades
of them

Exo. 12.

1. Cor. 2



of them that beleue in Christ, as to the waterie selfe wherewith they are regenerate, and to the chrisme oyle, wherewith they are anointed, as also to the Crosse & the Sacrifice, wherewith they are nourished; none of these things is rightly sed in Baptisme, in Confirmation, in the Eucharist, and in all holie Rites, Ierusalem, *Catechisi.* 4. & 13. S. Ambrose, *Orat. funebri de obitu Theodosij.* S. Gregorie. *Epist.* 126.

The apparition also of this signe to Constantin the great, with this inscription: *IN HOC VINCES*, is most famous; written by Eusebius Cæsariensis *li. 1. c. 22 & 13. de vita Constantini.* and manie others. The same signe also appeared in Ierusalem in the time of his sonne Constantius, as S. Cyril of Ierusalem testifieth in his Epistle to the same Emperour. And Nicephorus. *li. 10. c. 2. Hist. Eccles.* writeth that the formes of Crosse, sel with the deuy vpon the garments of Iulian the Apostata, and of his folowers. And manie other histories, both ancient and moderne make mention of the like apparitions.

But about al others, the most principal is to come: The Signe of the Sonne of man; as our B. Sauour himself foretelleth, which shal appeare in the heauen at his coming to iudge the whole world: his most proper Ensigne the Crosse; by which he conquered the diuel, sinne, death, and al enemies of God and men. So al ancient Fathers vndoubtedly vnderstand his prediction. *Mat. 24.* Then wil this signe appeare to the great confusion of al vsigned miscreants, with other vicked enemies of the Crosse, and Crucifix. For then shal al the world, both men, and Angels see, what infinite charitie, our most blessed Redeemer hath vsed for mans saluation; and how iustly those that either doe not beleue, or not regard his so vspeakable mercie, shal be adiudged to euerlasting damnation in the pitte and fire of hel. And on the other side, al those that are rightly signed in their foreheades, and haue accordingly performed that, which in Baptisme they promised, shal meete this sauing Ensigne, with incomparable comfort, ioy, and gladnes; who coming clothed in white robes, with palmes of victorie in their handes, shal then receiue glorious crownes in eternal life.

Miraculous apparitions of the signe of the Crosse,

The signe of the Crosse shal appeare before Christ, coming to iudge.

The vsigned shal be confounded.

The rightly signed shal be glorified.

CHAP. X.

Destruction of the citie is againe signified by apparence of fire sprinkled therein, 9. with description of Cherubims, foure wheelles, and of the foure liuing creatures.

- 1 **A**N D I saw, and behold :: in the firmament, that was ouer the head of the Cherubs, as it were the sapphire stone, as it were the forme of the similitude of a throne appeared ouer them. † And he spake to the man, that was clothed with the linnen garments, and sayd: Goe in the middes of the wheelles that are vnder the Cherubs, and fil thy hand with the coles of fyre, that are betwen the Cherubs, & powre them out vpon the citie. And he went in, in my sight: † and the Cherubs stood
- 2
3
- pppp on the vnder them.

:: In this vision appeared in the ayre as it were a man sitting in a throne of sapphire stone, ouer the image of Cherubs & foure wheelles vnder them.



on the right hand of the house, when the man went in, and a
 cloude filled the inner court. † And the glorie of our Lord 4
 was lifted vp from aboue the Cherub to the threshold of the
 house: and the house was replenished with the cloude, and the
 court was replenished with the brightnes of the glorie of our
 Lord. † And the sound of the winges of the Cherubs was 5
 heard euen to the vtter court, as it were the voice of God al-
 mighty speaking. † And when he had commanded the man, 6
 that was clothed with the linnen garments, saying: Take fyre
 from the middes of the wheeles, that are betwen the Cherubs:
 he being gone in stood beside the wheele. † And a Cherub 7
 streched out his hand from the middes of the Cherubs to the
 fyre, that was betwen the Cherubs: and he tooke, & gaue into
 his handes, that was clothed with the linnen garments: who
 taking it went forth. † And there appeared in the Cherubs the 8
 similitude of a mans hand vnder their winges. † And I saw, 9
 and behold foure wheeles by the Cherubs: one wheele by one
 Cherub, and an other wheele by one Cherub: and the forme of
 the wheeles was as it were the resemblance of the stone Chry-
 solithus: † and their resemblance, one similitude to the foure: 10
 as it were :: a wheele in the middes of a wheele. † And when 11
 they walked, they went into :: foure partes: and they returned
 not walking: but to the place, wherunto, that which was first,
 declined, the rest also folowed, neither did they turne. † And 12
 al their bodie, and neckes, and handes, and winges, and the
 circles were ful of eyes, in the circuite of the foure wheeles.
 † And these wheeles he called voluble, my self hearing it. 13
 † And one had foure faces: one face, the face :: of a Cherub, 14
 and the second face, the face of a man: and in the third the face
 of a lyon: and in the fourth the face of an eagle. † And the 15
 Cherubs were lifted vp: the same is the liuing creature, that I
 had sene by the riuer Chobar. † And when the Cherubs wal- 16
 ked, the wheeles also went together by them: and when the
 Cherubs lifted vp their winges, to be raysted vp from the earth,
 the wheeles rested not, but also were besyde them. † Those 17
 standing, they stood: and with them lifted vp they were lifted
 vp. For the spirit of life was in them. † And the glorie of our 18
 Lord went forth from the threshold of the temple: and stood
 ouer the Cherubs. † And the Cherubs lifting vp their winges, 19
 were exalted from the earth before me: and they going forth,
 the wheeles also folowed: and it stood in the entry of the east
 gate

∴ The strange
 forme of these
 foure payre of
 wheeles, signi-
 fied the conso-
 nant agreement
 of the old and
 new Testa-
 ment. S. Greg.
 ha. 6. in Ezech.
 ∴ They were
 readie to goe
 forward, back
 ward, on the
 right hand, on
 the left, or to
 what part soe-
 uer without
 turning a-
 bout.
 ∴ It semeth e-
 uerie one had
 as it were
 foure faces. v.
 as, all like mens
 faces, but one
 more resem-
 bling a mans
 face then the
 other, one
 somewhat re-
 sembling an
 ox face (c. i.
 here called he
 face of a che-
 rub) an other,
 the face of a
 lyon, the other
 of an eagle.



gate of the house of our Lord: and the glorie of the God of
 10 Israel was ouer them. † The same is the liuing creature, which
 I saw vnder the God of Israel by the riuer Chobar: and I vn-
 21 derstood that they were Cherubs. † Foure faces to one, and
 foure winges to one: and the similitude of a mans hand vnder
 22 their winges. † And the similitude of their faces, the same
 faces, which I had seene by the riuer Chobar, and the lookes
 of them, and the sway of euerie one to goe before his face.

CHAP. XI.

*Against false prophetes affirming that the people should not be caried into
 captiuitie, 4. Ezechiel prophesieth that they shal not escape it. 13. Phel-
 tias a false prophet dieth: 14. and God promiset to conserue some reli-
 ques: 19. and to geue a new spirite in their hartes.*

1 **A**N D the spirite lifted me vp, and :: brought me into the
 east gate of the house of our Lord, which looketh to
 the rysing of the sunne: and behold in the entrie of the gate
 siue and twentie men: and I saw in the middes of them Iezo-
 nias the sonne of Azur, and Pheltias the sonne of Banaias,
 2 the princes of the people. † And he said to me: Sonne of
 man, these are the men, that conceiue iniquitie, and deuise
 3 most wicked counsel in this citie, † saying: :: Were not houses
 4 builded of late? This is the caldron, and we the flesh. † Ther-
 5 fore prophecie of them, prophecie thou sonne of man. † And
 the spirit of our Lord fel vpon me, and said to me: Speake:
 Thus saith our Lord: So haue you spoken o house of Israel,
 6 and the cogitations of your hart I know. † Very manie haue
 you killed in this citie, and you haue filled the wayes therof
 7 with the slaine. † Therefore thus saith our Lord God: Your
 slaine, whom you haue layd in the middes therof, these are the
 flesh, and this is the caldron: and I wil bring you out of the
 8 middes therof. † :: The sword you haue feared, and the sword
 9 I wil bring vpon you, saith our Lord God. † And I wil cast
 you out of the middes therof, and I wil geue you into the hand
 10 of the enemies, and wil doe iudgements in you. † You shal
 fall by the sword: in the borders of Israel wil I iudge you, and
 11 you shal knowe that I am the Lord. † This shal not be as a
 caldron to you, and you shal not be as flesh in the middes
 12 therof, in the borders of Israel I wil iudge you. † And you
 shal know that I am the Lord: because you haue not walked
 in my precepts, & haue not done my iudgments, but you haue

*¶ The prophet
 in Chaldea
 saw in spirite
 what was done
 in Ierusalem.
 ¶ VVere not
 new houses
 builded (say
 the false pro-
 phetes) since
 Ieremie said,
 that al our
 houses should
 be destroyed?
 vtherupon
 they interie
 that his pro-
 phecie is false:
 :: and so coun-
 ted themselves
 as secure, in
 Ierusalem: as
 flesh in the
 potte.
 ¶ The false
 prophetes fea-
 red warres,
 but not capti-
 uitie, therefore
 the prophet
 asureth them
 that the peo-
 ple shal seele
 both sword, &
 done captiuitie.*



e: Helamented
not the death
of the false
prophet, but
feared great
ruine of the
people seeing
this wicked
mandye so so-
denly.

2: God stil con-
serueth his
Church from
vnter ruine, as
the prophets
do often af-
firme. *Ier. 4.
v. 27. ch. 3. v.
10. 18. Psal. 88.
7. 3. 35.*

done according to the iudgements of nations, that are round
about you. † And it came to passe, when I prophesied, Pheltias 13
the sonne of Banaias died: and I :: fel vpon my face crying with
a lowd voice: & sayd: Alas, alas, alas, ô Lord God: makest thou
a consumation of the remnant of Israel? † And the word of 14
our Lord was made to me, saying: † Sonne of man thy bre- 15
theren, thy bretheren, thy kinsmen, & al the house of Israel, al
to whom the inhabitantes of Ierusalem haue sayd: Depart ye
far from our Lord, the land is geuen to vs in possession. † Ther- 16
fore thus sayth our Lord God: Because I haue made them far of
in the Gentils, and because I haue disperfed them in the landes:
I wil be :: a litle sanctification to them in the landes, to which
they are come. † Therefore speake: Thus sayth our Lord God: 17
I wil gather you out of the peoples, and vnite you out of the
landes, wherein you are disperfed, & I wil geue you the ground
of Israel. † And they shal goe in thither, and shal take away al 18
the offences, and al the abominations therof out of it. † And I 19
wil geue them one hart, and wil geue a new spirite in their
bowels: and I wil take away the stonie hart out of their flesh,
and wil geue them a fleshie hart: † that they may walke in 20
my precepts, and keepe my iudgements, and doe them: and
they may be my people, and I may be their God. † Whole hart 21
walketh after their offences and abominations, their way wil
I lay on their head, sayth our Lord God. † And the Cherubs 22
lifted vp their winges, and the wheelles with them: and the
glorie of the God of Israel was ouer them. † And the glorie of 23
our Lord ascended from the middes of the citie, & stood ouer
the mount, that is on the east side of the citie. † And the spirite 24
lifted me vp, and brought me into Chaldee to the transmigra-
tion, in a vision in the spirite of God: and the vision which I
had seene was taken vp from me. † And I spake to the trans- 25
migration al the wordes of our Lord, which he had shew-
ed me.

CHAP. XII.

*By providing furniture for a iourney, and carying it from one place to an-
other, 5. and flying through a hole in the wal, 10. the prophet signifieth
that the king, and people shal goe into captiuitie. 17. By eating, as if he
were troubled, foresheweth their famine. 21. Al which shal come quickly.*

ANd the word of our Lord was made to me, saying: 1
† Sonne of man thou dwellest in the middes of an exa- 2
sperating



- sperating house: which haue eyes to see, and see not: and eares
 to heare, and heare not: because it is an exasperating house.
- 3 † Thou therefore o sonne of man, make thee :: vessels of trans- Provide fur-
niture for tra-
uel.
 migration, and thou :: shalt flitte by day before them: and
 thou shalt flitte out of thy place to an other place in their
 sight, if perhaps they wil behold: because it is an exasperating Trusse vp, &
carie bag and
bagage from
one place to
an other.
- 4 house. † And thou shalt carie forth thy vessels as the vessels of
 one flitting by day in the sight of them: and thou shalt goe
 forth at euen before them, as one goeth forth that flitteth.
- 5 Before their eyes dig to thee through the wall: and thou shalt
 6 goe forth through it. † In their sight on shoulders thou shalt
 be caried, in the darke thou shalt be caried out: thou shalt
 cover thy face, & shalt not see the earth: because I haue geuen
- 7 thee a portending signe to the house of Israel. † I did therefore
 as he had commanded me: I caried my vessels as the vessels of
 one flitting by day: and at euen I digged to me through the
 wall with my hand: and I went forth in the darke, and was
- 8 caried on shoulders in their sight. † And the word of our Lord
 9 was made to me in the morning, saying: † Sonne of man, hath
 not the house of Israel the exasperating house sayd to thee:
 10 What doest thou? † Say to them: Thus sayth our Lord God:
 This burden vpon the prince, that is in Ierusalem, and vpon al
 11 the house of Israel, which is in the middes of them. † Say: I
 am your portending signe, as I haue done, so shal it be done to
 them. into transmigration, and into captiuitie shal they goe.
- 12 † And the prince, that is in the middes of them, shal be caried
 on shoulders, he shal goe forth in the darke: they shal digge
 through the wal to bring him out: his face shal be couered, The false
prophetes ar-
gued here E-
zechiel of con-
tradiction that
the king
should be ca-
ried into Ba-
bylon, :: and
should not see
Babylon. But
the euent con-
uined their
rash judge-
ment. For he
was caried
thither blinde.
4. Reg. 25.
- 13 that he may not see the earth with his eye. † And I wil stretch
 forth my nette vpon him, and he shal be taken in my net: and
 I :: wil bring him into Babylon into the land of the Chaldees,
- 14 and he shal :: not see it, and there he shal dye. † And al that
 are about him, his gerd, & his troupes I wil disperse into eue-
 15 rie wind: and I wil draw the sword after them. † And they
 shal know that I am the Lord, when I shal haue dispersed
 16 them in the Gentils, and scattered them in the landes. † And
 I wil leaue of them a few men from the sword, & the famine,
 and the pestilence: that they may declare al their wicked
 deeds in the Gentils, to which they shal enter: and they shal
 17 know that I am the Lord. † And the word of our Lord was
 18 made vnto me, saying: † Sonne of man, eate thy breade in

P P P P 3 .

truble:



truble: yea and drinke thy water in hast, & sorowfulnes. † And 19
 thou shalt say to the people of the land: Thus sayth our Lord
 God to them, that dwell in Ierusalem in the land of Israel:
 Their bread they shall eat in carefulnes, and their water in de-
 solation they shall drinke: that the land may be made desolate
 from the multitude thereof, for the iniquitie of al that dwell
 therein. † And the cities, that are now inhabited, shall be deso- 20
 late, and the land desert: and you shall know that I am the Lord.
 † And the word of our Lord was made to me, saying: 21
 † Sonne of man, what is this :: prouerbe with you in the land 22
 of Israel/saying: :: The dayes shall be deferred to a long time, &
 al vision shall perish. † Therefore say to them: Thus sayth our 23
 Lord God: I wil make this prouerb cease, neither shall it anie
 more be commonly sayd in Israel: and speake to them that the
 dayes are at hand, and the word of euery vision. † for al vision 24
 shall no more be in vaine, nor diuination ambiguous in the
 middes of the children of Israel. † Because I the Lord wil 25
 speake: and what word soeuer I shall speake, shall also be done,
 it shall not be prolonged anie more: but in your dayes ye ex-
 sperating house, wil I speake the word, & wil doe it, sayth our
 Lord God. † And the word of our Lord was made to me, 26
 saying: † Sonne of man, behold the house of Israel, they that 27
 say: The vision, that this man seeth, is for manie dayes: and this
 man prophecieth long times. † Therefore say to them: Thus 28
 sayth our Lord God: Euery word of mine shall be prolonged
 no further: the word that I shall speake, shall be accomplished,
 sayth our Lord God.

:: That which
 is commonly
 saide of manie
 is called a pro-
 uerbe.

:: False pro-
 phetes per-
 swaded the
 people, that
 seeing the cap-
 tivitye fore-
 told by the
 prophetes was
 not yet come
 therefore it
 would neuer
 come. As he-
 reukes shall
 denie the day
 of general
 iudgement.
 1. Pet. 3.

CHAP. XIII.

*God threatneth false prophetes, 5. that flatter the people with lies: 10. with-
 out the feare of God. 17. Likewise false prophetesses, that deceiue them-
 selues and others with flaterie, 19. for worldlie gayne.*

AND the word of our Lord was made to me, saying: 1
 † Sonne of man prophecie to the prophetes of Israel, that 2
 prophecie: and thou shalt say to them, that prophecie of their
 owne hart: Heare ye the word of our Lord: † Thus sayth our 3
 Lord God: Wo to the foolish prophetes: which folow their
 owne spirite, and see nothing. † As foxes in the desertes, were 4
 thy prophetes o Israel. † You haue not ascended against, nor 5
 opposed a wal for the house of Israel, that you might stand in
 battel in the day of our Lord. † They see vayne thinges, and 6
 they



they diuine lies, saying: Our Lord sayth: whereas our Lord sent them not: and they persenered to confirme the word.

7 † Why haue you not seene vayne vision, and spoken lying diuination? and you say: Our Lord saith; whereas I haue not spoken.

8 † Therefore thus saith our Lord God: Because you haue spoken vaine thinges, and haue seene lies: therefore behold I

9 to you, saith our Lord God. † And my hand shal be vpon the prophetes, that see vaine thinges, and diuine a lie: in the counsel of my people they shal not be, and in the scripture of the house of Israel they shal not be written, neither shal they enter into the land of Israel: and you shal know that I am the

10 Lord God. † For that they haue deceiued my people, saying: Peace, and there is not peace: and he builded the wal, and they

11 daubed it with mortar :: without straw. † Say to them, that daube without tempering, that it shal fal: for there shal be a shower ouerflowing, and I wil geue very great stones falling violently from aboue, and the wind of a storme dissipating.

12 † for in dede behold the wal is fallen: shal it not be sayd to

13 you: Where is the dawbing, that you dawbed? † Therefore thus sayth our Lord God: And I wil make the spirite of tempests to breake forth in myne indignation, and there shal be an ouerflowing shower in my furie: and great stones in my

14 wrath vnto consumption. † And I wil destroy the wal, that you haue dawbed without tempering: and I wil make it euen with the ground, and the fundation therof shal be reueled: and it shal fal, and shal be consumed in the middes therof: and

15 you shal know that I am the Lord. † And I wil accomplish myne indignation in the wal, & in them, that daube it without tempering, and I wil say to you: The wal is not, and they are

16 not that daube it. † The prophetes of Israel, which prophecie to Ierusalem, and see vision of peace for it: and there is not

17 peace, sayth our Lord God. † And thou sonne of man, put thy face against :: the daughters of thy people, which prophecie

18 of their owne hart: and doe thou prophecie vpon them, † and say: Thus sayth our Lord God: Wo to them that sow cushions vnder euerie cubite of the hand: and make pillows vnder the head of euerie age to catch soules: and when they caught the

19 soules of my people, they did :: viuificate their soules. † And they violated me to my people, for a handful of barley, and a cantel of bread, that they might kil the soules, which dye not, and viuificate the soules which liue not, lying to my people,

:: As a wal of clay, or mortar without straw or other temperature, is washed away with rayne, so vaine hopes of securitie, without repentance & good vrockes deceiue the careless people that liue in sinne.

:: There were also false prophetesses leaning to be illuminated with the spirit of Prophecies; as Debora (Jud 4) Holda (4. Reg 22.) & other holie women were in dede true prophetesses. but these, by :: flaterie deceiued the people, saying they were in good state and in securitie, when they

that



vvere in sinne,
& in extreme
danger of
both tempo-
ral and eternal
ruine.

that beleeueth lies. † For this cause thus saith our Lord God: 10
Behold I to your cushions, wherewith you catche flying soules:
and I wil breake them from your armes: and I wil let goe the
soules that you take, the soules to flie. † And I wil breake 11
your pillowes, and wil deliuer my people out of your hand,
neither shal they be anie more in your handes to be a praye:
and you shal know that I am the Lord. † For that you haue 12
made the hart of the iust to mourne lyingly, whom I made not
sorrowful: and haue strenghtned the handes of the impious,
that he might not returne from his euil way, and liue. † Ther- 13
fore you shal not see vaine thinges, and diuinations you shal
diuine no more, and I wil deliuer my people out of you hand:
and you shal know that I am the Lord.

CHAP. XIIII.

*Idolaters inquiring of Gods wil by his prophetes, 6. must first depart from
idolatrie: 8. otherwise God wil permitte fals-prophetes to deceiue them,
and both shal perish together: 12. by famine; 15. by rauinous beastes;
17. sword; 19. and pestilence; yea Noe Daniel, and Iob interceding
shal not deliuer them (v. 14. 16. 18. 20.) 21. yet God wil conserue some
that the whole Church perish not.*

∴ God reueled
to the prophet
that these

men came not
sincerely to
lerne, but were
sected in their
hart to serue
the idoles. As
vworldlie men
in heretical
countries do
inquire of
Catholique
Priestes vwhat
they should do
but remaine
resolved to
participate
with heretiks.
∴ Such men
are first of al
to be admoni-
shed, to depart
from idolatrie
heresie, schi-
sme, & from al
practise ther-
of: which is

AND men of the ancients of Israel came to me, and sate 1
before me. † And the word of our Lord was made to 1
me, saying: † Sonne of man, ∴ These men haue put their vn- 3
cleannes in their hartes, and the scandal of their iniquitie they
haue set against their face: what, being asked shal I answer
them? † For this cause speake to them, and thou shalt say to 4
them: Thus saith our Lord God: Man, man of the house of Is-
rael, that shal put his vncleannes in his hart, & set the scandal
of his iniquitie against his face, & shal come to the prophet as-
king me by him: I the Lord wil answer him in the multitude
of his vncleannes: † that the house of Israel may be taken in 5
their hart, wherewith they haue reuolced from me in al their
idols. † Therefore say to the house of Israel: Thus saith our 6
Lord God: ∴ Conuert, and depart from your idols, and from al
your contamination sturne away your faces. † Because man 7
man of the house of Israel, and of the profelytes whosoever
shal be a stranger in Israel, if he be alienated from me, and put
his idols in his hart, and set the scandal of his iniquitie against
his face, and come to the prophet to aske me by him: I the
Lord wil answer him by my self. † And I wil set my face vpon 8
that



that man, and wil make him for an example, and a for a proverbe, and wil destroy him out of the middes of my people: and you shal know that I am the Lord. † And the prophete when he shal erre, and shal speake a word: I the Lord :: haue deceiued that prophete: and I wil stretch forth my hand vpon him, and wil rase him out of the middes of my people Israel.

† And they shal carie their iniquitie: according to the iniquitie of him that asketh, so shal the iniquitie of the prophete be. † That the house of Israel may no more erre from me, nor be polluted in al their prevarications: but may be my people, & I may be their God, saith the Lord of hostes. † And the word of our Lord was made to me, saying: † Sonne of man, the land when it shal sinne to me, that transgressing it transgresseth, I wil stretch forth my hand vpon it, and wil breake the rod of the bread therof: and I wil send famine into it, and wil kil out of it man and beast. † And if these three men shal be in the middes therof, :: Noe, Daniel, and Iob: they by their iustice shal deliuer their owne soules, saith the Lord of hostes. † And if I shal bring most euil beasts also vpon the land, to waste it; and it be without passage, for that there is none can passe because of the beasts: † These three men if they shal be therein, I liue, I, saith our Lord, that they shal deliuer neither sonnes nor daughters: but themselves alone shal be deliuered, and the land shal be made desolate. † Or if I shal bring the sword in vpon that land, and shal say to the sword: Passe through the land: and shal kil out of it man and beast: † And these three men shal be in the middes therof: I liue, I, saith our Lord God, they shal not deliuer sonnes nor daughters, but themselves alone shal be deliuered. † And if I shal send the pestilence also in vpon that land, and shal powre out mine indignation vpon it in bloud, to take away out of it man and beast: † And :: Noe, and Daniel, and Iob shal be in the middes therof: I liue, I, saith our Lord God, that sonne and daughter they shal not deliuer: but themselves by their iustice shal deliuer their owne soules. † Because thus saith our Lord: That and if I shal send in vpon Ierusalem my foure very sore iudgements, the sword, and famine, and euil beastes, and the pestilence, to kil out of it man, and beast: † Yet shal there be left in it saluation :: of some bringing out sonnes, and daughters: behold they shal go forth to you, and you shal see their way, and their inuentions: and you shal be comforted vpon the euil, that I haue

the first step of true conuersion to God. :: God permitteh sallye prophetes to be deceiued, & to deceiue in punishment of their owne finnes, and of the people that heare them. 3. Reg. 22. v. 19. 2. Par 18. v. 18. :: Daniel then liuing, Noe & Iob, departed from this life did sometime pray for the people: els this allegation of their interceding, were not to the purpose of confirming Gods immutable decre to punish this obstinate people. As is noted of Moyles and Samuel. Iere. 15. :: Noe is named for example of spiritual Pastors of the Church, Daniel of al religious orders, & Iob of holie laie people. S. Gregorie, li. 1. c. 13. Mor. :: There shal alwayes be Pastors to bring forth & feede spiritual children of God.

Qqqq



brought vpon Ierusalem in al thinges, that I haue brought in vpon it. † And they shal comfort you, when you shal see their way, and their inuentions: and you shal know that I haue not in vaine done al thinges, which I haue done in it, saith our Lord God.

CHAP. XV.

Gods Church is very often and fitly compared to a vine, in respect of the excellent fruite: & so the branches cut of from the Church, are most like to wilde superfluitie of the vine, good for nothing but to the fire. *S. Aug. Tract. 81. in 1o.* In burning a fagot the middes being first consumed (v. 4.) the rest of both endes are likewise put in the fire til al be consumed, so none that are out of the Church can escape the fire.

As a vine cut downe is profitable to no use, but to burne: 6. so the Iewes (and other people) separated from the Church, are to be burned in the fire.

AND the word of our Lord was made to me, saying: 1
† Sonne of man, what shal be made of: the wood of 2
the vine of al the trees of the woods, that are among the trees of the forests? † Shal there be taken wood of it, that a worke 3
may be made, or shal a pinne be made therof, that anie vessel may hang thereon? † Behold it is geuen to the fire for food: 4
the fire hath consumed both partes therof, and the middes therof is brought into ashes: why, shal it be profitable for a worke? † Yea when it was whole, it was not fit for a worke: 5
how much more when the fire hath deuoured, and burnt it, shal no worke be made therof? † Therefore thus saith our 6
Lord God: As the wood of the vine among the trees of the forests, which I haue geuen to the fire to be deuoured, so wil I deliuer the inhabitants of Ierusalem. † And I wil set my 7
face against them: out of the fire shal they come forth, and fire shal consume them: & you shal know that I am the Lord, when I shal set my face against them, † and shal make their 8
land not passable, and desolate, because they haue bene preuicacious, sayth our Lord God.

CHAP. XVI.

God by his prophet setting his benefices, 15. and the Iewes wickednes, before their eyes, 31. compareth them with other idolaters: 35. and after threatened punishment, 45. with further comparison of other nations, 52. exhorting them to repentance, 60. offereth mercie by a new covenant of Christs Gospel.

AND the word of our Lord was made to me, saying: 1
† Sonne of man make knowne: to Ierusalem her abominations: † and thou shalt say: Thus saith our Lord God to 2
Ierusalem: Thy roote, and thy generation of the land of Chanaan, thy father an Amorrhite, and thy mother a Cetheite. 3
† And

Ezekiel was now in Babylon, and therefore this admonition



4. † And when thou wast borne, in the day of thy birth thy navel was not cut, and thou wast not washed with water to health, nor salted with salt, nor swaddled in cloutes. † No
 5. † I had mercie on thee to do vnto thee one of these thinges, hauing pitie on thee: but thou wast throwen forth vpon the face of the earth in the abiection of thy soule, in the day that thou wast borne. † And passing by thee, :: I saw thee to be troden downe in thy bloud: and I said to thee when thou wast in thy bloud: Liue. I said to thee, I say: In thy bloud liue.
 6. † Multiplied as the spring of the field haue I made thee: and thou wast multiplied, and made great, and thou wentest in, and camest to the ornaments of women: thy breastes swelled, and thy heare budded: and thou wast naked, and ful of confusion. † And I passed by thee, and saw thee: and behold thy time, the time of louers: and I spred my garment ouer thee, and couered thy ignominie. And I sware to thee, and I entered a couenant with thee: saith our Lord God: & thou wast made myne. † And I washed thee with water, and made cleane thy bloud from of thee: and I anoynted thee with oile. † And I clothed thee with diuers colours, & shod thee with hyacinth: and I girded thee with silke, and clothed thee with fine garments. † And I :: adorned thee with ornament, and gaue bracelettes on thy handes, and a cheine about thy necke.
 7. † And I gaue a iewel vpon thy face, and ringes to thine eares, and a crowne of beautie on thy head. † And thou wast adorned with gold, and siluer, and wast clothed with silke, & embroidered worke, and manie colours: thou hast eaten floure, and honie, and oile, and wast made very beautiful exceedingly: and didst prosper to a kingdom. † And thy name went forth into the Gentils, because of thy beautie: because thou wast perfect in my beautie, which I had put vpon thee, saith our Lord God.
 8. † And hauing confidence in thy beautie thou hast fornicated in thy name: and thou hast layd forth thy fornication to euerie passenger to be made his. † And taking of thy garments thou madest thee idoles embrodred on each side: & thou didst fornicate vpon them, as hath not bene done, nor shal not hereafter. † And thou tookest the vessels of thy beautie, of my gold, and my siluer, which I gaue thee: and thou madest thee images of men, and hast fornicated in them. † And thou tookest thy garments of manie colours, and coueredst them: and mine oile, and mine incense thou didst put before them. † And

which he should geue to Ierusalem was to be notified there by letters, and messengers sent thither for this purpose.

:: By al this is signified that God made the Isacelites of a barbarous nation to be ciuill, and gaue them not only thinges necessarie, but also ornaments, aboue the state of other nations; especially in spiritual benefices, geuing a Law, with Sacrifices, Sacraments, and other holy rites.



my bread, which I gaue thee, the floure, and oile, and honie, wherwith I haue nourished thee, thou didst set in their sight for an odour of sweetnes, and it was done, saith our Lord God.

Adulterous women doe deceiue their husbandes, bringing them other mens children, but the lewes gaue their lawfull children to the vvorl adulterers, sacrificing them to idols. 4. Reg. 16. 17. 21. 23.

† And thou hast taken :: thy sonnes, and thy daughters, which thou didst begete to me: & hast immolated the same vnto them to deuoure. Why, is thy fornication smal? † Thou hast immolated my sonnes, and hast geuen them, consecrating them to the idols. † And after al thine abominations, and fornications, thou wast not mindful of the dayes of thy youth, when thou wast naked, and ful of confusion, troden downe in thy bloud.

† And it chanced after al thy malice (wo, wo to thee, saith our Lord God) † thou didst also build thee a stewes, and madest thee a brothel house in al streetes. † At euerie head of the way hast thou built a signe of thy prostitution: and hast made thy beaurie abominable: and hast diuided thy feete to euerie one that passeth by, and hast multiplied thy fornications. † And thou hast fornicated with the children of Ægypt thy neighbours of great flesh, & hast multiplied thy fornication to prouoke me. † Behold I wil stretch out my hand vpon thee, and wil take away thy iustification: and I wil geue thee into the soules of the daughters of Palestine that hate thee, that are ashamed of thy wicked way. † And thou hast committed fornication with the sonnes of the Allyrians, because neither as yet wast thou filled: and after thou didst fornicate, neither so wast thou faciated. † And thou didst multiplie thy fornication in the Land of Chanaan with the Chaldees: and neither so wast thou faciated. † Wherin shal I cleanse thy hart, saith our Lord God: wheras thou doest al these the workes of a woman that is a whore, and malapert? † Because thou hast built thy brothel house in the head of euerie way, and thy excelle thou hast made in euerie strete, neither becamest thou as an harlot that by disdayne augmenteth the price, † but as a woman aduou-teresse, that ouer her husband bringeth in strangers. † To :: al harlots are rewards geuen: but thou hast geuen rewardes to al thy louers, & thou didst geue them giftes to come vnto thee on euerie side, to fornicate with thee. † And in thee it was done contrarie to the custome of women in thy fornications, and after thee there shal be no fornication: for in that thou gauest rewardes, and didst not take rewardes, it hath bene done contrarie in thee. † Therefore heare o harlot the word of our Lord. † Thus saith our Lord God: Because thy brasle is powred

Al fornication is abominable, but that is most detestable when women geue rewardes to men for fornication or adultrie.



is powred out, and thine ignominie is reueled in thy fornications vpon thy louers, and vpon the idols of thine abominations in the bloud of thy children, whom thou gauest them:

37 † Behold I wil gather together al thy louers, with whom thou hast taken pleasure, & al, whom thou hast loued, with al, whom thou didst hate: and I wil gather them together vpon thee on euerie side, and wil discover thine ignominie before them, and

38 they shal see al thy turpitude. † And I wil iudge thee by the iudgements of adouteresses, and them that shed bloud: and

39 I wil geue thee into bloud of furie and zele. † And I wil geue thee into their handes, and they shal destroy thy brothel

house, and throw downe thy stews: and they shal turne thee naked out of thy garments, and shal take away the vessels of thy beautie: and shal leaue thee naked, and ful of ignominie.

40 † And they shal bring vpon thee a multitude, and they shal stone thee with stones, & shal murder thee with their swords.

41 † And they shal burne thy houses with fire, and shal do iudgements in thee in the eyes of very manie women: and thou shalt cease to fornicate, and shalt geue rewardes no more.

42 † And mine indignation shal rest in thee: and my zele shal be taken away from thee; and I wil cease, and be angrie no

43 more. † For that thou hast not remembered the dayes of thy youth, and hast prouoked me in al these: wherfore I also haue geuen thy wayes on thy head, saith our Lord God, and I haue not done according to thy wicked dedes in al thine abomina-

44 tions: † Behold euerie one, that speaketh a common pro- uerbe, shal take vp that against thee, saying: :: As the mother,

45 so also her daughter. † Thou art the daughter of thy mother, which did cast of her husband, and her children: and thou art sister of thy sisters, which did cast of their husbands, and their children: your mother was a Cetheite, & your father an Amor-

46 theite. † And thy elder sister, Samaria, she and her daughters, that dwel on thy left hand, and thy sister yonger then thou, which dwelleth on thy right hand, Sodom, & her daughters.

47 † But neither in their wayes hast thou walked, nor according to their wicked dedes hast thou done a very litle lesse: thou hast done almost more wicked thinges then they in al thy

48 wayes. † Live I, saith our Lord God, that Sodom thy sister her selfe hath not done, and her daughters, as thou hast done,

49 and thy daughters. † Loe this was the iniquitie of Sodom thy sister, :: pride, fulnes of bread, & abundance, and the idleness

As Ierusalem was wont to be vicked in former times, so it is now.

Ambition, gluttonie, & idleness are

Q9993

of her



cause of much
more sinnes;
temperance &
laboure bring
forth much
good fruite.
*Ora si tollas
periere cupidinis
arcus. Take a-
way idleness,
& Cupid bow
is vnto. Labor
omnia vincit.*

∴ By Sodom &
other cities
are understood
al nations,
which shal
come to
Christ.
∴ After that
al other nati-
ons are con-
verted the
Iewes shal
also returne
to Christ. Ro.
11. v. 26.

∴ Al gentiles
elder & youn-
ger shal be
converted to
Christ.

∴ Not by the
covenant
made with the
Iewes in the
Law of Moy-
ses, but by the
Euangelical
covenant.

of her, and of her daughters: and they caught not the hand of
the needie, and the poore. † And they were eleuated, and did 50
abominations before me: and I tooke them away as thou hast
sene. † And Samaria sinned not the halfe of thy sinnes: but 31
thou hast passed them with thy wicked deedes, and hast iusti-
fied thy sisters in al thine abominations, which thou hast
wrought. † Thou also therefore carie thy confusion, which 52
hast passed thy sisters with thy sinnes, doing more wickedly
then they: for they are iustified aboue thee: thou also therefore
be confounded, & beare thine ignominie, which hast iustified 53
thy sisters. † And I wil conuert restoring them by the conuer-
sion of Sodom with her daughters, and by the conuersion of
Samaria, and her daughters: and I wil conuert thy reuersion in
the middes of them, † that thou mayst carie thine ignominie, 54
and mayst be confounded in al thinges, that thou hast done,
comforting them. † And thy sister ∴ Sodom, and her daugh- 55
ters shal returne to their antiquitie: and Samaria, and her
daughters shal returne to their antiquitie: and ∴ thou, and thy
daughters shal returne to your antiquitie. † And Sodom thy 56
sister was not heard in thy mouth, in the day of thy pride,
† before that thy malice was reueled: as at this time for re- 57
proch of the daughters of Syria, and of al the daughters of
Palesthine in the circuite of thee, which compasse thee round
about. † Thy wickednes, and thine ignominie thou hast caried, 58
saith our Lord God: † Because thus saith our Lord God: And 59
I wil do to thee, as thou hast despised the oath, to make the
covenant frustrate: † and I wil remember my covenant with 60
thee in the dayes of thy youth: and I wil raise vnto thee an
everlasting covenant. † And thou shalt remember thy wayes, 61
and shalt be confounded: when thou shalt receiue ∴ thy si-
sters elder then thee with thy yonger: and I wil geue them to
thee for daughters, but not by ∴ thy covenant. † And I wil 62
raise vp my covenant with thee: and thou shalt know that I
am the Lord, † that thou mayst remember, and be confoun- 63
ded, and maist no more open thy mouth because of thy confu-
sion, when I shal be pacified toward thee in al that thou hast
done, saith our Lord God.

CHAP. XVII.

By a parable of two eagles (6. and of a vineyard) is prophecied, 9. that
Sedecias being made king by Nabuchodonosor, 15. and rebelling, shal be
caried captiue, and dye in Babylon: 22. with prophecie, that God wil
plant, and propagate the Church of Christ.

AND



1. **A**ND the word of our Lord was made to me, saying:
 2. **A**nd Sonne of man, propose a darke speech, and tel a para-
 3. ble to the house of Israel, and thou shalt say: Thus saith
 our Lord God: A great eagle with great wings, with a long
 reach of members; ful of fether's, and of varietie, came to Li-
 4. banus, and tooke the marow of the cedar. and he plucked
 away the top of the boughes therof: and transported it into
 the Land of Chanaan, in the cite of merchants he did put it.
 5. And he tooke of the sede of the land, & put it in the ground
 for sede, that it might fasten the roote ouer manie waters:
 6. he planted it in the ouermost part of the earth. and when
 it had budded, it grew into a broad spredding vine of low sta-
 7. ture, the boughes therof looking toward it: and the rootes
 therof were vnder it. It became a vine then, and fructified
 into branches, and put forth shootes. and there was made
 an other great eagle, with great wings, and manie fethers:
 & behold this vine as it were spredding her rootes towards it,
 stretched forth her branches to it, that she might water it from
 8. the beds of her spring. and in a good ground vpon manie waters
 it was planted, that it might bring forth branches, and beare
 9. fruite, that it might be into a great vine. and say: Thus saith
 our Lord God: Shal it prosper then? shal he not plucke vp the
 rootes therof, and strippe of the fruites therof, and drie vp al
 the branches of the spring therof, and it shal wither: and not
 in a great arme, nor in much people, to plucke it vp by the
 10. roote? Behold it is planted: shal it prosper then? shal it not
 be dried when the burning winde shal touch it, and wither
 11. in the beds of the spring therof? And the word of our
 12. Lord was made to me saying: and say to the exasperating house:
 Know you not what these thinges doe signifie? Say: Behold
 the king of Babylon cometh into Ierusalem: and he shal take
 the king and the princes therof, and shal bring them to him-
 13. selfe into Babylon: and he shal take of the sede of the
 kingdom, and shal make a couenant with it, and shal take an
 oath of it. Yea and he shal take away the strong of the land,
 14. that it may be a lowe kingdom, and not be eleuated, but
 15. keepe his couenant, & obserue it: and who renolring from him
 & sent messengers to Egypt, that it would geue him horses, and
 much people. What, shal he prosper, or gette saluation that
 hath done these thinges? and he that broke the couenant, shal
 16. he escape? Live, I, saith our Lord God: that in the place of
 the king

The explication of the parable
 The king of Babylon making Sedecias king of Iuda
 tooke of him an oath of al-
 liageance to be vnder him,
 which oath Sedecias break-
 ing was there-
 fore iustly plag-
 ged.



After the
ruine of Ieru-
salem, the
slaying of
his sonnes, the
plucking out
of his owne
eyes, & many
other miseries
this king at last
dyed a captiue
in Babylon.

Iere. 32. Ezech.
12.

Nabuchodo-
nosor planted
a kingdom
vnder Sede-
cias, which
prospered not
the kingdom
also of Baby-
lon was after-
wards destroy-
ed: but Gods
Church plan-
ted by Christ
shal neuer
faile.

the king that made him king, whose oath he made frustrate, and brake the couenant, that he had with him, in the middes of Babylon shal he dye. † And not in a great armie, nor in much people shal Pharao make battel agaynst him: in the casting vp of a ramper, and in the building of bulworkes, to kill manie soules. † For he had despised the oath, that he might breake the couenant, and behold he gaue his hand, and when he hath done al these thinges, he shal not escape. † Therefore thus saith our Lord God: Liue I, that the oath which he hath despised, & the couenant, that he transgressed, I wil lay on his head. † And I wil spread my nette ouer him, and he shal be taken in my nette: and I wil bring him into Babylon, and wil iudge him there in the preuention, wherby he hath despised me. † And al his fugitiues with al their troupe shal fall by the sword: and the residue shal be dispersed into euerie wind: and you shal know that I the Lord haue spoken. † Thus saith our Lord God: And I wil take of the marow of the high cedar, & wil set it: of the toppes of the boughes thereof the tender one I wil strippe of, and wil plant it vpon a mountaine high and eminent. † On the high mountaines of Israel wil I plant it, and it shal shoote forth into a budde, and shal yelde fruite, and it shal be into a great cedar: and al birdes, and euerie foule shal dwell vnder the shadow of the boughes thereof, and shal there make their nest. † And al the trees of the countrie shal know, that I the Lord haue humbled the high tree, & exalted the low tree: and haue dried the greene tree, and haue caused the drie tree to spring. I the Lord haue spoken, and haue done it.

CHAP. XVIII.

One shal not beare the sinnes of another, but euerie one their owne: 21. If the wicked truly repent, he shal be saued: and if the iust leaue his iustice, he shal be damned.

The people
suffering affli-
ction would
not confesse it
to be for their
owne sinnes,
but cast the
fault vpon

And the word of our Lord was made to me, saying: † What is that among you, you turne a parable into this prouerbe in the land of Israel, saying: The fathers did eate a sowre grape, and the teeth of the children are set on edge? † Liue I, saith our Lord God, if this parable shal be vnto you any more for a prouerbe in Israel. † Behold al soules are mine: as the soule of the father, so also the soule of the sonne is mine: the soule that shal sinne, the same shal dye. † And a man if he shal be iust, and hath done iudgement and iustice, † hath



- 6 † hath not eaten on the mountaynes, and not lifted vp his eyes their fathers:
to the idols of the house of Israel: and hath not violated his which error
neighbours wife, and approached not to a menstruous woman: is here conuin-
7 † and made no man sorrowful: hath restored the pledge to ced, God decla-
the debtor, taken nothing away by violence: hath geuen his ring by his pro-
bread to the hungrie, and couered the naked with a garment: phet that not
8 † hath not lent to vsurie, and not taken more: hath turned only the fa-
away his hand from iniquitie, and done true iudgement be- thers, but also
9 twen man and man: † hath walked in my precepts; and kept the children
my iudgements, to doe truth: this man is iust; living he shall had sinned, &
10 live, saith our Lord God. † And if he hath begotten a sonne veretberfore:
that is a robber shedding blood, & he doe one of these thinges: justly pu-nish-
11 † and that doth not in dede al these thinges, but eateth on the ed, & euerie one
12 mountaynes, and defileth his neighbours wife: † that ma- is for his
keth the needie and poore sorrowful; violently committeth owne sinnes.
robberies, restoreth not the pledge, & lifteth his eyes to idols;
13 doth abomination: † that geueth to vsurie, and taketh more:
what, shall he live? he shall not live. Wheras he hath done al
these detestable thinges, dying he shall dye, his blood shall be
14 vpon him. † But and if he hath begotten a sonne, that seing al
his fathers sinnes, which he hath done, is afrayd, and shall not
15 doe the like to them: † hath not eaten vpon the mountaines,
and not lifted vp his eyes to the idols of the house of Israel,
16 and hath not violated his neighbours wife: † and hath made
no man sorrowful, hath not withheld the pledge, and hath not
violently committed robberie, hath geuen his bread to the
17 hungrie, and couered the naked with clothing: † hath turned
away his hand from iniurie of the poore, hath not taken vsurie
and ouerplus, hath done my iudgements, hath walked in my
preceptes: this man shall not dye in the iniquitie of his father,
18 but living he shall live. † His father because he did calumniate,
and did violence to his brother, and wrought euil in the
middles of his people, behold he is dead in his owne iniquitie.
19 † And you say: Why hath not the sonne borne the iniquitie of
his father? Verely because the sonne hath wrought iudgement
and iustice, he hath kept al my precepts, and done them, living
20 he shall live. † The soule that shall sinne, the same shall dye:
the sonne shall not beare the iniquitie of the father, and the
father shall not beare the iniquitie of the sonne: the iustice of
the iust shall be vpon him, and the impietie of he impious shall
21 be vpon him. † But :: if the impious shall doe penance from An other ge-

R r r r

al his



here geuen.
that as men
alter their ma-
ners from euil
to good or frō
good to euil,
so they shal be
iudged & final-
ly rewarded
or punished,
according to
the state wher-
in they end
this life.

al his sinnes; which he hath wrought, and shal keepe al my
precepts, and doe iudgement, and iustice: liuing he shal liue,
and shal not dye. † Al his iniquities, which he hath wrought, 22
I wil not remember them: in his iustice, which he hath
wrought, he shal liue. † Why, is the death of a sinner my 23
wil, saith our Lord God, and not that he conuert from his
wayes, and liue? † But if the iust man shal turne away him- 24
selfe from his iustice, and doe iniquitie according to al the abo-
minations; which the impious vseth to worke, shal he liue? al
his iustices, which he had done, shal not be remembered: in the
preuatication, which he hath preuaticated, and in his sinne,
which he hath sinned, in them he shal dye. † And you haue 25
said: The way of our Lord is not right. Heare ye therefore, o
house of Israel: What, is not my way right, and are not rather
your wayes peruerse? † For when the iust shal turne away 26
himselfe from his iustice, & doth iniquitie, he shal dye in them:
in the iniustice, that he hath wrought he shal dye. † And when 27
the impious shal turne away himselfe from his impietie, which
he hath wrought, & shal doe iudgement, and iustice: he shal
viuificate his soule. † For considering, & turning away himself 28
from al his iniquities, which he hath wrought, liuing he shal
liue, and not dye. † And the children of Israel say: The way 29
of our Lord is not right. What, are not my wayes right, o house
of Israel; and not rather your wayes peruerse? † Therefore 30
wil I iudge euerie mā according to his wayes o house of Israel,
saith our Lord God. Conuert, and doe penance from al your
iniquities: and iniquitie shal not be a ruine to you. † Cast 31
away from you al your preuatications, wherin you haue pre-
uaticated; and make to yourselves a new hart, and a new spirit:
and why wil you dye o house of Israel? † Because I wil not 32
the death of him that dieth, saith our Lord God, returne ye,
and liue.

7. 32.

* make
his soule
to liue.

:: As a soule in
mortal sinne is
spiritually
dead: so truly
repenting it
returneth to
spiritual life.
:: Not only re-
pentance,
which is aban-
don from
sinne, and con-
uersion to
God, but also
doing penance
that is, satis-
faction for
sinnes past is
necessarie to
saluation.

ANNOTATIONS. CHAP. XVIII.

Though God
conditionally
would haue
al men to be
saued: yet
manie are iust-
ly damned.

23. [Is the death of a sinner my wil?] In manie places of holie Scripture it is psal. 113.
clare, that Gods vvil is most assuredly fulfilled in al thinges, vwhatsoever he vv. 11.
vvould: and none can resist his vvil. &c. Neuertheles here, and in other places Rom. 9.
it is also expressly affirmed, that God would haue al sinners to repent, and none vv. 19.
to dye in their sinnes; vvwhich seemeth to repugne vvith the former doctrin. For Eccl. 31.
solution of vvwhich difficultie, S. Damascen, li. 2. c. 29 de Orthodoxa fide. and o- vv. 11.
ther Doctōrs distinguish Gods vvil, vvwhich is either called Antecedent, and con- 1. Tim. 2.
ditional; and so God vvould haue al men to be sauēd, as appeareth by creating vv. 4.
al to that end, by his frequent admonitions, preceptes, threatens, temporal pu- 2. Pet. 3.
nishments, vv. 9.



3. The. nishments, and reuwardes; and especially by our Sauiours death, and redemption
 p. 1. 9 19. of al mankind, vtherby he merited most sufficient meanes, and offereth his
 a. 6. sufficient grāte to euerie one, that they may be saued if they wil. Otherwise
 Gods wil is called Consequent and absolute; and so for iustice sake his diuine
 vvil is, that impenitent sinners shal be damned, and eternally punished for their
 sinnes. As a iust Iudge conditionally, and antecedently vould haue al men to
 obserue good lawes; and to liue so long as they can by nature; but absolutely &
 consequently finding some to be murderers, or otherwise pernicious to the
 common welth, he punisheth them with death.

CHAP. XIX.

*The Israelites calamitie is described by two parables; of lions; 10. and
 of a vine planted and plucked vp.*

1. **A**N D thou take vp lamentation vpon the princes of Is-
 2. rael, † and thou shalt say: Why lay thy mother a li-
 3. nesse among the lions, in the middes of young lions brought
 4. vp her whelpes? † And she brought out one of her young lions,
 5. he became a lion: and he lerned to catch prayes, and to eate
 6. man. † And the Gentils heard of him, and not without their
 7. woundes they tookē him: and they brought him in cheynes
 8. into the Land of Ægypt. † Who when she saw that she was
 9. weakened, and her expectation was lost, she tooke one of
 10. her young lions, she made him a lion. † Who went among the
 11. lions, and became a lion: and he lerned to take praye, and to
 12. deuoure men. † He lerned to make widowes, and to bring
 13. their cities into a desert: and the land was made desolate, and
 14. the fulnes thereof by the voice of his roaring. † And the
 15. Gentils came together against him on euerie side out of the
 16. prouinces, & they spred their nette vpon him, in their wounds
 17. he was taken. † And they put him into a caue, in cheynes
 18. they brought him to the king of Babylon: and they cast him
 19. into prison, that his voice might no more be heard vpon the
 20. mountaines of Israel. † Thy mother as it were a vine in
 21. thy bloud is planted vpon the water: her fruit and her bran-
 22. ches haue growen out of manie waters. † And there were
 23. made to her strong rodde for the scepters of them that rule;
 24. and her stature was exalted among the branches: and she saw
 25. her height in the multitude of her branches. † And she was
 26. plucked vp in wrath, and cast on the ground: and the burning
 27. winde hath dried vp her fruit: the rodde of her strength are
 28. withered, and dried vp: fire hath eaten her. † And now she
 29. is transplanted into the desert, in a land not passable, and drie.

Jerusalem
 brought forth
 cruel kinges,
 as Ioachaz,
 Ioachim Iecho-
 nias, and Sede-
 cias. 4. Reg. 23.
 24. of the
 which reio-
 reigned but
 three moneths
 ech one, & the
 others but ech
 of them ele-
 uen yeares.
 Rovers of
 Chaldea, of
 Syria, of Mo-
 ab, & of Am-
 mon. 4. Reg.
 24. 7. 2.
 The king-
 dom of al the
 Israelites was
 planted and
 prospered vnder
 David and
 Salomon, but
 decayed vnder
 other kinges:
 and first reio-
 tribes, after-
 wardes the o-
 ther two were
 carried into
 captiuitie.

Rrrr 2

† And



† And there came forth fire from the rod of her boughes, 14
which hath eaten her fruite: and there was not in her a strong
rod, the scepter of rulers. Lamentation it is, and it shall be into
lamentation.

CHAP. XX.

*God wil not answer the elders of Israel asking by the prophet, 4. but by him
setteih his benefites before their eyes, and their owne heynous sinnes;
30. threatening yet greater punishments: 40. but stil mixt with mercie.*

∴ Ezechiel be-
ganne to pro-
phetic in the
fifth yeare
after the trans-
migration of
Jechonias ch.
1. v. 2 after
which he was
silent 390.
dayes, and 40.
dayes (ch. 4. v.
8.) which make
430. that is, 2
yeare two
monethes and
five dayes. In
the sixth yeare
the sixth mo-
neth he pro-
pheticed 2-
gaine (ch. 8. v. 1.
And now in
the seventh
yeare fifth mo-
neth tenth day
the elders co-
ming to de-
mand prophe-
cie it was reue-
led to him not
to answer.
∴ According
to their de-
serts al shoul
have bene de-
stroyed, but
God for his
names sake sa-
ued his pro-
ple as he had
promised.

AND it came to passe in ∴ the seventh yeare, in the fifth, 1
the tenth of the moneth: there came men of the an-
cients of Israel to aske our Lord, & they sat before me. † And 2
the word of our Lord was made to me, saying: † Sonne of 3
man, speake to the ancients of Israel, & thou shalt say to them:
Thus saith our Lord God: Why, are you come, to aske me?
Lieue I, that I wil not answer you, saith our Lord God. † Doest 4
thou iudge them, doest thou iudge o sonne of man? shew to
them the abominations of their fathers. † And thou shalt say 5
to them: Thus saith our Lord God: In the day that I chose Is-
rael, & lifted vp my hand for the stocke of the house of Iacob:
and appeared to them in the Land of Ægypt, and lifted vp my
hand for them, saying; I the Lord your God: † in that day I 6
lifted vp my hand for them, that I might bring them out of the
Land of Ægypt, into a Land which I had prouided for them,
flowing with milke and honie, which is excellent among al
landes. † And I said to them, Let euerie man cast away the 7
scandals of his eyes, and in the idols of Ægypt be ye not pollu-
ted: I the Lord your God. † And they prouoked me, and 8
would not heare me: euerie one did not cast away the abomi-
nations of his eyes, neither did they leaue the idols of Ægypt:
and I said I would powre out mine indignation vpon them,
and fil my wrath in them, in the middes of the Land of Ægypt.
† And ∴ I did for my name sake, that it might not be violated 9
before the Gentils, in the middes of whom they were, and
among whom I appeared to them, to bring them out of the 10
Land of Ægypt. † I cast them out therefore of the Land of Æ-
gypt, and brought them forth into the deserr. † And I gaue 11
them, my precepts, and I shewed to them my iudgements,
which a man doing, shal liue in them. † Moreover also my 12
sabbathes I gaue to them, to be a signe betwen me and them:
and that they might know that I am the Lord sanctifying
them.



Nam. 16.
Psa. 105.

13 them: † And the houses of Israel prouoked me in the desert;
they walked not in my precepts, and my iudgements they
reiected, which a man doing shal liue in them: and my sab-
bathes they violated exceedingly. I said therefore I would powre
out my furie vpon them in the desert, and would consume
14 them. † And :: I did for my name sake, lest it should be vio-
lated before the Gentils, from which I cast them out, in their
15 sight. † I therefore lifted vp my hand vpon them in the desert,
not to bring them into the Land, which I gaue them flowing
16 with milke and honie; the chiefe of al landes. † Because they
reiected my iudgements, and walked not in my precepts, and
17 violated my sabbathes: for their hart went after idols. † And
mine eye was merciful on them, that I killed them not: nei-
18 ther did I consume them in the desert. † But I said to their
children in the wildernes: In the precepts of your fathers
walke not, neither keepe ye their iudgements, nor be pollu-
19 ted in their idols: † I the Lord your God: walke ye in my pre-
20 cepts, and keepe my iudgements, and doe them. † And san-
ctifie ye my sabbathes, that they may be a signe between me
and you: and ye may knowe that I am the Lord your God.
21 † And the children exasperated me, in my precepts they wal-
ked not: and my iudgements they kept not, to doe them:
which when a man shal doe, he shal liue in them: and they
violated my sabbathes: and I threatened to powre out my furie
22 vpon them, and to fil my wrath in them in the desert. † But I
turned away my hand, & did for my names sake, that it might
not be violated before the Gentils, out of which I did cast
23 them forth in their eyes. † :: Againe I lifted vp my hand vpon
24 them in the wildernes, that I might disperse them into na-
tions, and scatter them into landes: † for that they had not
done my iudgements, and had reiected my precepts, and had
violated my sabbathes, and their eyes had bene after the idols
25 of their fathers. † Therefore I also gaue them precepts :: not
26 good, and iudgements, in which they shal not liue. † And I
polluted them in their gistes, when they offered al that opened
the matrice, for their offences: and they shal know that I am
27 the Lord. † Wherefore speake to the house of Israel, o sonne
of man: and thou shalt say to them: Thus saith our Lord God:
Yet also in this did your fathers blaspheme me, when contem-
28 ning they had despised me: † and I had brought them into
the Land, vpon which I lifted vp my hand to geue it them;

:: *Am. 9. 8.*
22 God shal
conserue a
succession.

:: God lifteth
vp his hand
either to de-
uote, as vs. 6. 15.
or to threaten
and punish as
here.

Rrrr 3

they



:: By long custom of sacrificing to idols upon the Excelleses (that is, on high places, or lile hilles) the people also called the Altar of God an *Excelse* wherupon the prophet argueth against the that even by the false name used by euil custome, they are conuincied to haue bene great idolaters. As those vwho haue bene heretikes, do commonly vse termes & phrases belonging to heresie. As Communion for Masse, Table for Altar, Service for Sacrifice.
 :: God wil rather haue idolaters to leaue him wholly then to halfe be-
1 ym 100, 3.
Reg. 18. neither hate nor cold,
but loke vvarme
Apoc. 3.
 :: For such do especially pollute Gods name. *Rom. 2.*
9. 24.

they saw euerie high hil, and euerie wooddie tree; and there :
 they immolated their victims : and there they gaue the irrita-
 tion of their oblation, and there they put the odour of their
 sweetnes, and offered their libations. † And I said to them : 29
 What is :: the excelse, vnto which you goe ? & the name therof
 was called Excelse euen to this day . † Therefore say to the 30
 house of Israel : Thus saith our Lord God : Surely in the way
 of your fathers you are polluted, and after their scandals you
 doe fornicate. † And in the oblation of your giftes, when 31
 you make your children passe through the fire, you are pollu-
 ted in al your idols vnto this day : and shal I answer you o
 house of Israel ? Liue I, saith our Lord God, that I wil not an-
 swer you † Neither shal the cogitation of your minde come 32
 to passe, saying : We wil be as the Gentils, and as the kinreds :
 of the eatth, that we may worship wood, and stonies. † Liue 33
 I, saith our Lord God, that in a strong hand, & in a stretched out
 arme, and in furie powred forth wil I reigne ouer you. † And 34
 I wil bring you out of the peoples, and I wil gather you out
 of the landes, in which you are dispersed, in a strong hand, and
 in a stretched out arme and in furie powred forth wil I reigne
 ouer you. † And I wil bring you into the desert of peoples, 35
 and wil be iudged there with you face to face. † As I contended 36
 in iudgement against your fathers in the desert of the Land of
 Ægypt : so wil I iudge you, saith our Lord God. † And I wil sub- 37
 due you to my scepter, & wil bring you into the bandes of co-
 uenant. † And I wil choose out of you the transgressours, and 38
 impious, and wil bring them out of the land of their seiour-
 ning, and into the land of Israel they shal not enter : and you :
 shal know that I am the Lord. † And you o house of Israel, 39
 Thus saith our Lord God : :: Walke you euerie one after your :
 idols, and serue them. But and if in this also you heare me not,
 and shal pollute my holie name any more in your giftes, and
 in your idols : † in my holie mount, in the high mount of Is- 40
 rael, saith our Lord God, there shal al the house of Israel serue
 me ; al I say in the land, wherin they shal please me, and there
 wil I require your first frutes, and the beginning of your ri-
 thes in al your sanctifications. † I wil receiue you for an o- 41
 dour of sweetnes, when I shal haue brought you out of the
 peoples, and shal haue gathered you out of the landes, into
 which you are dispersed, and I wil be sanctified in you in the
 eyes of the nations. † And you shal know that I am the Lord, 42
 when



- when I shal haue brought you into the land of Israel, into the Land, for which I lifted vp my hand to geue it to your fathers.
- 43 † And there you shal remember your wayes, and al your wicked deedes, in which you were polluted: and you shal mislike yourselues in your owne sight, in al your malices, which you haue done. † And you shal know that I am the Lord, when I shal haue done you good for my name sake, and not according to your euil wayes, nor according to your most wicked deedes o house of Israel, saith our Lord God. † And
- 46 the word of our Lord was made to me, saying: † Sonne of man, set thy face against the way :: of the south, and droppe toward the sotherne winde, and prophecie to the Forrest of the sotherne filde. † And thou shalt say to the sotherne Forrest: Heare the word of our Lord: Thus saith our Lord God: Behold I wil kindle a fire in thee, and wil burne in thee euerie greene tree, and euerie drie tree: the flame of the fire shal not be quenched: and euerie face shal be burned in it, from the South euen to the North. † And al flesh shal see, that I the Lord kindled it, neither shal it be quenched. † And I said: A a a, o Lord God: they say of me: :: Doth not this man speake by parables?

:: Southerne Forrest is meant Ierusalem, ful of al sortes of people good and bad.

:: Much of his prophecie was so hard, that al seemed to be parables.

CHAP. XXI.

Destruction of Ierusalem by sword is further described: 10. with translation of the kingdom. 28. The ruine also of the Ammonites is foreshewed. 30. And finally Babylon, the destroyer of others, shal be destroyed.

- 1 **A**Nd the word of our Lord was made to me, saying:
- 2 † Sonne of man set thy face to Ierusalem, and :: droppe to the sanctuaries, and prophecie against the ground of Israel: :: Cease not to instill and inculcate the punishment of the people.
- 3 † And thou shalt say to the land of Israel: Thus saith our Lord God: Behold I to thee, and I wil draw forth my sword out of his scabbard, and wil kil in thee :: the iust, and the impious. :: Temporal afflictions fall also vpon the iust, not for punishment, but for their merite, and that they may escape the miseries of captiuitie, whereas the wicked
- 4 † And for that I haue killed in thee the iust, and the impious, therefore shal my sword goe forth out of his scabbard
- 5 to al flesh, from the South euen to the North. † That al flesh may know that I the Lord haue drawen my sword out of his
- 6 scabbard not to be reuoked. † And thou sonne of man, mourne in contrition of the loynes, and in bitternes mourne
- 7 before them. † And when they shal say to thee: Why mournest thou? thou shalt say: For the brute: because it cometh, and euerie hart shal melt, & al handes shal be dissolued, and euerie spirit



are punished
both tempo-
rally and eter-
nally. S. Ieroni.
in ch. 20. 7. 47.

∴ The ywhole
people of Is-
rael was the
peculiar adop-
ted sonne of
God, called
also his first
begotten. Exo.
4. 7. 22.

∴ The Babylo-
nians consul-
ting the idols
whether they
should invade
the Ammonites
or the Ievyes,
were directed
to assault Je-
rusalem.

spirit shall be weakened, and waters shall runne by all knees:
behold it cometh, and it shall be done, saith our Lord God.
† And the word of our Lord was made to me, saying: 8.
† Sonne of man prophetic, and thou shalt say: Thus saith our 9
Lord God: Speake: The sword, the sword is sharpened, and:
furbished. † To kill victims, it is sharpened; to glitter, it is 10
furbished: thou that mouest the scepter ∴ of my sonne, hast
cut downe euerie tree. † And I gaue it to be made smooth, 11
that it may be held with the hand: this is a sharpened sword,
and this is furbished, that it may be in the hand of the slayer.
† Crie, and howle o sonne of man, because this same is made in 12
my people, in all the captaines of Israel, that fled: they are deli-
uered to the sword with my people, therefore strike vpon the
thigh, † because it is proved: and that, when it shall ouerthrow 13
the scepter, it shall not be, saith our Lord God. † Thou therefore. 14
o sonne of man prophetic, & strike hand against hand, and let
the sword be doubled, & let the sword of the slaine be tripled:
this is the sword of great slaughter, that maketh them to be a-
stonied, † and to pine in hart, & multiplieth ruines. In all their 15
gates haue I genen the trouble of the sword sharpe and furbish-
ed to glitter, addressed to slaughter. † Be thou sharpened, goe to 16
the right hand, or to the left, whithersoever the appetite of
thy face is. † Yea and I wil clappe hand to hand, and wil fill 17
mine indignation: I the Lord haue spoken. † And the word 18
of our Lord was made to me, saying: † And thou sonne of 19
man, ∴ put thee two wayes, that the sword of the king of Ba-
bylon may come: both shall come forth out of one land: and
he shall take coniecture with the hand, in the head of the way
of the citie shall he choose it. † Thou shalt make way that 20
the sword may come to Rabbath of the children of Ammon,
and to Iuda into Ierusalem most fenced. † For the king of Ba- 21
bylon stood in the high way, in the head of two wayes, see-
king diuination, shuffling arrowes: he asked the idols, & tooke
counsel of intralles. † On his right hand was made diuina- 22
tion vpon Ierusalem, to sette engins, to open the mouth in
slaughter, to eleuate the voice in howling, to set engins against
the gates, to cast vp a rampier, to build munitions. † And he 23
shall be as it were consulting the oracle in vaine in their eies, &
imitating the rest of sabbathes: but he shall remember the
iniquitie to take it. † Therefore thus saith our Lord God: For 24
that you haue remembered your iniquitie, and haue reueled
your



your prevarications; and your sinnes haue appeared in al your cogitations: for that, I say, that you remembered, you shal be
 25 taken by hand. † But thou prophane, impious prince of Israel,
 26 whose day prefixed cometh in the time of iniquitie: † Thus
 saith our Lord God: Take away the myter, take of the crowne:
 is not this it, that extolled the humble, and humbled the high
 27 † Iniquitie, iniquitie, iniquitie wil I put it, and this was not
 done, til he came to whom iudgement belongeth, and I wil
 28 deliuer it to him. † And thou sonne of man prophetic, and
 say: Thus saith our Lord God to the children of Ammon, and
 :: to their reproch, and thou shalt say: Sword, sword draw out :: The Ammo-
 thyselfe to kil, fourbish thy selfe to slaye, and to glitter. nites repro-
 29 † When vaine thinges were sene for thee, and lies were di- ching the
 uined: that thou mightest be geuen vpon the neckes of the serues vhen
 wounded impious, whose day prefixed cometh in the time of they were af-
 30 iniquitie. † :: Returne to thy scabbard in the place, wherein flicted by the
 thou wast created, in the land of thy natiuitie I wil iudge thee, Babylonians,
 31 † and wil powre out vpon thee mine indignation: in the fire were for the
 of my furie wil I blow vpon thee, and wil geue thee into the same destroy-
 32 handes of men vnwise, & framing destruction. † Thou shalt be ed also by the
 foode for the fire, thy blood shal be in the middes of the land, Babylonians.
 thou shalt be forgotten: because I the Lord haue spoken. :: At last the
 like sword,
 and ruine fel
 vpon Babylon.

CHAP. XXII.

For diuers enormous sinnes, 14. Ierusalem, and al Israel shal be plaged:

25. namely false prophets, priestes, rauening princes, and wicked people.

1 **A**ND the woord of our Lord was made to me, saying:
 2 † And thou sonne of man :: doest thou not iudge, doest :: VVhy dost
 3 thou not iudge the citie of blood? † And thou shalt shew thou cease
 her al her abominations, and shalt say: Thus saith our Lord from admo-
 God: The citie shedding blood in the middes of it, that her nishing, and
 time may come: and that hath made idols against herselfe, blaming the
 4 that she might be polluted. † In thy blood, which is shed by people for
 thee, thou hast offended: and in thine idols, which thou hast finnes?
 made, thou art polluted: and thou hast made thy dayes to ap-
 proch, and hast brought the time of thy yeares: therefore haue
 I geuen thee a reproch to the Gentils, and a mockerie to al
 5 landes, † Those that are nere, and that are far from thee, shal
 triumph ouer thee: thou filthie one, noble, great in destru-
 6 ction. † Behold the princes of Israel, euerie one in his time,
 7 haue bene in thee, to shede blood. † Father and mother they
 haue abused with contumelies in thee, the stranger they haue
 calum-



calumniated in the middes of thee, the pupil and widow they
 haue made sorowful in thee. † My sanctuaries you haue 8
 despised, and my sabbathes you haue polluted. † Detracting 9
 men haue bene in thee to shede bloud, and vpon the moun-
 raynes they haue eaten in thee, they haue wrought wicked-
 nes in the middes of thee. † The fathers shame they haue 10
 discovered in thee, the vncleannes of the menstruous woman
 they haue humbled in thee. † And euerie one hath wrought 11
 abomination vpon his neighbours wife, and the father in law
 hath polluted his daughter in law wickedly, the brother hath
 oppressed his sister the daughter of his father in thee. † They 12
 haue taken giftes in thee to shede bloud: thou hast taken vsu-
 rie and ouerplus, and didst calumnie thy neighbours coue-
 rously: and thou hast forgotten me, saith our Lord God.
 † Behold, I :: haue wrong my handes vpon thy couetousnes, 13
 which thou hast done, and vpon the bloud that hath bene
 shed in the middes of thee. † Why, shal thy hart abide, or 14
 shal thy handes preuaile in the dayes, which I shal make to
 thee? I the Lord haue spoken, and wil doe it. † And I wil 15
 disperse thee into nations, & wil scatter thee into landes, and
 wil make thy vncleannes to faile from thee. † And I wil pos- 16
 sesse thee in the sight of the Gentils: and thou shalt know
 that I am the Lord. † And the word of our Lord was made 17
 to me, saying: † Sonne of man, the house of Israel is tur- 18
 ned into drosse to me: al these are become brasle, and tinne,
 and yron, and lead, & drosse of siluer, in the middes of the for-
 nace. † Therefore thus saith our Lord God: Because you are 19
 al turned into drosse, therefore behold I wil gather you toge-
 ther in the middes of Ierusalem, † with the gathering of siluer, 20
 and brasle, and tinne, & yron, and lead in the middes of a for-
 nace: that I may kindle a fire in it to melt it: so wil I gather you
 together in my furie, and in my wrath, and wil rest: and I
 wil melt you. † And I wil gather you together, and wil set 21
 you on fire, in the fire of my furie, and you shal be melted in
 the middes therof. † As siluer is melted in the middes of the 22
 fornace, so shal you be in the middes therof: and you shal
 know that I am the Lord, when I haue powred out mine indi-
 gnation vpon you. † And the word of our Lord was made to 23
 me, saying: † Sonne of man, say to it: Thou art an vncleane 24
 land, and not rayned vpon in the day of furie. † A conspi- 25
 racie of prophets in the middes therof: as a lion roaring, and
 rauening

¶ God of his
 part desiring
 the saluation
 of al men, sig-
 nifieth here his
 sorow for the
 peoples sinnes
 not that god is
 subiect to anie
 such passion,
 but to infi-
 nue the e-
 normitie of
 sinne. as Gen.
 6. v. 6.



rauening the praye, haue they deuoured sonles, they haue taken the riches and the price, her widowes they haue multiplied in the middes therof. † Her priests haue contemned my law, and haue polluted my sanctuaries: betwen a holie thing and prophane they haue put no difference: and betwen the polluted and the cleane they vnderstood not: and from my sabbathes they haue turned away their eyes, and I was defiled in the middes of them. † Her princes in the middes of her, as wolues rauening the praye to shede bloud, and to destroy foules, and to pursue gaynes couetously. † And her prophetes dawbed them without tempering, seing vayne thinges, and diuining lies to them, saying: Thus saith our Lord God: whereas our Lord hath not spoken. † The people of the land they oppressed by calumnie, and tooke away violently: the needie and poore they afflicted, and the stranger they oppressed by calumnie without iudgement. † And I sought of them a man that might enterpose an hedge, and stand opposite agaynst me for the land, that I might not destroy it: and I found not. † And I powred out mine indignation vpon them, in the fire of my wrath I consumed them: I haue rendered their way vpon their head, saith our Lord God.

∴ A meruelous force of iust mens prayers, by which God suffereth himself to be overcome And it is most gratfull to God when some do so oppose themselves to entreat mercie for sinners, that they may repent. *5. Iero. Epist. 12. ad Gaudentium.*

CHAP. XXIII.

By a parable of two harlottes, Oolla and Ooliba, 5. the idolatrie of the two kingdoms of Israel, 11. and of Iuda is described: 22. with threats (31. as Israel is partly afflicted already) 36. of more affliction to them both.

1 **A**Nd the word of our Lord was made to me, saying: *a* He speaketh here as of two
2 † Sonne of man, there were *a* two women daughters of peoples by
3 one mother. † And they fornicated in Egypt, *b* in their youth anticipation,
they fornicated: there were their brestes pressed, & the pap- for when the
4 pes of their virginie were broken. † And their names *c* O- Israelites were
olla the elder and *d* Ooliba her yonger sister: and I had them, in Egypt, they
and they bare sonnes, and daughters. Moreouer their names, were but one
5 Samaria Oolla, and Ierusalem Ooliba. † Oolla therefore forni- people, & then
cated ouer me, & was madde vpon her louers, vpon the Affi- committed idola-
6 rians approching, † clothed with hyacinth, the princes, and trie.
the magistrates, al the youngmen of concupiscences; al the *b* Though they
7 horsmen, the riders of horses. † And she gaue her fornications were but be-
vpon them al the chosen children of the Affitians: and in al, on ginning to in-
whom she was madde, in their vncleannes she was polluted. crease.
8 † Moreouer also her fornications, which she had made in *c* God called
the ten tribes
olla, which

Siff 2

Egypt



signifieth their
owne habita-
tion, because
they made
goddess to
themselves,
in Bethel and
Dan; and the
two tribes he
called Ooliba,
signifying my
habitation, be-
cause the
temple there
was Gods ha-
bitation.

:: In al this &
the like dis-
courses the
prophet spea-
keth not of
carnal forni-
cation, but of
spiritual
which is ido-
latrie, by the
most frequent
figure Meta-
phora.

Ægypt she left not: for they also slept with her in her youth, &
they brake the breasts of her virginie, and powred out their
fornication vpon her. † Therefore haue I deliuered her into 9
the handes of her louers, into the handes of the children of
Assur, vpon whose lust she was madde. † They discovered her 10
ignominie, tooke her sonnes and daughters, & her they killed
with the sword: and they were made notorious women, and
they did iudgements in her. † Which when her sister Ooliba 11
had scene, she was madde with lust more then she: & she gaue
impudently her fornication about the fornication of her
sister † to the children of the Assyrians, to the princes, and ma- 12
gistrates coming to her clothed with partie clothing, to the
horsemen that were carried on horses, and to yoongmen al of
goodlie beautie. † And I saw that she was polluted, both one 13
way. † And she increased her fornications: and when she had 14
scene men paynted in a wal, the images of the Chaldees ex-
pressed in colours, † and girded with girdles about their rey- 15
nes, and died turbants on their heades, the forme of al the
dukes, the similitude of the children of Babylon, and of the
land of the Chaldees, wherein they were borne, † she was mad 16
vpon them with the concupiscence of her eyes, and she sent
messengers to them into Chaldee. † And when the children 17
of Babylon were come to her vnto the bed of pappes, they
polluted her with :: their fornications, and she was polluted
of them, & her soule was filled of them. † She reueled also her 18
fornications, and discovered her ignominie: and my soule de-
parted from her, as my soule departed from her sister. † For she 19
hath multiplied her fornications, remembring the dayes of her
youth, in which she fornicated in the land of Ægypt. † And she 20
was madde for lust vpon the lying with them, whose flesh is as
the flesh of asses: and as the fluxe of horses, their fluxe. † And 21
thou hast visited the wickednes of thy youth when thy breastes
were pressed in Ægypt, & the pappes of thy virginie broken.
† Therefore Ooliba, thus sayth our Lord God: Behold I wil rayse 22
vp al thy louers against thee, of whom thy soule is filled: and I
wil gather them together against thee round about, † the chil- 23
dren of Babylon, and al the Chaldees, the nobles, and the ty-
rants, and princes, al the children of the Assyrians, the yong-
men of goodlie beautie, al the captaynes, and magistrates, the
princes of princes, and the renowned riders of horses. † And 24
they shal come vpon thee wel appoynted with chariot, and
wheele,



- wheele, a multitude of peoples: with brigantine, and buckler, and helmet they shall be armed against thee, on euery side: and I wil geue iudgement before them, & they shall iudge thee by their iudgements. † And I wil put my zeale in thee, which they exercise with thee in furie: thy nose, and thine eares they shall cut of: and the thinges that remaine shall fall by the sword: they shall take thy sonnes, and thy daughters, and thy verie last thing shall be deuoured with fire. † And they shall stripp thee of thy garments; and shall take away the vessels of thy glorie: † And I wil make thy wickednes to cease out of thee, and thy fornication out of the Land of Ægypt: neither shalt thou lift vp thine eyes to them, and Ægypt thou shalt remember no more. † Because thus saith our Lord God: Behold I wil deliuer thee into the handes of them, whom thou hatest, into their handes, of whom thy soule is filled. † And they shall deale with thee in hatred, and they shall take away all thy labours, and shall let thee goe naked, and full of ignominie, and the ignominie of thy fornications shall be reueled, thy wicked dede, and thy fornications: † They haue done these thinges to thee, because thou hast fornicated after the Nations, among which thou wast polluted in their idols. † Thou hast walked in the way of thy sister, and I wil geue her cuppe in thy hand. † Thus saith our Lord God: The cuppe of thy sister thou shalt drinke deepe, and wide: thou shalt be into derision and into scorne, which is most capable. † With drunkennes, and sorow thou shalt be replenished: with the cuppe of pensifenes, and sadnes, with the cuppe of thy sister Samaria. † And thou shalt drinke it, and shalt drinke it vp euen to the dregges, and the fragments therof thou shalt deuoure, thou shalt rent thy breastes: because I haue spoken, saith our Lord God. Therefore thus saith our Lord God: Because thou hast forgotten me, and hast cast me of behind thy bodie, thou also beare thy wickednes, and thy fornications. † And our Lord spake to me, saying: Sonne of man, dost thou iudge Oolla, and Oolibab, and shewest thou them their wicked deedes? † because they haue committed aduoutrie, and bloud is in their handes, and with their idols they haue fornicated: moreouer also their children, whom they begate for me, they haue offered vnto them to be deuoured. † Yea and they haue done this to me. They polluted my sanctuarie in that day, and profaned my sabbathes. † And when they
- ¶ In that the Chaldes were the ministers of Gods wrath they are called his zeale, as Assur is called the rodde of his furie. Isa. 10. v. 5. By the nose S. Ierom vnderstandeth the king by the eares the Priestes and Iudges, who were not slaine but cut of from the people, and caried into captiuitie 4. Reg. 35. Iere. 52.*
- ¶ This demand is an admonition to iudge and condemne their wickednes, without intermission, at. ch. 10. v. 4. Circumstances of places, and times do aggrauate sinnes*
- Sfff 3
- immola-



very much:
which are
therefore more
severely pu-
nished.

immolated their children to their idols, and went into my san-
ctuarie in that day to pollute it: these things also they did in
the middes of my house. † They sent to men comming from 40
far, to whom they had sent a messenger: therefore loe they
came: to whom thou didst wash thyself; and didst annoint
thine eyes about with * stibikestone, and wast adorned with
wemens ornaments. † Thou satest in a very faire bed, and a 41
table was decked before thee: mine incense, and mine oymt-
ment thou didst set vpon it. † And the voice of a multitude 42
reioycing was on it: and on the men, that were brought of the
multitude of men, and came from the desert, they did put
bracelets on their handes, and beautiful crownes on their
heades. † And I said to her, that was worne in aduoutries: 43
Now wil this woman also fornicate in her fornication. † And 44
they went to her as to an harlot woman: so went they vnto
Oolla, and Ooliba wicked women. † They therefore are iust 45
men: these shal iudge them with the iudgement of adulte-
resses, and with the iudgement of bloudshedders: becaule
they are adultresses, and bloud is in their handes. † For thus 46
saith our Lord God: Bring a multitude to them, and deliver
them into tumult, and into spoile: † and let them be stoned 47
with the stones of peoples, and let them be thrust through
with their swordes: they shal kil their sonnes, and daughters,
and their houses they shal burne with fire. † And I wil take 48
away the wickednes out of the land, & al women shal learne,
not to doe according to the wickednes of them. † And they 49
shal geue your wickednes vpon you, and the sinnes of your
idols you shal carie: and you shal know that I am the Lord
God.

* Anti-
monium.

CHAP. XXIIII.

*Jerusalem manie wayes chasticed of God, and not amended, 11. shal at last
be melted like a brasse potte: 15. and shal not dare to mourne for the death
of her dearest.*

∴ Ieremie in
Babylon saw
what was
done the same
time in Ierusa-
lem, and there-
fore is bid,
to write the
day, 7. 2. that

AND the word of our Lord was made to me, in ∴ the 1
ninth yeate, in the tenth moneth, the tenth day of the
moneth, saying: † Sonne of man, ∴ write thee the name of 2
this day, wherein the king of Babylon is confirmed against
Jerusalem to day. † And thou shalt speake by a prouerbe to 3
the exasperating house a parable, and shalt say to them: Thus
saith our Lord God: Set thou a potte, set it, I say, and put water
into



- 4 into it. † Heape together the peeces therof into it, euerie
 good part, the thigh and the shoulder, the chosen thinges and
 5 ful of bones. † Take the fattest beast, and lay together pyles
 of bones also vnder it: the seething therof is boyling hotte,
 and the bones therof are throughly sodden in the middes
 6 therof. † Therefore thus saith our Lord God: Wo to the citie
 of bloud, to the pottle, whose rustines is in it, and the rustines
 therof is not gone out of it: by her partes, and by her partes
 7 cast her out, there hath no lotte fallen vpon her. † For her
 bloud is in the middes of her, she hath shed it vpon the most
 cleare rocke: she shed it not vpon the ground, that it might
 8 be couered with dust. † That I might bring mine indignation
 in vpon her, and might reuenge with vengeance: I gaue her
 bloud vpon the most clere rocke, that it might not be coue-
 9 red. † Therefore thus saith our Lord God: Wo to the citie of
 10 bloud, whose bonafire I wil make great. † Heape together
 the bones, which I wil burne with fire: the flesh shall be con-
 sumed, and al the composition shall be sod, and the bones shall
 11 drie away. † Set it also vpon hote burning coles emptie, that
 the brasle therof may waxe hote, and be melted: and let the
 filth of it be melted in the middes therof, & let the rust therof
 12 be consumed. † There hath bene sweating with much labour,
 and the exceding rust therof is not gone out, :: no not by fire.
 13 † Thine vncleannes is execrable: because I would clense thee,
 and thou art not clensed from thy filthines: yea neither shalt
 thou be clensed, before I make myne indignation to cease in
 14 thee. † I the Lord haue spoken: It shall come, and I wil doe
 it: I wil not passe, nor spare, nor be pacified: according to thy
 wayes, and according to thine inuentions wil I iudge thee,
 15 saith our Lord. † And the word of our Lord was made to
 16 me, saying: † Sonne of man, behold I take from thee the
 thing that thine eyes desire in a plague: and thou shalt not la-
 17 ment, nor weepe: neither shalt thy teares runne. † Sigh hol-
 ding thy peace, thou shalt not make the mourning of the
 dead: let thy crowne be tyed round about thee, and thy shoes
 shall be on thy feete, neither shalt thou couer thy face with a
 18 cloth, neither shalt thou eate the meates of mourners. † I
 spake therefore to the people in the morning, and :: my wife
 died at euen: and I did in the morning as he had commanded
 19 me. † And the people sayd to me: Why dost thou not tel vs
 20 what these thinges signifie, that thou doest? † And I sayd to
 them:

therby the cer-
 taintie of his
 prophetic
 may appeare.
 For the verie
 same day Na-
 buchodonoso-
 r layde siege
 to Ierusalem.
 4 Reg. 25. v. 1.

:: VWhen sin-
 ners are not
 amended by
 fire of tribu-
 lation: God
 after that they
 are perished frō
 this world,
 punisheth
 them euilla-
 stingly.

:: The sud-
 daine death of
 nere frendes
 caueth more
 sorrow, then if
 them:



it were feared
before: yet
the prophet
was comman-
ded not to
shew sorrow
for the sud-
daine death of
his wife, to sig-
nifie that the
great calamitie
of euerie
one would
take away the
particular
griefe for the
loss: of pri-
uate freindes.

them: The word of our Lord was made to me, saying: † Speake 21
to the house of Israel: Thus sayth our Lord God: Behold I wil
pollute my sanctuarie, the pride of your empire, and the thing
that your eyes desire, and vpon which your soule quaketh for
feare: your sonnes, and your daughters, which you haue
left, shal fall by the sword. † And you shal doe as I haue done: 22
your faces with a clothe you shal not couer, and the meates of
mourners you shal not eate. † You shal haue crownes on your 23
heades, & shoes on your feete: you shal not lament nor weepe,
but you shal pine away in your iniquities, and euerie one shal
groane toward his brother. † And Ezechiel shal be vnto you 24
for a portending signe: according to al thinges, that he hath
done, shal you doe when this shal come: and you shal know
that I am the Lord God. † And thou sonne of man, behold in 25
the day, wherein I wil take away from them their strength, and
the ioy of dignitie, and the desire of their eyes, wherupon
their soules rest, their sonnes and daughters. † In that day 26
when one fleeing shal come to thee, to tel thee: † in that day, I 27
say, shal thy mouth be opened with him that fleeth, and thou
shalt speake, and shalt be silent no more: and thou shalt be
vnto them for a portending signe, and you shal know that I
am the Lord.

CHAP. XXV:

*The Ammonites, S. Moabites, 12. Idumeans, 15. and Philistians (for
their malice against the Israelites) shal be overthrowne.*

The 3. part.

The destru-
ction of diuers
other nations,
besides the
Iewes.

1: Amongst o-
ther heathen
nations, espe-
cially the Am-
monites re-
ioyced at the
miseries of
the Iewes, and
were therefore
plaged.

2: The Chal-
dees, or rather
the Armenians
or Agarens
(who are
more direct
eastward, and

AND the word of our Lord was made to me, saying: 1
† Sonne of man, set thy face against the children of Am- 2
mon, and thou shalt prophetic of them. † And thou shalt say 5
to the children of Ammon: Heare ye the word of our Lord
God: Thus saith our Lord God: For that thou hast sayd: Ha,
ha, vpon my sanctuarie, because it is polluted: and vpon the
Land of Israel, because it is made desolate: and vpon the house
of Iuda, because they are led into captiuitie: † Therefore wil 4
I deliuer thee to the children :: of the east for an inheritance,
and they shal place their shepecotes in thee, and shal set their
tents in thee: they shal eate thy fruites: and they shal drinke
thy milke. † And I wil geue Rabbath to be an habitation of 5
camels, and the children of Ammon to be a lying place for
beastes: and you shal know that I am the Lord. † Because thus 6
saith our Lord God: For that thou hast clapped with the hand,
and



- and stricken with the soore, and hast bene glad withal thy af-
 7 fection vpon the land of Israel: † therefore behold I wil stretch
 forth my hand vpon thee, and wil deliuer thee into the spoile
 of the Gentils, and wil kil thee out of the peoples, and destroy
 thee out of the landes, and breake thee: and thou shalt know
 8 that I am the Lord. † Thus saith our Lord God: For that Moab,
 and Seir haue sayd: Behold as al the Gentils, so is the house of
 9 Iuda: † therefore behold :: I wil open the shoulder of Moab ^{I wil take}
 of his cities, of his cities I say, and of his borders the noble ^{away al the}
 cities of the land Bethiesimoth, and Beelmeon, and Cari- ^{strength and}
 10 athaim, † to the children of the East with the children of Am- ^{force of Mo-}
 mon, and I wil geue it for an inheritance: that there may be ^{ab, which con-}
 memorie no more of the children of Ammon among the ^{sisteth in his}
 11 Gentils. † And in Moab I wil do Iudgements: and they shal ^{strong cities.}
 12 know that I am the Lord. † Thus saith our Lord God: For that
 Idumea hath made reuenge to reuenge herself of the children
 of Iuda, and hath sinned offending, and hath sought reuenge
 13 of them; † therefore thus sayth our Lord God: I wil stretch
 forth my hand vpon Idumea, and wil take away out of it man,
 and beast, and wil make it desert from the South: and they that
 14 are in Dedan, shal fal by the sword. † And I wil geue my re-
 uenge vpon Idumea by the hand of my people Israel: and they
 shal doe in Edom according to my wrath, and my furie: and
 15 they shal know my vengeance, saith our Lord God. † Thus
 saith our Lord God: For that the Palesthines haue made re-
 uenge, and haue reuenged themselues with al their minde,
 16 killing, and accomplishing old enmities: † therefore thus saith
 our Lord God: Behold I wil stretch forth my hand vpon the
 Palesthines, and wil kil the killers, and wil destroy the remnant
 17 of the sea coast. † and I wil make in them great reuengements
 arguing in furie: and they shal know that I am the Lord, when
 I shal haue geuen my vengeance vpon them.

CHAP. XXVI.

*Tyre a most noble maritime citie shal be destroyed, by the king of Babylon,
 because they reioyce at the desolation of Ierusalem. 15. At the sight wherof
 manie shal be astonied.*

- 1 **A**N D it came to passe in :: the eleuenth yeare, the first of ^{Yeates are}
 the moneth, the word of our Lord was made to me, ^{stil couned}
 2 saying: † Sonne of man for that Tyre hath sayd of Ierusalem: ^{from the want}
 Ah the gates of the peoples are broken, she is turned to me: ^{migration of}
^{Isaiah, 31. ch.}
^{1. 8 10. 14. 17.}
^{2. 19. 2. 1. 17.}

T t t t

I shal



∴ Tyre which
is a most fre-
quented sea
towne, shall be
made desolate
and to no use
but to hang
nettes therein
to drie.
∴ Lette cities
and townes
perteyning to
Tyre shall like-
wise be de-
stroyed.

I shall be filled, she is desert. † Therefore thus saith our Lord
God : Behold I vpon thee o Tyre, and I wil make manie na-
tions come vp to thee, as the sea riseth vp swelling. † And
they shall dissipate the walles of Tyre, and shall destroy the
towers therof: and I wil scrape her dust from her, & wil make
her as a most cleare rocke. † ∴ The drying of nettes shall be
in the middes of the sea, because I haue spoken, saith our Lord
God: and she shall be for a spoile to the Genrils. † ∴ Her
daughters also that be in the field, shall be slaine by the sword:
and they shall know that I am the Lord. † Because thus saith
our Lord God : Behold I wil bring to Tyre Nabuchodonosor
the king of Babylon from the North, the king of kings with
horses, and chariotes, and horsemen, and multitude, and a great
people. † Thy daughters that are in the field, he shall kil with
the sword: and he shall compasse thee with munitions, and shall
cast vp a mount round about: and he shall lift vp the buckler
against thee. † And he shall dispose ordinances, and engins
against thy walles, & shall destroy thy towers with his armour.
† With the inundation of his horses, the dust of them shall
couer thee: at the sound of the horsemen, and wheelles, and
chariotes thy walles shall be moued, when he shall goe in at thy
gates, as by the entrance of a citie destroyed. † With the hooves
of his horses he shall tread downe al thy streetes: thy people
he shall kil with the sword, and thy noble statues shall fal to
the ground. † They shall waste thy riches, they shall spoile thy
merchandise: and they shall destroy thy walles, and shall ouer-
throw thy goodlie houses: and thy stones, and thy timber, and
thy dust they shall put in the middes of the waters. † And I wil
make the multitude of thy songues to cease, and the sound of
thy harpes shall be heard no more. † And I wil make thee as a
most cleare rocke, drying of nettes shalt thou be, neither shalt
thou be built anie more: because I haue spoken, saith our
Lord God. † Thus saith our Lord God to Tyre: Why, shall not
the islands be moued at the sound of thy ruine, & the groning
of thy slaine, when they shall be killed in the middes of thee?
† And al the princes of the sea shall goe downe from their
seates: and take of their robes, and cast away their brodered
garments, & be clothed with astonishment, sitte on the earth,
and being astonied meruel at thy sudden fal. † And taking
vpon thee a lamentation, they shall say to thee: How hast thou
perished that dwellest in the sea, o noble citie, which hast
bene



bene strong in the sea with thine inhabitants, whom al did : As Tyre was
 18 feare? † Now shal the shippes be astonied in the day of thy
 feare: and the ilands in the sea shal be trubled, for that none
 19 cometh forth out of thee. † Because thus saith our Lord God: eralted in
pride, so it was
brought to
great ruine,
yet was it re-
stored, after se-
uentic yeares
according to
Isaias prophe-
cie, ch. 23 v. 15.
 When I shal make thee a desolate citie as the cities that are not
 inhabited: and shal bring vpon thee the depth, and manie wa-
 20 ters shal couer thee: † and shal plucke thee downe with those,
 that descend into the lake to the euerlasting people, and shal
 place thee in the :: lowest ground as old desolations, with them
 that are brought downe into the lake, that thou be not inhabi-
 ted: moreover when I shal geue glorie in the land of the liuing,
 21 † I wil bring thee to nothing, and thou shalt not be, & being
 sought for, thou shalt not be found anie more for euer, saith
 our Lord God. And our Savi-
our retired
sometimes
into the quar-
ters of Tyre
and Sidon.
Mat. 15. 7. 11.

CHAP. XXVII.

*The prophet lamenteth the ruine of Tyre: 3. describing her former glories
 10. and traffike in al sortes of rich marchandise, with sundrie nations.
 26. At which shal be overthrowne by the Chaldees.*

1 **A**ND the word of our Lord was made to me, saying:
 2 † Thou therefore o sonne of man, take vp a lamentation
 3 vpon Tyre: † And thou shalt say to Tyre, which dwelleth
 in the entrance of the sea, being the traffike of peoples to
 manie ilands: Thus saith our Lord God: o Tyre, thou hast
 4 said: :: I am of perfect beautie, † and situated in the hart of
 the sea. Thy borderers, which builded thee haue accomplished
 5 thy beautie: † with the firretrees of Sanit they builded thee, This large
description of
the Tyrians
glory sheweth
their greater
ruine.
 with al the bordes of the sea: they tooke the cedar from Li-
 6 banus, to make thee a mast. † Okes of Basan they haue hewed
 for thine ores: and thy bankes they haue made thee of the
 iuorie of India, and litle cabbins of the ilands of Italic.
 7 † Various silke of Ægypt was wouen for thy saile, to be put
 on the mast: hyacinth, and purple out of the ilands of Elisa,
 8 were made thy couering. † The inhabitants of Sidon, and the
 Aradians were thy rowers: thy wise men, o Tyre, were made
 9 thy gouernors. † The ancients of Gebal, and wisemen therof
 had mariners to the seruice of thy diuerse stufte: al the shippes
 of the sea, and their mariners haue bene in the people of thy
 10 traffike. † The Persians, and Lydians, and the Lybians were
 in thine armie thy men of warre: the buckler, and helmet they
 11 did hang in thee for thine ornament. † The children of Arad

T T T 2

were



∴ S. Ierom in
Isaie. 54. v. 12.
 translating
 this word a
 iasper stone,
 here leaue hit
 vnttranslated,
 and so do also
 the Septua-
 gint; neither
 do the He-
 brew Doctors
 describe it in
 their commen-
 taries. The
 Chaldee para-
 phrasist trans-
 lated it in ge-
 neral precious
 stones, or mar-
 garites: some
 in particular,
 thinke it to be
 a carbuncle,
 some a rubie,
 others a chry-
 stal, others an
 adamant.

were with thine armie vpon thy walles round about: yea and
 the Pygmies, that were in thy towers, hung vp their quivers
 on thy walles round about: they accomplished thy beautie.
 † They of Carthage thy merchants, for the multitude of al 12
 riches, with siluer, iron, tinnē, and lead did they replenish thy
 marts. † Greece, Thubal, and Mosoch, they were thy mer- 13
 chants: slaues, & vessels of brasse they brought to thy people.
 † From the house of Thogorma they brought hories, & horse- 14
 men, and mules to thy marker. † The children of Dedan were 15
 thy merchants: manie ilands the traffike of thy hand, teeth of
 iuorie, and of Heben they exchanged for thy price. † The 16
 Syrian was thy merchant for the multitude of thy workes, the
 precious stone, and purple, and branched workes, and fine
 linnen, and silke, and ∴ chodchod they did set forth in thy
 marker. † Iuda and the land of Israel they were thy merchants 17
 in the principal corne: balme, and honie, and oyle, and refine
 they did set forth in thy marts. † The Damacene was thy mer- 18
 chant in the multitude of thy workes, in the multitude of di-
 uers riches, in fatte wine, in woolles of the best colour. † Dan, 19
 and Greece, & Mosel in thy marts haue set forth wrought yron:
 staete, and calums were in thy merchandise. † Dedan thy mer- 20
 chants in tapestrie for seates. † Arabia, and al the princes of 21
 Cedar, they were the merchants of thy hand: with lambes,
 and rammes, and kiddes thy merchants came to thee. † The 22
 sellers of Saba, & Reema, they were thy merchants: with prin-
 cipal spices, and precious stone, and gold, which they did set
 forth in thy marker. † Haran, and Chene, and Eden, thy 23
 merchants: Saba, Assur, and Chelmad thy sellers. † They 24
 were thy merchants in diuers manner, with folded peeces of
 hyacinth, and of embrodered clothes, and of precious riches,
 which were wrapped vp, and bound with cordes: cedars also
 they had in thy merchandise. † The shippes of the sea, thy chief 25
 in thy merchandise: and thou wast replenished, and glorified
 exceedingly in the hart of the sea. † In manie waters haue thy 26
 rowers brought thee: the southwinde hath broken thee in
 the hart of the sea. † Thy riches, and thy treasures, and thy 27
 manifold furniture, thy mariners, and thy gouerners, which
 hold thy stufte, and were chiefe over thy people: thy men of
 warre also, that were in thee with al thy multitude, that is in
 the middes of thee: shal fal in the hart of the sea in the day
 of thy ruine. † At the sound of the crie of thy gouernours 28
 shal



- 29 shal the nauies be troubled. † And al they that held ore shal
 goe downe out of their shippes: the mariners, and al the go-
 30 uernours of the sea shal stand on the land: † and they shal
 bewaile vpon thee with a loude voice, and shal crie bitterly:
 and they shal cast duil vpon their heades, and shal be sprinkled
 31 with ashes. † And they shal shaue :: baldnes vpon thee, and
 shal be girded with heareclothes: and they shal weepe for
 32 thee in bitternes of soule with most bitter weeping. † And
 they shal take vp a mournful song vpon thee, and shal lament
 thee: What citie is as Tyre, which is become siler in the middes
 33 of the sea? † Which in the going forth of thy merchandise
 from the sea didst fil manie peoples: in the multitude of thy
 riches, and of thy peoples hast enriched the kinges of the earth.
 34 † Now thou art destroyed by the sea, thy riches are in the
 bottome of the waters, and al the multitude, that was in the
 35 middes of thee, are fallen. † Al the inhabitants of the ilands
 are astonied vpon thee: and al the kinges of the same being
 36 stricken with tempest haue changed their lookes. † The mer-
 chants of peoples haue hissed vpon thee: thou art brought to
 nothing, and thou shalt not be euen for euer.

CHAP. XXVIII.

*For most insolent pride Tyre shal be utterly destroyed. 20. Sidon likewise
 overthrowne. 24. And the people of Israel at last restored.*

- 1 **A**ND the word of our Lord was made to me, saying:
 2 † Sonne of man say to the prince of Tyre: Thus saith
 our Lord God: For that thy hart is eleuated, & thou hast sayd: :: Daniel was
 I am God, and I haue sitten in the chaire of God in the hart of
 the sea: whereas thou art a man, and not God: and hast geuen
 3 thy hart as the hart of God. † Lo thou :: art wiser then Da-
 4 niel: euerie secret is not hid from thee. † In thy wisdom and
 thy prudence thou hast made thee strength: and hast gotten
 5 gold, and siluer in thy treasures. † In the multitude of thy
 wisdom, & in thy merchandise thou hast multiplied strength
 6 to thee: and thy hart is eleuated in thy strength. † Therefore
 thus saith our Lord God: For that thy hart is eleuated as the
 7 hart of God: † therefore behold I wil bring vpon thee stran-
 gers the strongest of the Gentils: and they shal draw their
 swordes vpon the beautie of thy wisdom, and shal pollute
 8 thy comelines. † They shal kil, and plucke thee downe: and
 thou shalt dye in the death of the slaine in the hart of the sea.

Tert 3

† Why

:: VVith these
 Gentiles, cut-
 ting or sha-
 uing of their
 heare was a
 signe of so-
 row, which
 the Iewes
 were com-
 manded not to
 imitate. Dent.
 14. to shew
 difference
 from other
 nations: yet
 they also did
 cut their heare
 in great cala-
 mities. Isa. 21.
 7. 12.



† Why, shalt thou speake saying: I am God, before them that
 kil thee: wheras thou art a man, and not God, in the hand of
 them that slay thee? † By the death of the vncircumcised shalt
 thou dye in the hand of strangers: because I haue spoken, saith
 our Lord God. † And the word of our Lord was made to me,
 saying: Sonne of man lift vp a lamentation vpon the king of
 Tyre: † and thou shalt say to him: Thus saith our Lord God:
 Thou the signet of similitude, ful of wisdom, and perfect of
 beautie, † thou wast in the delicacies of the paradise of God:
 euerie precious stone thy couering: sardius, topatius, and the
 iasper, chrysolithus, and onyx, and berillus, the sapphire, and
 the carbuncle, and the emerald: gold the worke of thy beau-
 tie: and thy * pipes were prepared in the day, that thou wast
 created. † Thou Cherub streched out, and protecting, and I
 sette thee in the holie mount of God, in the middes of fyrie
 stones thou hast walked. † Perfect in thy wayes from the day
 of thy creation, :: vntil iniquitie was found in thee. † In the
 multitude of thy merchandise, thyne inner partes were filled
 with iniquitie, and thou didst sinne: and I cast thee out from
 the mount of God, and destroyed thee o Cherub protecting,
 out of the middes of the fyrie stones. † And thy hart was ele-
 uated in thy beautie: thou hast lost thy wisdom in thy beau-
 tie, I haue cast thee to the earth: before the face of kinges I
 haue geuen thee, that they might behold thee. † In the multi-
 tude of thine iniquities, & in the iniquitie of thy merchandise,
 thou hast polluted thy sanctification: I wil therefore bring
 forth a fyre out of the middes of thee, to cate thee, and I wil
 make thee as ashes vpon the earth in the sight of al that see
 thee. † Al that shal see thee in the Gentils, shal be astonied
 vpon thee: thou art become a thing of naught, and thou shalt
 not be for euer. † And the word of our Lord was made to me,
 saying: † Sonne of man, set thy face :: against Sidon: and
 thou shalt prophetic of it, † and shalt say: Thus saith our Lord
 God: Behold I to thee Sidon, and I wil be glorified in the
 middes of thee: and they shal know that I am the Lord, when
 I shal doe iudgements in it, and shal be sanctified in it. † And
 I wil send into it pestilence, and bloud in the streetes therof:
 & the flaine shal fal in the middes therof by the sword round
 about: and they shal know that I am the Lord. † And there
 shal be no more scandal of bitternes to the house of Israel,
 and thorne causing payne on euerie side round about them,
 that

* para-
 dise,
 places
 taking
 breath.

:: Tyre had
 much iniquity
 long before,
 but when the
 king thought
 himself to be
 God. v. 2 this
 iniquity could
 not be longer
 tolerated.

:: As Sidon was
 nere in situa-
 tion to Tyre,
 so it was made
 like in ruine
 for their like
 pride.



- that are against them: and they shall know that I am the Lord
 25 God. † Thus saith our Lord God: When I shall have gathered together the house of Israel out of the peoples, in which they are dispersed: I will be sanctified in them before the Gentils: and they shall dwell in their land, which I gave to my servant
 26 Jacob. † And they shall dwell therein secure, and they shall build houses, and shall plant vineyards, and shall dwell confidently, when I shall have done iudgements in al, that are their enemies round about: & they shall know that I am the Lord their God.

CHAP. XXIX.

The king of Egypt shall be overbrowne: 9. and the kingdom wasted fourtie yeares: 13. It shall be repared to a meane state. 17. And shall be geuen to the king of Babylon, for his seruice in destroying Tyre.

- 1 **I**N the tenth yeare, the tenth moneth, the eleuenth day of the moneth, the word of our Lord was made to me, saying:
 2 † Sonne of man, set thy face against Pharao the king of Egypt: and thou shalt propheticke of him, and of al Egypt.
 3 † Speake, and thou shalt say: Thus saith our Lord God: Behold I to thee Pharao king of Egypt, thou great dragon, which lyest in the middes of thy riuers, and sayest: The riuert is mine,
 4 and I made it my selfe. † And I will put a bridle in thy iawes: and I will fasten the fishes of thy riuers to thy scales: and I will draw thee out of the middes of thy riuers, and al thy fishes
 5 shall sticke to thy scales. † And I will cast thee forth into the desert, and al the fishes of thy riuert: thou shalt fall vpon the face of the earth, thou shalt not be collected, nor gathered together: to the beasts of the earth, and to the foules of the
 6 heauen haue I geuen thee to be deuoured. † And al the inhabitants of Egypt shall know that I am the Lord: for that thou
 7 hast bene a staffe of reede to the house of Israel. † When they tooke thee with the hand, and thou wast broken, and didst rent al their shoulder: and they leaning vpon thee, thou wast
 8 broken, and didst dissolue al their reines. † Therefore thus saith our Lord God: Behold I will bring vpon thee the sword:
 9 and will kil out of thee man, and beast. † And the Land of Egypt shall be into a desert, and into a wilderness: and they shall know that I am the Lord: for that thou hast sayd: The riuert
 10 is mine, and I made it. † Therefore behold I to thee, and to thy riuers: and I will geue the Land of Egypt into desolations, destroyed with the sword, from the tower of Syene, euen to
 the

Al nations wil praise God when they see that he iustly punisheth his owne people, & afterwards restoreth them to their former state.

Prophetes do not write their prophecies in order of time as they were reueled; for in former chapters he wrote that which he saw in the eleuenth yeare: ch. 26. v. 1. but that which was sooner fulfilled: or because Tyre & Sidon were neter in frustration to Ierusalem then Egypt: he writte that propheticke before this.



the borders of Æthiopia. † The foote of man shal not passe 11
 through it, neither shal the foote of beast goe in it: and it shal
 not be inhabited fourtie yeares. † And I wil make the Land of 12
 Ægypt desert in the middes of desert lands, & the cities therof
 in the middes of cities ouerthrowen, and they shal be deso-
 late fourtie yeares: and I wil disperse the Ægyptians into nati-
 ones, and wil scatter them into the landes. † Because thus 13
 saith our Lord God: After the end of fourtie years I wil gather
 Ægypt out of the peoples in which they had bene dispersed.
 † And I wil bring backe the captiuitie of Ægypt, and wil place 14
 them in the land of Phatures, in the land of their natiuitie,
 and they shal be there as a low kingdom: † among other 15
 kingdoms it shal be lowest, and it shal no more be eleuated
 ouer the nations, and I wil diminish them that they rule not
 ouer the Gentils. † And they shal no more be to the house of 16
 Israel in confidence, teaching iniquitie, that they may flee, and
 folow them: and they shal know that I am the Lord God.
 † And it came to passe in :: the seuen and twentieth yeare, in 17
 the first, in the first of the moneth: the word of our Lord was
 made to me, saying: † Sonne of man, Nabuchodonosor the king 18
 of Babylon hath made his armie to serue with great seruice
 agaynst Tyre: euerie head made bald, and euerie shoulder hath
 the heare plucked of: and :: there hath bene no reward ren-
 dred him, nor his armie concerning Tyre, for the seruice that
 he serued me agaynst it. † Therefore thus sayth our Lord God: 19
 Behold I wil geue Nabuchodonosor the king of Babylon in the
 Land of Ægypt: and he shal take the multitude therof, and
 take the booties therof for a praye, and rife the spoiles therof:
 and it shal be :: a reward for his armie, † and for the worke, 20
 that he serued me agaynst it: I haue geuen him the Land of
 Ægypt, for that they haue labored for me, sayth our Lord
 God. † In that day there shal a horne spring to the house of 21
 Israel, and I wil geue thee an open mouth in the middes of
 them: and they shal know that I am the Lord.

:: This vision
 against Ægypt
 is in confirma-
 tion of the for-
 mer 17. yeares
 before. v. 1.

:: Of this place
 S. Ierom pro-
 ueth that God
 rewardeth also
 Infidels for
 their moral
 good woorkes
 temporally,
 though they
 cannot merite
 an eternal re-
 ward as the
 iust doe,

CHAP. XXX.

*Ægypt shal be so wasted, 5. that Æthiopia, and other neighbours shal
 tremble; 9. seeing the cities and countrie destroyed. 20. All which is con-
 firmed againe by an other vision.*

AN D the word of our Lord was made to me, saying: 1
 † Sonne of man prophetic, & say: Thus sayth our Lord 2
 God: Howle ye, wo, wo to the day: † because the day is nere, 3
 and :: the



3 and the day of our Lord approacheth: the day of a cloude, the
 4 time of the Gentiles shal be. † And the sword shal come into
 5 Egypt: & there shal be feate in Ethiopia, when the wounded
 shal fal in Egypt; and the multitude therof shal be taken
 away, and the foundations therof be destroyed. † Ethiopia,
 and Libia, and the Lydians, and al the rest of the common peo-
 ple, and Chub, and the children of the land of couenant, shal
 6 fal with them, by the sword. † Thus sayth our Lord God:
 7 And they shal fal that vnderproppe Egypt, and the pride of
 the empire therof shal be destroyed: from the towre of Siena
 shal they fal in it by the sword, sayth our Lord the God of
 hostes. † And they shal be dissipat in the middes of desolate
 8 landes, and the cities therof shal be in the middes of desert
 cities. † And they shal know that I am the Lord: when I shal
 haue geuen fyre in Egypt, and al the ayders therof shal be
 9 broken. † In that day shal messengers goe forth from my
 face in gallies to terrifie the confidence of Ethiopia, and there
 shal be feate among them in the day of Egypt: because it shal
 10 come without doubt. † Thus sayth our Lord God: I wil make
 the multitude of Egypt to cease in the hand of Nabuchodo-
 11 nosor the king of Babylon. † He and his people with him the
 strongest of the Gentiles shal be brought to destroy the land:
 and they shal draw their swordes vpon Egypt: and shal fil the
 12 land with the slaine. † And I wil make the channels of the
 rivers drie, and wil deliuer the land into the handes of the
 most wicked: and wil dissipate the land and the fulnes ther-
 13 of in the handes of aliens, I the Lord haue spoken. † Thus
 sayth our Lord God: And I wil destroy the idols, and I wil
 make the idols to cease out of Memphis; and duke of the
 14 land of Egypt there shal be no more: and I wil geue terrour
 in the land of Egypt. † And I wil destroy the land of Pha-
 15 thures, and wil geue fire in Taphnis, and wil do iudgements
 in Alexandria. † And I wil powre out mine indignation, vpon
 Pelusium the strength of Egypt, and wil kil the multitude of
 16 Alexandria. † And wil geue fyre in Egypt: as a woman
 in trauel shal Pelusium sorow, & Alexandria shal be dissipat,
 17 and in Memphis daylie distresses. † The youngmen of Helio-
 polis, and of Bubasti shal fal by the sword, and themselves
 18 shal be led captiue. † And in Taphnis the day shal waxe black,
 when I shal haue broken there the scepters of Egypt, and
 the pride of the might therof shal faile in it: the cloude shal
 couer

V u u u

couer



couer her, & her daughters shal be led into captiuitie. † And I 19
 wil doe iudgements in Ægypt: & they shal know that I am the
 Lord. † And it came to passe in the eleuenth yeare; in the first 20
 moneth, in the seuenth of the moneth; the word of our Lord
 was made to me, saying: † Sonne of man, I haue broken 21
 the arme of Pharao king of Ægypt: and behold it is not wound
 vp; that health might be restored to it, that it might be bound
 with clothes, and swaddled with linnen cloutes, that recouering
 strength it might hold the sword. † Therefore thus saith our 22
 Lord God: Behold I to Pharao king of Ægypt, & I wil breake
 into peeces his strong arme, already broken: and I wil cast
 downe the sword out of his hand: † and wil disperse Ægypt 23
 among the Gentils, and wil scatter them in the landes. † And 24
 I wil strengthen the armes of the king of Babylon, and wil
 geue my sword in his hand: and I wil breake the armes of Pha-
 rao, and the slaine before his face shal grone with gronings.
 † And I wil strengthen the armes of the king of Babylon, and 25
 the armes of Pharao shal fail: and they shal know that I am
 the Lord, when I shal geue my sword into the hand of the
 king of Babylon, and he shal haue stretched it forth vpon the
 Land of Ægypt. † And I wil disperse Ægypt into nations, 26
 and wil scatter them into landes, and they shal know that I
 am the Lord.

CHAP. XXXI.

*The glorie of Assirians excellling al other kingdomes, 10. was ouerthrowne,
 God so ordaining, by the Chaldees: 18. much lesse shal Ægypt escape.*

ANd it came to passe in the eleuenth yeare, the third mo- 1
 neth, the first of the moneth; the word of our Lord was
 made to me, saying: † Sonne of man, say to Pharao the king 2
 of Ægypt, and to his people: To whom art thou made like
 in thy greatnes? † Behold Assur as it were a cedar in Libanus; 3
 fayre of boughes, and thicke of leaues, and high of height, and
 the toppe therof is eleuated among the thicke boughes. † The 4
 waters haue nourished him; the depth hath exalted him; the
 rivers therof ranne out round about the rootes therof, and
 he sent forth her rivers to al the trees of the countrie. † Ther- 5
 fore was his height eleuated aboue al the trees of the countrie:
 and his groues were multiplied, and his boughes were eleua-
 ted because of manie waters. † And when he had spred forth 6
 his shadow, in his boughes al the foules of the heauen
 made

Thou that
 seemest to thy-
 self invincible
 yet art thou
 not equal to
 the king of
 Assirians, who
 already is over-
 throwne, and
 so shalt thou
 likewise be.



made nests; and vnder his leaues al beaſts of the forreſts engendred, and vnder his ſhadow dwelt the aſſembly of verie
7 manie nations. † And he was moſt faire in his greatnes, and
in the enlarging of his groues: for his roote was nere manie
8 waters. † The ceders were not higher then he in the paradise
of God, the firre trees matched not his toppes; and the plane-
trees were not equal to his boughes: no tree of the paradise
9 of God was likened to him, and to his beaurie. † Because I
made him beautiful, and with manie & thicke boughes: and al
the trees of pleaſure, that were in the paradise of God, did
10 emulate him. † Therefore thus ſaith our Lord God: For that
he is extolled in height, and hath geuen his toppes greene and
11 thicke, and his hart is eleuated in his height: † I haue deli-
uered him into the handes of the ſtrongest of the nations,
doing he ſhal doe to him: according to his impietie I haue caſt
12 him out. † And aliens, and the moſt cruel of the nations ſhal
cut him downe, and ſhal throw him forth vpon the moun-
taines, and in al valleis his boughes ſhal fal, and his groues ſhal
be broken on al rockes of the land: and al the peoples of the
13 earth ſhal depart from his ſhadow, and ſhal leaue him. † In
his ruine dwelt al the foules of heauen, and in his boughes
14 were al the beaſts of the ſielde. † For which cauſe there ſhal
not be eleuated in their height al the trees of the waters, nei-
ther ſhal they put their highnes among the wooddie and
thicke ones, neither ſhal they ſtand in their height, al that are
watered with waters: becauſe they are al deliuered into death
to the loweſt earth in the middes of the children of men, to
15 them that goe downe into the lake. † Thus ſaith our Lord
God: In the day that he went downe to hel, I brought in
mourning, I couered him with the depth: and I ſtayed his ri-
uers, and kept in manie waters: Libanus was made ſad vpon
16 him, and al the trees of the ſilde were shaken. † At the ſound
of his ruine I moued the Gentils, when I brought him downe
to hel with them, that deſcended into the lake: and al the trees
of pleaſure goodlie and glorious in Libanus, al that were wa-
17 tered with waters, were comforted in the loweſt earth. † For
they alſo ſhal goe downe with him to hel to the ſlaine by the
ſword: and the arme of euerie one ſhal ſitte vnder his ſhadow
18 in the middes of the nations. † To whom art thou likened
o thou noble and loſtie among the trees of pleaſure? Behold
thou art brought downe with the trees of pleaſure to the

Although o
Egypt thou
art like to the
moſt potent
kingdomes,
yet as the Aſſi-
rians & others
ſo thou alſo
ſhalt be rui-
ned.



lowest earth: in the middes of the vncircumcised shalt thou sleepe, with them that are slaine by the sword, the same is Pharao, and al his multitude, saith our Lord God.

CHAP. XXXII.

*The Prophet lamenteth the destruction of Ægypt. 11. prosecuting his pre-
pbeie of the most lamentable destruction therof. 17. foreshewing that
the more it is exalted in strength and glorie, so much more miserable
shal be the fall therof.*

Here it is manifest that this prophet counteth the yeares by the time of transmigration of king Iechonias, for it is clere that Sedecias reigned only eleuen yeares. 4. Reg. 24. & 25. 1000. 32. & 32.

This hyperbolical speech describeth the former glorie of Ægypt, as if al lightes were much diminished, when this kingdom was darkned,

AND it came to passe, in the twelfth yeare, in the twelfth moneth, in the first of the moneth, the word of our Lord was made to me, saying: † Sonne of man, take vp a lamentation vpon Pharao the king of Ægypt, & thou shalt say to him: Thou art likened to the Lion of the Gentils, and the dragon, that is in the sea: and thou didst strike with the horne in thy riuers, and didst trouble the waters with thy fete, and didst conculcate their streames. † Therefore thus saith our Lord God: I wil spred my nette vpon thee in the multitude of manie peoples, and I wil draw thee out in my nette. † And I wil throw thee forth on the ground, vpon the face of the filde wil I cast thee away: and I wil make al the foules of heauen to dwell vpon thee, and I wil fil of thee the beastes of al the earth. † And I wil geue thy flesh vpon the moutaines, and wil fil the litle hilles with thy corruption. † And I wil water the earth with the stinche of thy bloud vpon the moutaines, and the valles shal be filled of thee. † And I wil couer the heauens, when thou shalt be extinguished, and I wil make the starres therof to waxe blacke: the sunne I wil couer with a cloude, and the moone shal not geue her light. † I wil make al the lightes of heauen to mourne vpon thee: & I wil geue darkenes vpon thy land, saith our Lord God, when thy wounded shal fall in the middes of the land, saith our Lord God. † And I shal prouoke to anger the hart of manie peoples, when I shal haue brought in thy destruction in the Gentils vpon the landes, which thou knowest not. † And I wil make manie peoples to be astonied vpon thee, and their kinges, with exceding horront shal be afraid vpon thee, when my sword shal beginne to flie vpon their faces: and they shal be astonied sodenly, euerie one for his life, in the day of thy ruine. † Because thus saith our Lord God: † The sword of the king of Babylon shal come to thee, in the swordes of the valients wil I ouerthrow thy multitude: inuincible

ingincible are al these Gentils: and they shal waste the pride
 13 of Ægypt, and the multitude therof shal be dissipated. † And
 I wil destroy al the beasts therof, that were vpon verie manie
 waters: and the foote of man shal truble them no more, nei-
 14 ther shal the hoofe of beasts truble them. † Then wil I make
 their waters most pure, and their rivers I wil bring as oile, saith
 15 our Lord God. † When I shal haue made the Land of Ægypt
 desolate: and the land shal be made desert of her fulnes, when
 I shal haue strooken al the inhabitāts therof: & they shal know
 16 that I am the Lord. † It is lamentation, and they shal lament
 it, the daughters of the Gentils shall lament it, vpon Ægypt, and
 vpon the multitude therof they shall lament it, saith our Lord
 17 God. † And it came to passe in the twelfth yeare, in the fiftenth
 of the moneth, the word of our Lord was made to me, saying:
 18 † Sonne of man, sing a mourning song vpon the multitude of
 Ægypt: and plucke her downe, herself, and the daughters of
 the strong nations to the lowest earth with them, that goe
 19 downe into the lake. † Fayrer then whom art thou? Descend,
 20 and sleepe with the vncircumcised. † In the middes of the
 slaine by the sword they shal fal: the sword is geuen, they haue
 21 drawen her, and al her peoples. † The molt mightie of the
 strong shal speake to him from the middes of hel, which went
 downe with his helpers, and slept vncircumcised, slaine by the
 22 sword. † There Assur, and al his multitude: round about him
 their graues, al the slaine, and they that fel by the sword.
 23 † Whose graues were made in the lowest lakes: and his mul-
 titude was made round about his graue: al the slaine, and
 they that fel by the sword, which sometime had geuen feare
 24 in the land of the liuing. † There Ælam, and al the multi-
 tude therof round about her graue, al these slaine, and falling
 by the sword: that went downe vncircumcised to the lowest
 earth: which did put their terrour in the land of the liuing,
 and they haue borne their ignominie with them, that goe
 25 downe into the lake. † In the middes of their slaine they haue
 set :: her couche among al her peoples: round about :: him
 their graue: al these vncircumcised, and slaine by the sword,
 for they gaue their terrour in the land of the liuing, and haue
 borne their ignominie with them, that descend into the lake:
 26 they are layde in the middes of the slaine. † There Mosoch,
 and Thubal, and al their multitude: round about him their
 graues: al these vncircumcised, and slaine, and falling by the
 sword

:: The coun-
 trie of the Æ-
 lamites:
 :: and the king
 of Ælamites
 shal also perish
 with Assirians,
 Ægyptians, &
 other infidels.

Vuuu ;

sword



sword: because they gaue their feare in the land of the liuing;
 † And they shal not sleepe with the valients, and them that fel, 27
 and the vncircumcised, that went downe to hel with their wea-
 pons, and put their swordes vnder their heades, and their ini-
 quities were in their bones: because they were made the ter- 28
 rour of the valients in the land of the liuing. † And thou ther-
 fore shalt be destroyed in the middes of the vncircumcised, and
 shalt sleepe with the slaine by the sword. † There Idumea, 29
 and her kinges, & al her princes, which were geuen with their
 host with the slaine by the sword: and which slept with the 30
 vncircumcised, and with them that goe downe into the lake.
 † There al the princes of the North, and al the hunters: which 31
 were brought downe with the slaine, fearing, and in their
 strength confounded: which slept vncircumcised with the
 slaine by the sword, and haue borne their ignominie with 32
 them, that goe downe into the lake. † Pharao saw them, and 33
 he was comforted vpon al his multitude, which was slaine by
 the sword, Pharao, and al his host, saith our Lord God: † be- 34
 cause I gaue his terrour in the land of the liuing, & he slept in 35
 the middes of the vncircumcised with the slaine by the sword:
 Pharao and al his multitude: saith our Lord God.

CHAP. XXXIII.

*By example of a watchman, 7. God chargeth the prophet to declare what-
 soeuer dangers he seeth imminent to the people. 10. Sinners repenting shal
 be saued, and if the iust leaue their iustice they shal be damned 21. The
 promise made to Abraham maketh not the Iewes secure: 23. but for their
 enormous sinnes they shal be caried out captiues. 33. Then they shal know
 that the prophet said the truth.*

AND the word of our Lord was made to me, saying: 1
 † Sonne of man, speake to the children of thy people; 2
 and thou shalt say to them: The land when I shal bring the
 sword in vpon it, and the people of the land take a man, one
 of their meanest, & make him: a watchman ouer them: † and 3
 he shal see the sword coming vpon the land, and sound with
 the trumpet, & tel the people: † and he that heareth the sound 4
 of the trumpet, whosoever he be, and doth not looke to him-
 selfe, and the sword come, and take him: his blood shal be
 vpon his head. † He heard the sound of the trumpet, and did 5
 not looke to himself, his blood shal be on himself: but if he
 shal looke to himself, he shal saue his life. † And if the watch- 6
 man

† Pastors are
 not excused,
 omitting to
 admonish
 their flocke ei-
 ther for feare
 of danger, or
 for despair of
 the sinners a-
 mendment.



- man see the sword coming, and sound not with the trumpet: and the people looke not to them selues, and the sword come, and take a soule from among them: he certes is caught in his iniquitie, but his bloud I wil require of the hand of the watchman. † And thou sonne of man, I haue made thee a watchman to the house of Israel: hearing therefore the word from my mouth, thou shalt tel them from me. † If when I say to the impious: O thou impious, dying thou shalt dye: thou speake not that the impious may keepe himself from his way: the impious himself shal dye in his iniquitie, but his bloud I wil require at thy hand. But if thou telling the impious, that he conuert from his wayes, he conuert not from his way: he shal dye in his iniquitie: but thou hast deliuered thy soule.
- † Thou therefore o sonne of man say to the house of Israel: Thus you haue spoken, saying: Our iniquities, and our sinnes are vpon vs, & in them we fade away: how then can we liue? † Say to them: Live I, sayeth our Lord God: I wil not the death of the impious, but that the impious conuert from his way, and liue: Conuert, conuert ye from your most euil wayes: and why wil you dye o house of Israel? † Thou therefore sonne of man say to the children of thy people: The iustice of the iust shal not deliuer him, in what day soeuer he shal sinne: and the impietie of the impious shal not hurt him, in what day soeuer he shal conuert from his impietie: and the iust can not liue in his iustice, in what day soeuer he shal sinne. † Yea if I shal say to the iust that liuing he shal liue, and he trusting in his iustice doe iniquitie: al his iustices shal be forgotten, and in his iniquitie, which he hath wrought, in the same shal he dye. † And if I shal say to the impious: Dying thou shalt dye: and he do penance from his sinne & do iudgement and iustice, † and the same impious restore pledge, and render robberie, walke in the commandments of life, and doe not anie vniust thing: liuing he shal liue, & shal not dye. † Al his sinnes, which he hath sinned, shal not be imputed to him: he hath done iudgement and iustice, liuing he shal liue. † And the children of thy people, haue said: The way of our Lord is not of equal weight, & their owne way is vniust. † For when the iust shal depart from his iustice, and doe iniquities, he shal dye in them. † And when the impious shal depart from his impietie, and shal doe iudgements, and iustice: he shal liue in them. † And you say: The way of our Lord is not right, euery one according to his wayes wil I

For euery one
shal be iudged
as he discar-
geth or negle-
cteth his owne
office. *S. lxx.*

Gods abso-
lute or conse-
quent wil is
alwayes ful-
filled: but not
his conditio-
nal or antec-
edent. As is no-
ted *ch. 18. v. 21.*
God being
alwayes ready
to shew mer-
cie, knocking
at the dore of
our hart *Apo.*
3. v. 10. it is of
mens owne
villfulnes that
they are not
saled: accor-
ding to that
general Axi-
ome. Man doi-
ing that in him-
self Gods not
wanting of his
part to saue al.
S. Tho. 1. 2. q.
109. a. 6. & q.
111. a. 1.



As he prophesied ch. 24.
v. 2. the very
day vvhhen the
siege begane:
so he fore-
shewed also. v.
26. that one
flying away
should tel of
the taking and
spoyling of
the citie three
yeres after.

will I iudge of you, o house of Israel. † And it came to passe 21
in the twelfth yere, in the tenth moneth, in the fifth of the
moneth of our transmigration, there came to me one that was
fled from Ierusalem, saying: The citie is made waste. † And 22
the hand of our Lord had bene made to me in the euening,
before he came that was fled: and he opened my mouth til he
came to me in the morning, and my mouth being opened I
was silent no more. † And the word of our Lord was made 23
to me, saying: † Sonne of man: They that dwel in these 24
ruinous places, vpon the ground of Israel, speaking doe say:
Abraham was one, and by inheritance he possessed the land:
but we be manie, the land is geuen vs in possession. † Therefore 25
thou shalt say to them: Thus saith our Lord God: Ye that eate
in bloud, & lift vp your eyes to your vncleanes, & shed bloud:
what shal you possesse the land by inheritance? † You stood 26
on your swords, you haue done abominations, and euerie one
hath polluted his neighbours wife: and you wil possesse the
land by inheritance? † Thus thou shalt say to them: Thus 27
saith our Lord God: Live I, that they which dwel in the rui-
nous places, shal fal by the sword: and he that is in the filde,
shal be deliuered to beastes to be deuoured: and they that are
in holdes, and caues, shal dye of the pestilence. † And I wil 28
geue the land into a wildernes, & into a desert, and the proude
strength thereof shal faile, and the mountaines of Israel shal be
desolate, because there is none to passe by them. † And they 29
shal know that I am the Lord, when I shal geue their land de-
solate and desert for al their abominations, which they haue
wrought. † And thou sonne of man: the children of thy 30
people, which speake of thee by the walles, and in the doores
of houses, and one saith to an other, a man to his neighbour,
speaking: Come, and let vs heare what is the word that pro-
cedeth from our Lord. † And they come to thee, as if a people 31
should goe in, and my people sitte before thee: and they heare
thy wordes, and doe them not: because they turne them into
a song of their mouth, and their hart foloweth their auarice.
† And thou art vnto them as a musical song which is sung with 32
sweete and pleasant sound: and they heare thy wordes, and
doe them not. † And when it shal come to passe which was 33
told before (for behold it cometh) then shal they know that
there was a prophet among them.

CHAP.



CHAP. XXXIIII.

A commination to euil pastors: 11. and a prophecie of the coming of Christ, the true Pastor; who wil gather his flocke from al partes of the earth. 25. and conserue it for euer.

- 1 **A**ND the word of our Lord was made to me, saying:
 2 **†** Sonne of man prophecie of the pastours of Israel: ∴ Pastors do lawfully eate of the milke of their flock. 1. Cor. 9. 7. but they ought not to take the wool, nor flesh to themselves, which belong to their master.
 prophecie, and thou shalt say to the pastours: Thus sayth our Lord God: Wo to the pastours of Israel, which fed themselves;
 3 are not the flockes fed of the pastours? **†** You did eate the milke, and were couered with the wool, and that which was
 4 fatte ye killed: but my flocke you fed not. **†** That which was weake, you strengthened not: and that which was sicke, you
 healed not: that which was broken, you bound not vp: and that which was cast away, you brought not againe: and that
 5 which was lost, you sought not: but with austeritie you did rule ouer them, and with might. **†** And my sheepe were dispersed, because there was ∴ He that hath spiritual charge of soules, and seekeih his owne temporal profite, not the spiritual good of his flocke, is in dede no pastor, but a hyrceling, or if he also teach false doctrine, he is a woolf. 1. Ioh. 10. no pastour: and they came to be deuoured of al the beasts of the filde, and were dispersed.
 6 **†** My flockes haue wandered in al mountaines, and in euerie high hil: and vpon al the face of the earth were my flockes dispersed, and there was none that sought them, there was
 7 none, I say, that sought them. **†** Therefore ye shepheards heare the word of our Lord: **†** Liue I, saith our Lord God: that for as much as my flockes haue bene made a spoile: & my
 8 sheepe to be deuoured of al the beasts of the filde, because there was no pastour (for my pastours did not seeke my flocke but the pastours fed themselves, & my flockes they fed not:)
 9 **†** therefore ye pastours heare the word of our Lord: **†** Thus sayth our Lord God: Behold I my self vpon the shepheards,
 10 I wil require my flocke of their hand, and I wil make them cease, that they fede my flocke no more, and that the pastours feede no more themselves: and I wil deliuer my flocke out of
 11 their mouth, and it shal no more be meate for them. **†** Because thus saith our Lord God: Behold I my self wil seeke my
 12 sheepe, and wil visite them. **†** As the pastour visiteth his flocke in the day when he shal be in the middes of his sheepe which were scattered: so wil I visite my sheepe, and wil deliuer them out of al places, wherein they had bene dispersed in the day of the cloude and of darkenes. **†** And I wil
 13 bring them out of the peoples, and wil gather them out of the

W W W W

the



the landes, and wil bring them into their owne land: and I wil feede them in the mountaines of Israel, in the riuers, and in al the seates of the land. † In the most plentiful pastures wil I feede them, and in the high mountaines of Israel shal be their pastures: there shal they rest on the greene grasse, and in fatte pastures they shal be fed vpon the mountaines of Israel. † I wil fede my sheepe: & I wil make them lie, saith our Lord God.

Not only Christ himself, but also others shal doe these right Offices of true pastors in the new Testament, as S. Paul conformably teacheth. *Ephes. 4.* that God geueth Apostles, Prophets, Euangelistes, Pastors and doctors to the consummation: of Saints, til we meete at into the unitie of faith &c.

No lewe is so obstinate, nor heretike so blind, but al confesse that Messiah, Christ is here called by the name of David. For king David was now dead long before this prophet liued. See the same ch. 17. v. 24. 25. and in many more places of holie Scripture.

† That which was lost, I wil seke: & that which was cast away, I wil bring againe: and that which was broken I wil binde vp: and that which was weake, I wil strengthen: and that which was fatte & strong, I wil kepe: & wil feede them in iudgment.

† And you my flockes, thus saith our Lord God: Behold I iudge betwen beast and beast, of rammes, and of bucke goates.

† Was it not ynough for you to feede vpon good pastures? you haue besides also troden downe with your fete the residue of your pastures: and when you dranke most pure water, the rest you troubled with your fete.

† And my sheepe were fed with those thinges, which were troden with your fete: and what your fete had troubled, that did they drinke.

† Therefore thus saith our Lord God to you: Behold, I myself doe iudge betwen the fat beast and the leane.

† For that you with sides and shoulders did thrust, and with your hornes stroke al the weake beastes, til they were dispersed abroad: † I wil saue my

flocke, & it shal be no more into spoile, & I wil iudge betwen beast and beast.

† AND I WILL RAISE VP OVER THEM ONE PASTOR: who shal fede them, my seruant: David: he shal fede them, and he shal be their Pastour.

† And I the Lord wil be their God: & my seruant David the prince in the middes of them: I the Lord haue spoken.

† And I wil make a covenant of peace with them, and wil make the most cruel beastes to cease out of the land: and they that dwel in the desert, shal sleepe secure in the Forrests.

† And I wil put them round about my hil a blessing: and I wil bring downe the shewere in his time, there shal be raynes of blessing.

† And the tree of the silde shal geue his fruite, and the earth shal geue her spring, and they shal be in their land without feare: and they shal know that I am the Lord, when I shal haue broken the cheynes of their yoke, and shal haue deliuered them out of the hand of those that rule ouer them.

† And they shal be no more for a spoile in the Gentiles, neither shal the beastes of the earth deuoure them: but they shal dwel confidently without any

terroure.

Isa. 1.



- 29 terror. † And I wil raise vp vnto them a bud of name: and they shal be no more diminished for famine in the land, neither shal they beare anie more the reproch of the Gentiles.
 30 † And they shal know that I the Lord their God with them, and they my people the house of Israel: saith our Lord God.
 31 † And you my flockes, the flockes of my pasture are men: and I the Lord your God, saith our Lord God.

CHAP. XXXV.

An other prophecie against the Idumeans, 5. because they afflicted the Israelites.

- 1 **A**ND the word of our Lord was made to me, saying: :: This fre-
 2 † Sonne of man :: set thy face against mount Seir, and quent phrase here and in o-
 3 thou shalt prophecie of it, and shalt say to it: † Thus saith ther places sig-
 our Lord God: Behold I to thee mount Seir, and I wil stretch nifieth, turne
 forth my hand vpon thee, and wil make thee desolate and thy speech to
 4 desert. † Thy cities I wil destroy, and thou shalt be desert: speake of such
 5 and thou shalt know that I am the Lord. † :: For that thou and such peo-
 hast bene an euerlasting enemye, and hast shut vp the children ple: or, speake
 of Israel into the handes of the sword in the time of their affli- boldly and freely
 6 ction, in the time of extreme iniquitie. † Therefore liue I, saith fearing no
 our Lord God, that I wil deliuer thee vnto bloud, & bloud shal man.
 persecute thee: & wheras thou hast hated bloud, bloud shal per- God account-
 7 secute thee. † And I wil make mount Seir desolate and desert: eth al iniuries
 8 and I wil take from it the comer, and goer. † And I wil fil his done against
 mountaines with his slaine: in thy hilles, and in thy valleis, and his Church, as
 9 in the torrents shal the slaine with the sword fal. † Into euer- done against
 lasting desolations wil I deliuer thee, and thy cities shal not be himself. So our
 10 inhabited: and thou shalt know that I am the Lord God. † For Sauour char-
 that thou hast said: The two nations, and the two landes shal ged Saul per-
 be mine, and I wil possesse them by inheritance: wheras our secuting the
 11 Lord was there. † Therefore liue I, saith our Lord God, that Church, as
 I wil doe according to thy wrath, and according to thy zele, persecuting
 which thou hast vsed hating them: and I wil be made knowne himself. All.
 12 by them, when I shal haue iudged thee. † And thou shalt 9. 7. 4.
 know that I the Lord haue heard al thy reproches, that thou
 hast spoken of the mountaines of Israel, saying: They are desert,
 13 they are geuen ynto vs to deuoure. † And you rose vp vpon
 me with your mouth, & haue derogated your wordes against
 14 me: I heard it. † Thus saith our Lord God: Al the earth re-
 15 ioycing, I wil bring thee into a wildernes † As thou hast
 W W W W 2 reioyced



reioiced vpon the inheritance of the house of Israel, because it was dissipated, so wil I doe to thee: Thou shalt be dissipated mount Seir, and al Idumea: and they shal know that I am the Lord.

CHAP. XXXVI.

The 4 part.
The redemption
of the Iewes
from captiui-
tie: and the
Redemption
of mankind
by Christ.

The Iewes shal be reduced from captiuitie, 13. their maners amended. 16. which are enormous, 22. by special grace of God, for the glorie of his name: 25. fulfilled by Christs baptisme.

Your capti-
uitie and dis-
tressed state
hath geuen
occasion to al
nations to
speake & dis-
course of you.
As Ieremie
prophecied.
ch. 24. v. 9. I wil
giue them into
reproch, & to be
a parable and a
proverb. &c.

And thou sonne of man, prophecie concerning the
mountainnes of Israel, and thou shalt say: Mountainnes
of Israel heare ye the word of our Lord: † Thus saith our Lord
God: For that the enemy hath sayd of you: Aha, the euer-
lasting heightes are geuen to vs for an inheritance: † therefore
prophecie, & say: Thus saith our Lord God: For that you haue
bene desolate, and troden downe round about, and made
an inheritance to the rest of the Gentils, and haue ascended
vpon the lippe of the tongue, & the reproche of the people:
† therefore ye mountaines of Israel heare the word of our
Lord God: Thus sayth our Lord God to the mountaines, and
hilles, to the torrents, and valleis, & the deserts, and broken
walleis, & to the cities forsaken which are spoiled, & scotned
of the rest of the Nations round about. † Therefore thus
saith our Lord God: Because in syre of my zele I haue spoken of
the rest of the nations, and of al Iduma, which haue geuen my
land to themselves for an inheritance with ioy, and with al
their hart, and with the minde: and haue cast it forth to waste
it: † therefore prophecie concerning the ground of Israel, and
thou shalt say to the mountaines, & hilles, to the hiltoppes, and
valleis: Thus saith our Lord God: Behold I haue spoken in my
zele, & in my furie because you haue susteyned the confusion
of the Gentiles. † Therefore thus sayth our Lord God: I haue
lifted my hand, that the Gentiles which are round about you,
they may beare their confusion. † But you o mountaines
of Israel may shoote forth your boughes, and bring forth
your fruite to my people of Israel: for he is at hand to come.
† Because loe I to you, and I wil turne to you, and you shal be
ploughed, and shal rake seede. † And I wil multiplie in you
men, & al the house of Israel: and the cities shal be inhabited,
and the ruinous places shal be repayred. † And I wil reple-
nish you with men, and with beasts: and they shal be multi-
plied



plied, and increase: and I wil make you dwell as from the beginning, and wil endewe you with greater giftes, then you haue had from the beginning: and you shal know that I am
 12 the Lord. † And I wil bring men vpon you, my people Israel, and they shal possesse thee by inheritance: and thou shalt be for an inheritance to them, and thou shalt adde no more to be
 13 without them. † Thus saith our Lord God: For that they say of you: A deuourer of men thou art, and one that doest suffocate thy nation. † Therefore thou shalt eate men no more, and
 14 thy nation thou shalt kil no more, saith our Lord God: † neither wil I make the confusion of the Gentils, to be heard in thee anie more, and the reproch of the people thou shalt not beare, and thy nation thou shalt lose no more, saith our Lord
 16 God. † And the word of our Lord was made to me, saying:
 17 † Sonne of man, the house of Israel dwelt in their ground, and polluted it in their wayes, and in their studies according to the vncle anes of a menstruous woman was their way made
 18 before me. † And I haue powred out mine indignation vpon them for the bloud, which they haue shed vpon the land, and
 19 in their idols haue polluted it. † And I haue dispersed them into the Gentils, and they are scattered into the landes: according to their wayes, and their inuentions haue I iudged
 20 them. † And they went in to the Nations, vnto which they entered, and ⁊ haue polluted my holie name, when it was said of them: This is the people of the Lord, and out of his land
 21 they are come forth. † And I haue spared my holie name, which the house of Israel polluted among the Gentiles, to
 22 which they entered in. † Therefore thou shalt say to the house of Israel: Thus saith our Lord God, not for your sake wil I doe it, o house of Israel, but for my holie name which you haue
 23 polluted in the Nations to which you entered. † And I wil sanctifie my great name, that is polluted among the Gentiles, which you haue polluted in the middes of them: that the Gentils may know that I am the Lord, saith our Lord of hostes,
 24 when I shal be sanctified in you before them. † For I wil take you out of the Gentils, and wil gather you together out of al
 25 the landes, and wil bring you into your land. † And I wil powre out vpon you ⁊ cleane water, and you shal be clenfed from al your contaminations, & from al your idols wil I clense
 26 you. † And I wil geue you a new hart, and wil put a new spirit in the middes of you: and wil take away the stonie hart out of
 your

⁊ Iewes by their sinnes prouoking God to punish them with captiuitie, gaue occasion that other nations said: God could not defend his people: blaspheming against his powre, when he exercised iustice.

⁊ Rabbi David & the Chaldee Paraphrasis expound this place of remission of sinne. And al Christian Doctors vnderstand it of Baptisme, which in dede is in water cleansing sinnes. Ephes 5. v. 16. Tit 3. v. 5.

W W W W ;



∴ An euident
text, that by
Gods grace
some men do
kepe the com-
mandments.

your flesh, and wil geue you a fleshie hart. † And I wil put 27
my spirite in the middes of you: and I ∴ wil make that you
walke in my precepts, & keepe my iudgements, and doe them.
† And you shal dwel in the land: which I gaue to your fathers, 28
and you shal be my people, and I wil be your God. † And I 29
wil saue you from al your contraminations: and I wil cal for
corne, and wil multiplie it, and wil not put famine vpon you.
† And I wil multiplie the fruite of the tree, and the ofsprings 30
of the filde, that you beate no more the reproch of famine
among the Gentils. † And you shal remember your most 31
wicked wayes, and your studies not good: and your iniquities,
and your wicked deedes shal displease you. † Not for you wil 32
I doe it, saith our Lord God, be it knowne to you: be ye con-
founded, and ashamed vpon your wayes, o house of Israel.
† Thus saith our Lord God: In the day that I shal clense you 33
from al your iniquities, and shal make the cities to be inhabi-
red, and shal repayre the ruinous places, † and the desert 34
land shal be tilled, which once was desolate in the eyes of
euerie wayfaringman, † they shal say: This land vntilled is 35
become as a garden of pleasure: and the desert cities, and de-
stitute and vndermined, haue sitten fenced. † And the Nations 36
whatsoeuer shal be left round about you, shal know that I the
Lord haue builded the destroyed thinges, and planted the vn-
tilled places, that I the Lord haue spoken, and done it. † Thus 37
saith our Lord God: As yet in this shal the house of Israel finde
me, that I wil doe for them: I wil multiplie them as a flocke of
men, † as a holie flocke, as the flocke of Ierusalem in the so- 38
lemnities therof: So shal the desert cities be ful of flockes of
men: and they shal know that I am the Lord.

CHAP. XXXVII.

*By dead bones rising to life (which also signifieth the general resurrection)
11. is prophesied the reduction of the Iewes from captiuitie: 15. the king-
doms of Iuda, and Israel shal be reduced into one kingdom: 23. in figure
that al Nations shal be united in Christ.*

THE hand of our Lord was made vpon me, and brought 1
me forth in the spirite of our Lord: and left me in the
middes of a filde, that was ful of bones. † And he led me 2
about through them on euerie side: & there were verie manie
vpon the face of the filde, and exceeding drie. † And he sayd 3
to me: Sonne of man, thinkest thou these bones shal liue?
And



- 4 And I sayd, : Lord God, thou knowest. † And he sayd to me :
 Prophecie of these bones : and thou shalt say to them : Drie
 5 bones heare ye the word of our Lord. † Thus saith our Lord
 God to these bones : Behold :: I wil put spirite into you, and :: A dable pro-
 6 you shalliue. † And I wil geue sinowes vpon you, and wil phecie of two
 make flesh to grow vp ouer you, and wil stretch a skine on you: great benefites,
 and I wil geue you spirite, and you shal liue, & you shal know the reduction
 7 that I am the Lord. † And I prophecied as he had commanded from captiui-
 me : and there was made a sound when I prophecied, and tie ; and of the
 behold a commotion : and bones came to bones, euerie one to Gentiles from
 8 his iuncture. † And I saw, and behold vpon them sinowes, idolatric to
 and flesh was growen vp : and a skinne was stretched out in Christ, where-
 9 them aboue, and they had noe spirite. † And he sayd to me: in also is in-
 Prophecie to the spirite, prophecie sonne of man, & thou shalt cluded the
 say to the spirite: Thus saith our Lord God : Come spirite from mysterie of
 the foure windes, and blow vpon these slaine, and let them be resurrection.
 10 reuiued. † And I prophecied as he had commanded me: & spirit
 entered into them, & they liued: & they stood vpon their feete,
 11 an armie passing great. † And he sayd to me : Sonne of man :
 Al these bones, are the house of Israel : They say : our *a* bones of distrust that
 are *f* withered, *b* our hope is perished, and we *c* are cut of. the people of
 12 † Therefore prophecie, and thou shalt say to them: Thus sayth Israel should
 our Lord God: *d* Behold I wil open your graues, and wil bring not be resto-
 you out of your sepulchers o my people: and wil bring you red from cap-
 13 into the land of Israel. † And you shal know that I am the tiuitie, was
 Lord, when I shal haue opened your sepulchres, and shal haue because they
 14 brought you out of your graues o my people: † and shal haue were like to
 geuen my spirite in you, and you shal liue, and I shal make you drie bones.
 rest vpon your ground: & you shal know that I the Lord haue *b* Secondly
 15 spoken, and done it, saith our Lord God : † And the word of they had al ge-
 16 our Lord was made to me, saying : † And thou sonne of man, nerally lost
 take thee one peece of wood : and write vpon it: Of Iuda, their hope of
 and of the children of Israel his felowes: and take an other restitution.
 peece of wood, and write vpon it: Of Ioseph the wood of *c* Thirdly they
 Ephraim, and of al the house of Israel, and of his felowes. seemed like to
 17 † And *e* ioyne them, one to the other for thee into one peece trees or plan-
 18 of wood, and they shal be into an vnion in thy hand. † And tes cut of at
 when the children of thy people shal say to thee speaking: the very root.
 Doest thou not declare vnto vs what thou meanest by these? *d* Yet God by
 † Thou shalt speake to them: Thus saith our Lord God : Be- his powre and
 19 hold I wil take the peece of wood of Ioseph, which is in goodnes re-
 the hand kingdoms of



Juda & Israel :
signifying
that Catholi-
ques which la-
bour for con-
uersion of he-
retikes (as
now in En-
gland) must
first agree a-
mongst them-
selues, & then
shal their en-
deuours be
more effe-
ctual. For so al
shal sooner be
made one fold
vnder one
shepherd.

:: Fulfilled by
Christ the
good Pastor,
who bringeth
al nations into
one folde vn-
der one pastor.
Iohn, 10. 9. 16.

hand of Ephraim, and the tribes of Israel, that are adioyned to
him : and I wil geue them together with the peece of wood of
Iuda, and wil make them into one peece of wood : and they
shal be one in his hand. † And the peeces of wood wherupon 20
thou shalt write, in thy hand, shal be before their eyes. † And 21
thou shalt say to them : Thus saith our Lord God : Behold I
wil take the children of Israel out of the middes of the nations,
to which they are gone : and I wil gather them together on
euerie side, and wil bring them to their ground. † And I wil 22
make them into one nation in the land on the mountaines of
Israel, & there shal be one king ruling ouer them al : and they
shal no more be two nations, neither shal they be diuided any
more into two kingdoms. † Neither shal they be polluted 23
any more in their idols, & their abominations, and al their ini-
quities : and I wil saue them out of al the seates, in which they
haue sinned, & I wil cense them : and they shal be my people,
and I wil be their God. † And my seruant Dauid king ouer 24
them, and there shal be :: one pastour of them al, they shal
walke in my iudgements, and shal keepe my commandments,
and shal doe them. † And they shal dwel vpon the land, 25
which I gaue to my seruant Iacob, wherein your fathers dwelt,
and they shal dwel vpon it, themselves, and their children,
and their childrens children, euen for euer : and Dauid my
seruant their prince for euer, † And I wil make a league of 26
peace to them an euertlasting couenat shal be to them : and I
wil found them, and wil multiplie them, and wil geue my
sanctification in the middes of them for euer. † And my ta- 27
bernacle shal be in them : and I wil be their God, and they shal
be my people. † And the Gentils shal know that I am the Lord 28
the sanctifier of Israel, when my sanctification shal be in the
middes of them for euer.

CHAP. XXXVIII.

*Gog and Magog most tyrannically persecuting the Church, 17. as other
prophetes haue also foretold, 20. shal be mightily ouerthrowne.*

:: Gog, signi-
fying hid or
couered, was
the common
surname of
the Scythian
kings.

:: Magog, out of
the hid, were

AND the word of our Lord was made to me, saying : 1
† Sonne of man, set thy face against :: Gog, & the Land 2
of :: Magog, the prince of the head of Mosoch, and Thubal :
and prophetic of him and thou shalt say to him : Thus saith
our Lord God : Behold I to thee Gog prince of the head of
Mosoch and Thubal. † And I wil turne thee about, and wil 3
put



put a bitte in thy iawes: and wil bring forth thee, and al thine
 4 armie, the hostes and horsmen clothed with brigandines, it a
 great multitude of them that take speare and buckles and
 5 sword: † The Persians; Ethiopians; and Lybians with them;
 6 al with shildes and helmes. † Gomer, and al her troupes, the
 hostes of Thogorma the sides of the North, & al his strength,
 7 and manie peoples with them. † Prepare and make readie
 thy selfe, and al thy multitude; that is gathered to thee in hea-
 8 pes: and be thou as a precepte to them: † After manie dayes
 thou shalt be visited: in the later end of yeares thou shalt come
 to the land, that is returned from the sword, and is gathered
 together out of manie peoples, to the mountaines of Israel,
 that were desert continually: this same is brought forth out
 9 of the peoples, and they shal al dwel in it confidently. † And
 going vp as a tempest thou shalt come, and as it were a clowde
 that thou maist couer the land, thou & thy troupes, and manie
 10 peoples with thee. † Thus sayth our Lord God: In that day
 shal wordes ascend vpon thy hart, & thou shalt thinke a most
 11 wicked thought. † And shalt say: I wil goe vpon the land
 without wal: I wil come to them that rest, and dwel securely:
 al these dwel without wal, there are no barres nor gates to
 12 them: † That thou mayst take the spoiles, and inuade the
 praye, that thou maist lay thy hand vpon them, that had bene
 desert, and after ward restored, and vpon the people that is ga-
 thered together out of the Gentils, which hath begune to
 13 possesse, and to be inhabitant of the navel of the earth. † Saba,
 and Dedan, and the merchants of Tharsis, and al the lions ther-
 of shal say to thee: What comest thou to take spoiles? behold
 thou hast gathered thy multitude to take the praye, that thou
 maist take siluer, and gold, and maist take away stufte and sub-
 14 stance, & spoile infinite booties. † Therefore prophecie thou
 sonne of man, and thou shalt say to Gog: Thus saith our Lord
 God: Why shalt thou not know in that day, when my people
 15 of Israel shal dwel confidently? † And thou shalt come out
 of thy place from the sides of the North, thou and manie
 peoples with thee, al riders of horses, a great companie, and
 16 a vehement armie. † And thou shalt ascend vpon my people
 of Israel as a clowde, that thou couer the earth. :: In the later
 dayes shalt thou be, and I wil bring thee vpon my land: that
 the Gentils may know me, when I shal be sanctified in thee
 17 before their eyes o Gog. † Thus sayth our Lord God: Thou

the people and
 adherents of
 Gog persecut-
 ing the faith-
 ful.

Alluding to,
 those that en-
 deuoured to
 spoyle and op-
 presse the le-
 ues after their
 relaxation
 from captiui-
 tie, he prophe-
 cieth of Anti-
 christ, and al
 heretikes, that
 seeke to per-
 uert, or to
 suppress Ca-
 tholique Chri-
 stians, who are
 deliuered from
 the bondage
 of the diuel,
 by Baptisme
 and other Sa-
 craments of
 Christ.
 :: Antichrist
 signified by
 Gog shal per-
 secute the

X x x

then



Church nere' then art he, of whom I spake in the dayes of old, in the hand
the end of the of, my seruants the prophets of Israel, which prophesied in
world, the dayes of those times, that I would bring in thee vpon
them. † And it shal be in that day, in the day of the coming 18
of Gog vpon the land of Israel, saith our Lord God, myne in-
dignation shal ascend in my furie. † And in my zeale, and in 19
the fire of my wrath I haue spoken: That in that day shal be a
great commotion vpon the land of Israel: † and at my pre- 20
sence shal the fishes of the sea be moued, and the foules of
heauen, and the beastes of the fild, and euerie creeping thing,
that moueth vpon the ground & al men that are vpon the face
of the earth: and the mountaines shal be ouertbrowen, and
the hedges shal fall, and euerie wal shal fall on the ground.
† And I wil cal in against him: in al my mountaines the sword, 21
saith our Lord God: euerie mans sword shal be directed against
his brother. † And I wil iudge him with pestilence, and bloud, 22
and vehement shewre, & mightie great stones: fire, and brim-
stone wil I raise vpon him; and vpon his armie, and vpon the
manie peoples that are with him. † And I wil be magnified, 23
and I wil be sanctified: and I wil be known in the eyes of
manie nations: and they shal know that I am the Lord.

¶ In euerie
part of the vni
uersal Church
God wil at last
destroy Anti-
christs powre
confounding
him, and al his
adherentes.

ANNOTATIONS: CHAP. XXXVIII. 21

Gog and Ma-
gog, the king
and kingdom
of Scithia.

Signifying al
persecutors of
the Church,
especially An-
tichrist.

¶ Who shal be
destroyed.

[Against Gog, and the Land of Magog.] Gog and Magog, according to
the most common opinion, were the king, and people of Scithia, in the North
part of the world, a barbarous, savage, and cruel nation, the offspring of Ma-
gog sonne of Iapheth, wherto the prophet alluding describeth here, as S. Je-
rom in this place, S. Augustin. li. 20. c. 11. de ciuit. and other Fathers expound
it, al persecutors of the Church; most especially Antichrist, and his complices.
Of whom likewise, by the same mystical names, S. Iohn prophesieth. Apoc.
20. v. 7. that Satan shal be loosed out of his prison, and shal goe forth, and se-
duce the nations, that are vpon the foure corners of the earth, Gog, and Ma-
gog, and shal gather them into battel, whose number is as the sand of the sea.
For the Church being spread on al the earth (as S. Augustin noteth in the same
place) her enemies also spread euerie where, shal most vehemently persecute her.
But the holie Prophetes, namely Ezechiel here. v. 21. &c. and S. Iohn. v. 11.
fore shew, that Christ our Lord wil destroy them al.

Gen. 10.

Psal. 2.

Isa. 11.

Dan. 12

CHAP. XXXIX.

Our Lord permitting Gog, most vehemently to afflict the Church, 3. after
a while wil destroy him, with al his troupes: 9. their weapons shal be
burned, 11. their sepulchres infamous, the earth not fully clenfed of their
carcasses in seuen monethes. 17. Gods people shal reioyce; 22. and al men
shal know that their sinnes were the cause of their captiuitie.

BUT



- B**V t thou sonne of man, prophetic against Gog, and thou shalt say: Thus saith our Lord God: Behold I vpon thee
 2 Gog, the prince of the head of Mosoch and Thubal. † And I wil turne thee about, and wil reduce thee, and wil make thee ascend from the sides of the North: and wil bring thee vpon
 3 the mountaines of Israel: † And I wil strike thy bow in thy left hand, and thine arrowes I wil cast downe out of thy right
 4 hand. † Vpon :: the mountaines of Israel shalt thou fal, and al thy troupes, and thy peoples that are with thee: to the wilde
 5 beastes, to the birdes, and to euerie foule, and to the beastes of the earth haue I geuen thee to be deuoured. † Thou shalt
 6 fal vpon the face of the felde: because I haue spoken, saith our Lord God. † And I wil send in fire vpon Magog, and on
 7 them that dwel in the ilandes confidently: and they shal know that I am the Lord. † And my holie name wil I make
 8 knowen in the middes of my people Israel, and I wil pollute my holie name no more: and the Gentils shal know that I am
 9 the Lord the holie one of Israel. † Behold it cometh, and it is done, saith our Lord God: this is the day, wherof I haue
 10 spoken. † And the inhabitants shal goe forth of the cities of Israel, and shal set on fire and burne weapons, buckler, and
 11 speares, bow and arrowes, and handstaues, and polaxes: and they shal burne them with fire seuen yeares. † And they shal
 12 not carie trees out of the countries, nor cut downe out of the forests: because they shal burne the weapons with fire, and
 13 shal make praye of them, to whom they had bene a praye, and they shal spoile their spoilers, saith our Lord God. † And it
 14 shal be in that day: I wil geue Gog a renowned place for a sepulcher in Israel: the valley of wayfaring men on the East of
 15 the sea, which shal make them that passe by, to be astonied: and they shal there :: burne Gog, and al his multitude, and it
 16 shal be called the valley of the multitude of Gog. † And the house of Israel shal burie them, that they may cleanse the land
 17 seuen monethes. † And al the people of the land shal burie him, and it shal be vnto them a renowned day, wherin I was
 18 glorified, saith our Lord God. † And they shal appoint men continually going about the land, to burie and to seeke them,
 19 that were remayning vpon the face of the earth, that they may cleanse it: and after seuen monethes they shal begin to seeke.
 20 † And they that trauel through the land shal goe about: and when they shal see the bone of a man, they shal set vp a signe
 beside

Antichrist
 persecuting
 the Church in
 al partes of the
 world, shal be
 resisted by
 some in euerie
 place, and at
 last vanquish-
 ed.

Not vvith
 material fire
 but vvith zeale
 and feruour
 Catholiques
 shal resist him
 and finally o-
 uercome him.



beside it, til the buriers burie it in the valley of the multitude
of Gog. † And the name of the citie Amons, and they shall 16
clense the land. † Thou therefore o sonne of man, saith our 17
Lord God: Say to euerie foule, and to al birdes, and to al the
beastes of the filde: Come together, make hast, runne together
on euerie side to my victime, which I immolate for you, the
great victime vpon the mountaines of Israel: that you may
eate the flesh, and drinke the bloud. † The flesh of the strong 18
shall you eate, and the bloud of the princes of the earth shall
you drinke: of rammes, of lambes, and of buckgoates, and
bulles, and of fed wares, and of al fat thinges. † And you shall 19
eate the fatte your fil, and shall drinke bloud til you be drunke
of the victime, which I shall immolate for you. † And you shall 20
be filled vpon my table of horse, and strong horsemen, and of
al the men of warre, saith our Lord God. † and I wil put my 21
glorie in the Gentils: and al nations shall see my iudgement,
that I haue done, and my hand, that I haue put vpon them.
† And the house of Israel shall know that I am the Lord their 22
God from that day, and so forward. † And the Gentils shall 23
know that the house of Israel: was taken in their iniquitie,
for that they forsooke me, and I hid my face from them: and
deliuered them into the handes of the enemies, and they fel al
by the sword. † According to their vncleannes, and wickednes 24
haue I done to them, and haue hid my face from them. † Ther- 25
fore, thus saith our Lord God: Now wil I bring backe the cap-
tiuitie of Jacob, & wil haue mercie on al the house of Israel:
and I wil take on me zele for my holie name: † And they shall 26
beare their confusion, and al the preuarication wherewith they
preuaricated against me, when they shall dwel in their land
confidently fearing no man: † and I shall haue brought them 27
backe out of the peoples, and shall haue gathered them toge-
ther out of the landes of their enemies, and shall be sanctified
in them, in the eyes of manie nations. † And they shall know 28
that I am the Lord their God, for that I transported them into
the nations, and haue gathered them together vpon their
owne land, and haue not left any of them there. † And I wil 29
hide my face no more from them, because I haue powred
out my spirite vpon al the house of Israel, saith our Lord God.

Gods people
were not
made captiues
by the povre
of their eni-
mies, as if God
could not de-
fend them,
but by his per-
mission for
punishment of
their finnes.

*Annotations vpon Ezekiels last vision:
Written in the nine last chapters.*

Of the



Of the true sense of this obscure vision there be foure opinions: two of the Jewish Rabbins, and other two of Christian Catholique Doctors. The more tions of this ancient Iewes vnderstand this vision vvholly & only of the temple and citie vision. of Ierusalem, reedified by Zorobabel and Nehemias vvith others, after their captiuitie in Babylon, assisted by the Persian kinges. But this opinion can not consist vvith the holie text, *ch. 41. v. 16.* describing the vter vval of the temple and citie reedified after the rede conueyning six sacred cubits (*ch. 45. v. 5.*) which are aboute tenne foote, or two paces; & so. 500. reedes making a thousand paces, or a myle, the whole vvall was foure myles in compasse. Likewise the citie is described (*ch. 48. v. 16.*) to haue in length on the north quarter, foure thousand five hundred reedes, vvith the same length on the vvest quarter, and consequently on the east, and south, that is, nine thousand paces, or nine myles on euery side: in all the circuit thirtie six myles. Of vvich greatnes it is certaine the temple and citie neuer were. No not after the temple vvvas augmented by Herod Ascalonites, vvherof Iosephus writeth *li. 15. c. 14. Antiq. Iudaeorum.* Neither vvvere there anie such waters issuing from the material temple, nor such trees on the banks therof, bringing forth fruires euery moneth, as are described, *ch. 47. v. 1. & 12.* Al vvich, vvith other like dissonances considered, the later Iewes confessing that this propheetie is not hitherto fulfilled, say that their Messias, vvhom they expect, shal builde such a terrestrial citie, and temple, vvith al the appertinances, as are shewed in this vision. Reiecting therfore these Iewish errors, and ridiculous imaginacions. Richardus de Sancto Victore, Hugo Cardinalis, Nicolaus Lyranus, and some other Christian Doctors, suppose that God in dede conditionally, according to his antecedent wil, promised al these thinges, euen as the letter soundeth, to the Iewes, if after their deliuerie from captiuitie, they should sincerely serue him, vvake rightly in his vvayes, and perfectly kepe his commandmentes. And that besides this supposed literal sense, al the same should more excellently be performed in the mystical temple and citie of God, our Sauour Christ, and his Church. But for so much (say these Doctors) as the Iewes performed not that vvich vvvas required of their part, in perfect life and due seruice of God, this vision vvvas not fulfilled, but only in some part, according to the vvirtues, and merites of the better sorte of that people, by the restauration of the citie, temple and other thinges, as in the bookes of Esdras: & that lastly for their genenal reuolt from Christ persecuting him to death, their temple and citie were againe destroyed, the people slaine, dispersed, & reiected, except only the few reliques conuerred to Christ. In vvhom, vvith the multitude of Gentiles, the vvhole vision hath full effect. This opinion albeit grounded in probabilitie, yet semeth not so certaine, nor in dede so probable, as the iudgement of S. Ierom, & S. Theodoret in their commentaries, as also of S. Gregorie in his homiles vpon Ezechiel, and of manie others, both ancient and late vvriters. Vvho not finding how to applie this vision in al partes to the state of the old testament, vvether that promise of such a huge great temple, and citie vvith the rest vvvere agreeable to Gods vvvisdome, do only expound this vision to pertaine in some partes to the Iewes reduced from temporal captiuitie, as in figure of al mankind redeemed by Christ, and of his Church gathered of al nations, enriched and adorned vvith al spiritual graces, vvirtues, and powre. Neither yet expounding al of the militant Church, but some part of the triumphant only, as surpassing the perfectest state of this transitorie life. Vve therfore out of their large discourses shal abridge a few, and brief marginal notes, for some light of vnderstanding the text, and entrance into the spiritual sense, principally intended by the Holie Ghost.

1.
That Messias
shal build a
material tem-
ple and citie.

2.
That this pro-
phetical vision
was conditio-
nal.

3.
That it cannot
al be expoun-
ded according
to the historie
but only my-
stically.



The 6th part.
Restoration
of the temple,
with thinges
perteyning
thereto: more
especially the
glorie of the
Church mili-
tant & trium-
phant.
:: Into the de-
stroyed citie
of Ierusalem.
:: Mount Sion:
:: called exce-
ding high
mystically, in
that it signifi-
eth the Church
of Christ: for
historically
Sion was not
so exceeding
high.

:: In the He-
brev text in
the Chaldee
Paraphrasis, &
in the 70. In-
terpreters, it is
thus, of six cu-
bites, in a cubite
and a palme, to
signifie that
these cubites
used in measu-
ring, sacred
thinges con-
teyned six pal-
mes, whereas
the ordinarie
cubite contei-
neth but five
palmes. See ch.
41. v. 13.

*In a vision the praphet seeth the reedification of Ierusalem. 5. With the
measures of diuers partes therof; 47. and of the cōpri, and entrie of the
temple.*

IN the five and twentieth yeare of our transmigration, in 1
the beginning of the yeare, the tenth of the moneth, the
fourteenth yeare, after the citie was strooken: in this self same
day the hand of our Lord was made vpon me, and he brought
me :: thither. † In the visions of God he brought me into 2
the Land of Israel, and left me vpon :: a mountaine :: exceeding
high: vpon which there was as it were the building of a citie
bending toward the south. † And he brought me in thither: 3
and behold a man, whose forme was as the forme of brasse,
and a linen corde in his hand, and a reede of measure in his
hand: & he stood in the gate. † And the same man spake to me: 4
Sonne of man, see with thine eyes, and heare with thine eares,
and set thy hart on al thinges, which I wil shew thee: for thou
art brought hither that they may be shewed to thee: declare
al thinges that thou seest, to the house of Israel. † And behold 5
a wal on the our side round about the house, and in the mans
hand a reede of measure of six cubits :: & a palme: & he measu-
red the breadth of the building with one reede, the height also
with one reede. † And he came to the gate, that looked to the 6
way of the east, & he ascended by the steppes therof: & he mea-
sured the threshold of the gate with one reede the bredth, that
is, one threshold with one reede in bredth: † and a chamber 7
with one reede in length, and one reede in bredth: and betwen
the chambers five cubites: † and the threshold of the gate by 8
entrie of the gate within, with one reede. † And he measured 9
the entrie of the gate of eight cubites, and the front therof of
two cubites: and the entrie of the gate was within. † More- 10
ouer the chambers of the gate to the way of the East, three on
this side, and three on that side: one measure of the three, and
one measure of the fronts, on both partes. † And he mea- 11
sured the bredth of the threshold of the gate of tenne cubits:
and the length of the gate of thirtene cubits: † and the bor- 12
der before the chambers of one cubite: and one cubite the
end on both sides, and the chambers were of six cubites, on this
side and that side. † And he measured the gate from the roose 13
of the chamber, euen to the roose therof, the bredth of five
and



14 and twentie cubits: doore against doore. † And he made fronts
by sixtie cubits: & to the front the court of the gate on euerie
15 side round about. † And before the face of the gate, which
raught euen to the face of the entrie of the inner gate, fiftie
16 cubits. † And :: oblique windowes in the chambers, and in
their fronts, which were within the gate on euerie side round
about: and in like maner, there were also in the entries win-
dowes round about within, and before the fronts the picture
17 of palme trees grauen. † And he brought me out to the vtter
court, and behold celles, and the pauement paved with stone
in the court round about: thirtie celles in the compas of the
18 pauement. † And the pauement in the front of the gates ac-
19 cording to the length of the gates was beneath. † And he
measured the bredth from the face of the lower gate euen to
the front of the inner court without, an hundred cubits to the
20 East, and to the North. † The gate also that looked to the way
of the North of the vtter court, he measured as wel in length
21 as in bredth. † And the chambers therof three on this side,
and three on that side: and the front therof, and the entrie
therof according to the measure of the former gate, of fiftie
cubits the length therof, and the bredth of five and twentie
22 cubits. † And the windowes therof, and the entrie, and the
grauings according to the measure of the gate, that looked to
the East, and the ascent therof was of seven steppes, and an
23 entrie before it. † And the gate of the inner court against the
gate of the North, and the East gate: and he measured from
24 gate euen to gate an hundred cubits. † And he brought me
out to the way of the South, and behold the gate, that looked
to the South: and he measured the front therof, and the entrie
25 therof according to the former measures. † And the windowes
therof, and the entries round about, as the other windowes:
of fiftie cubits in length, and in bredth of five and twentie
26 cubits. † And on :: seven steppes was the ascent to it: and an
entrie before the doores therof: and there were grauen palme
trees, one on this side, and an other on that side in the front
27 therof. † And the gate of the inner court in the way of the
South: and he measured from gate euen to gate in the way of
28 the South, an hundred cubits. † And he brought me into the
inner court to the South gate: and he measured the gate accor-
29 ding to the former measures. † The chamber therof, and the
front therof, and the entrie therof with the same measures:
and

4. Larger with-
in then with-
out, to spread
the light with-
in the place, &
to auoide the
danger of hurt
from abroad:
as the windo-
wes of Salo-
mons temple.
3. Reg. 6. as also
in castles, and
towers is com-
monly vsed.

In explicating
this vision by
reason of the
obscuritie, is
great varietie
amongst the
expofitors, but
all agree that
God here re-
ueled to the
prophet, that
he w^d reward
the good, to-
w^d witte, in the
old Testament
temporally, &
in the new spi-
ritually, first
w^d grace in
this life, and
with eternal
glorie in life
euerlasting.
:: To the gates
of the v^tter
v^tal v^tat a-
scent of seven
steppes, but of
the inner v^tal
(7. 31.) of eight
steppes, to sig-
nifie that more



perfection is
required in
the new Testa-
ment then was
in the old, for
which more
grace is given
and better re-
ward. S. Greg.

and the windowes therof, and entrie therof round about fiftie
cubits of length, & of bredth five and twentie cubits. † And
the entrie round about in length of five and twentie cubits,
and in bredth of five cubits. † And the entrie therof to the
vtter court, and the palmetrees therof in the front: and there
were eight steppes, on which the ascent was through it. † And
he brought me in into the inner court by the way of the east:
and he measured the gate according to the former measures.
† The chamber therof, and the front therof, and the entrie
therof as before: and the windowes therof, and the entries
therof round about, in length of fiftie cubits, and in bredth of
five and twentie cubits. † And the entrie therof, that is, of the
vtter court: and the grauen palmetrees in the front therof on
this side and on that side: & on eight steppes the ascent therof.
† And he brought me into the gate, that looked to the North:
and he measured according to the former measures. † The
chamber therof, and the front therof, and the entrie therof,
and the windowes therof round about, in length of fiftie cu-
bits, and bredth of five and twentie cubits. † And the entrie
therof looked to the vtter court: and the grauing of palme-
trees in the front therof on this side and on that side: and vpon
eight steppes the ascent therof. † And at euerie chamber a
doore in the forefronts of the gates: there they washed the
holocaust. † And in the entrie of the gate, two tables on this
side, and two tables on that side: that there might be immola-
ted vpon them holocaust, and for sinne, and for offence. † And
on the vtter side, which goeth vp to the doore of the gate, that
goeth on toward the North, two tables: and at the other side
before the entrie of the gate, two tables. † Foure tables on
this side, and foure tables on that side: at the sides of the gate
were eight tables, wherupon they did immolate. † And the
foure tables for holocaust, were made of square stones: in
length of one cubite and an halfe, and in bredth of one cubite
and an halfe, and in height of one cubite: vpon which they
shal put the vessels, wherein is immolated the holocaust, and the
victime. † And the brimmes of them of one palme, bowed
backe within round about: and vpon the tables, the flesh of
the oblation. † And without the inner gate the celles of the
singing men in the inner court, which was on the side of the
gate that looketh to the North: and the faces of them against
the way of the South, one at the side of the East gate, which
looked



45 looked to the way of the North. † And he said to me: This is the chamber, which looketh to the way of the South, it shall be for the priests, that watche in the wardes of the temple.

46 † Moreover the chamber that looketh to the way of the North shall be for the priests, that watche vpon the ministerie of the altar. These are the children of Sadoc, which of the children

47 of Leui approach to our Lord, to minister vnto him. † And he measured the court in length of an hundred cubits, and in bredth of an hundred cubits square: and the altar before the

48 face of the temple. † And he brought me into the entrie of the temple: and he measured five cubits on this side, and five cubits on that side: and the bredth of the gate of three cubits

49 on this side, and of three cubits on that side. † And the length of the entrie of twentie cubits: and the bredth of eleuen cubits, and by eight steppes was the ascent to it. And there were

‡ pillars in the fronts: one on this side, & an other on that side.

‡ For that the pillars are not measured, it seemeth they were of the same height and bigness, as the former were built by Salomon 3. Reg. 7. 7. 15.

CHAP. XLI.

A description of the temple to be reedified, and also the partes thereof.

1 **A**ND he brought me into ‡ the temple, and he measured the frontes six cubits of bredth on this side, and six cubits of breth on that side, the bredth of the tabernacle.

2 † And the bredth of the gate, was of ten cubits: and the sides of the gate of five cubits on this side, and of five cubits on that side: and he measured the length thereof of fourtie cubits,

3 and the bredth of twentie cubits. † And being entered within he measured in the front of the gate, two cubits: and the gate of six cubits: and the bredth of the gate of seven cubits.

4 † And he measured the length thereof of twentie cubits, and the bredth of twentie cubits, before the face of the temple: and he said to me: This is Sanctum Sanctorum. † And he

5 measured the wal of the house of six cubits: and the bredth of a side, of foure cubits on euerie side round about the house. † And the sides, side to side, were twise thirtie three:

6 and they were eminent, which might enter in through the wal of the house, in the sides round about, to hold in, and not to touch the wal of the temple. † And there was a broad

7 alley made round, ascending vp by winding staires, and it led into the vpper chamber of the temple roundabout: therefore was the temple broder in the higher partes: and so from the lower partes they mounted to the higher vnto the middes.

‡ This description of the temple & order of priesthood, with the partition and fertilitye of the land is much more excellent, then was in Salomons time: & the new temple reedified by Zorobabel, was much meaner then Salomons, and therefore this prophetic (as likewise the prophecies of Aggeas & Zacharias) can not be understood of the

Yyyy

† And



temple in Ie-
rusalem but of
the Church
of Christ. S.
Jerom. in ch.
40 Ezech. S. Aug.
b. 18. c. 45. CIRII.

∴ In the vval
of the temple
were inter-
changeably
painted a Che-
rub signifying
knowledge, &
a palmetree
signifying vi-
ctorie, repre-
senting to
men that they
must be instru-
cted in diuine
knowledge, &
so fight for vi-
ctorie.
∴ Signifying
our Saviour,
who in his
humanitie suf-
fered miseries
but as a lion
overcame al
enemies.

† And I saw in the house the height round about, the sides 3
founded by the measure of a reede the space of six cubits:
† and the bredth through the wal of the side without of 9
five cubits: and there was an inner house in the sides of the
house. † And betwene the celles the bredth of twentie cubits 10
round about the house on euerie side, † and the doore of the 11
side for prayer: one doore to the way of the North, and one
doore to the way of the South: and the bredth of the place
for prayer, of five cubits round about. † And the building, 12
that was seperated, and turned to the way that looketh toward
the sea, of the bredth of seuentie cubits: and the wal of the
building, of five cubits in bredth round about: and the length
therof of ninetie cubits. † And he measured the length of the 13
house, of an hundred cubits: and the building that was sepera-
ted, and the walles therof, of the length of an hundred cubits.
† And the bredth before the face of the house, and of that 14
which was seperated against the East, of an hundred cubits.
† And he measured the length of the building against the face 15
of that, which was seperated at the backe: the etheckes on
both sides of an hundred cubits: and the inner temple, and the
entries of the court. † The thresholdes, & oblique windowes, 16
and the etheckes round about by three partes, against the
threshold of euerie one, and praued with wood round about
the circuite: and earth euen to the windowes, and the win-
dowes shut ouer the doores. † And euen to the inner house, 17
and without by euerie wal round about within and without,
by measure. † And ∴ Cherubs and palmetrees wrought, and a 18
palmetree betwene Cherub and Cherub, & a Cherub had ∴ two
faces. † The face of a man by the palmetree on this side, and 19
the face of a lion by the palmetree on the other side: expressed
through al the house round about. † From the ground euen 20
to the vpper partes of the gate, were Cherubs, and palmetrees
grauen in the wal of the temple. † The threshold foure 21
square, and the face of the sanctuarie, sight to sight. † The 22
height of the woden altar, of three cubits: and the length
therof, of two cubits: and the corners therof, and the length
therof, and the walles therof of wood. And he spake to me:
This is the table before our Lord. † And there were two 23
doores in the temple, and in the sanctuarie. † And in the two 24
doores on both sides were two litle doores, which were folded
within each other: for there were two wickets on both sides
of the



25 of the doores. † And there were Cherubs also grauen in the same doores of the temple, and the grauing of palmetrees, as they were expressed in the walles: for which cause also there was thicker timber in the front of the entrie without. † Vpon
26 which were the oblique windowes, & the similitude of palmetrees on this side and on that side in braces of the entrie: according to the sides of the house, and the bredth of the walles.

CHAP. XLII.

Description of the courtes, chambers, & other places pertening to the temple.

1 **A**N D he brought me out into the vtter court by the way that leadeth to the North, and he brought me into the celle, that was against the seperated building, and against the
2 house bending to the North. † In the face of the length, an hundred cubits of the North doore: and the bredth fiftie cubits, † against the twentieth cubits of the inner court, & against
3 the pauement paved with stone of the vtter court, where was a porche ioyned to a triple porche. † And before the celles a
4 walke of ten cubits in bredth, looking to the inner partes of the way of one cubite. And their doores toward the North:
5 † Where were chambers in the vpper partes more low: because they bare vp the porches, which appeared aboue out of them
6 † For they were triple loftes, and had not pillers, as the pillers of the courtes: therefore did they appeare aboue out of the
7 fiftie cubits. † And an vtter closure according to the celles, which were in the way of the vtter court before the celles:
8 the length therof of fiftie cubits. † Because the length of the celles of the vtter court was of fiftie cubits: and the length before the face of the temple, of an hundred cubits. † And there
9 was vnder these celles an entrance from the East, going into them out of the vtter court. † In the bredth of the closure of
10 the court, that was against the way of the East, toward the face of the seperated building, and there were celles before the
11 building. † And the way before the face of them according to the similitude of the celles, which were in the way of the North: according to the length of them, so also was their
12 bredth: and al the entrance of them, and similitudes, and their doores. † According to the doores of the celles that were in the way looking to the South: a doore in the head of the way,

∴ S. Ierom finding the Hebrew text and the 70. interpreters, and others to differ not only in vvordes but also in the sense, explicating as seemed to him most probable auoucheth vvitall that saying of Socrates: *scio quid nescio. I know, that I do not know* anie thing perfectly. For it is a part of knowledge (saith he) to know that thou art ignorant.

Y y y y 2

which



which way was before the entrie separated by the way of the East going in. † And he said to me: The celles of the North, 13 and the celles of the South, which are before the separated building: these are the holie celles, wherein the priests do eate, which approach to our Lord into Sancta Sanctorum, there shal they lay the holies of holies, and the oblation for sinne, and for offence: for it is a holie place. † And when the priests 14 shal be entered, they shal not goe forth out of the holie places into the viter court: and there they shal lay their vestments, wherein they minister, because they are holie: and they shal be clothed with other vestments, & so they shal goe forth to the people. † And when he had accomplished the measures of the 15 inner house, he brought me out by the way of the gate, that looked to the way of the East: & he measured it on euerie side round about. † And he measured against the East winde with 16 the reede of measure, five hundred reedes in reede of measure round about. † And he measured against the North winde five 17 hundred reedes in reede of measure round about. † And to the 18 South wind he measured five hundred reedes, in reede of measure round about. † And to the West wind he measured five 19 hundred reedes, in reede of measure. † By the foure windes he 20 measured the wal therof on euerie side round about, the length and bredth of five hundred reedes, diuiding between the sanctuary and the place of the common people.

CHAP. XLIII.

The glorie of God returneth to the new temple, 7. The prophet heareth, that the Israelites wil no more pollute Gods name with idolatrie: 10. is commanded to shew them the measure, and forme of the temple, 13. and of the altar: 18. with sacrifices to be offered seven dayes.

2: All the world is lightened by the preaching of Christs Apostles, and their successors: and the triumphant Church shal perfectly shine when that which is foune in corruption shal rise in incorruption
2 Cor. 1. Cor. 15.

AN D he brought me to the gate that looked to the way 1 of the East. † And behold the glorie of the God of Israel 2 went by the East gate: and he had a voice as the voice of manie waters, & the earth shined at his maiestie. † And I saw a vision 3 according to the forme which I had scene; when he came to destroy the citie: and the shape according to the sight, which I had scene, by the river Chobar: and I fel vpon my face. † And 4 the maiestie of our Lord went into the temple by the way of the gate that looked to the East. † And the spirit lifted me vp, 5 and brought me into the inner court: and behold the house was filled with the glorie of our Lord. † And I heard one 6 speaking

ch. 2.

ch. 1.



- 7 speaking to me out of the house, & a man stood by me, † said to me: Sonne of man, the place of my throne, and the place of the steppes of my feete, where I dwel in the middes of the children of Israel :: for euer: and the house of Israel shal no more pollute my holie name, they, and their kinges in their fornications, and in the ruines of their kinges, and in the ex-
 8 celses. † Who haue built their threshold by my threshold, and their posts by my posts: and there was a wal between me and them: and they polluted my holie name in the abominations, which they did: for the which thing I consumed them in
 9 my wtath. † Now therfore let them repel their fornication, and ruines of their kinges far from me: and I wil dwel in the middes of them alwayes. † But thou sonne of man, shew to
 10 the house of Israel the temple, and let them be confounded at their iniquities, and let them measure the frame: † and be
 11 ashamed of al thinges that they haue done. The figure of the house, and of the frame therof, the goings out, & the comings in, and al the description therof, and al the precepts therof, and al the order therof, and al the lawes therof shew to them, and thou shalt write in their eyes: that they may keepe al the descriptions therof, and the preceptes therof, and let them doe
 12 them. † This is the law of the house in the toppe of the mount: Al the border therof round about is holie of holies: this then is the law of the house. † And these are the measures
 13 of the altar by the most true cubite, :: which had a cubite and a palme: in the bosome therof was a cubit, & a cubite in bredth: and the limite therof euen to the brimme therof, and round
 14 about, one palme. this also was the trench of the altar. † And from the bosome of the ground to the lowest brimme two cubits, and the bredth of one cubite: & from the lesser brimme vnto the greater brimme foure cubits, and the bredth of one
 15 cubite. † And :: Ariel it self of foure cubits: and from Ariel vpward foure hornes. † And Ariel of twelue cubits in length
 16 by twelue cubits of bredth, four square with equal sides. † And the brimme of fourtene cubits of length by fourtene cubits of bredth in the foure corners therof: and the crowne round about it of halfe a cubite, and the bosome therof of one cubite
 18 round about: and the steppes therof turned to the East. † And he said to me: Sonne of man, thus saith our Lord God: These are the rites of the altar, in what day soeuer it shal be made: that holocaust may be offered vpon it, and bloud powred out.

S. Ierom. S. Thomas also expounded this place of the B. virgin conceiuing the Sonne of God p. 3. q. 17. a. 3.
God hath left the house of the Iewes desolate, Mat. 23. v. 38 but remaineth with the Church of Christ al dayes to the end of the world.
Mat. 28. v. 20.
:: And the perfect impolluted Church, without spot or wrinkle (Eph. 5. v. 27.) is only the triumphant Church.
:: The sacred cubite or cubite used in sacred hinges was longer then the common cubite by one palme.
:: The altar is called Ariel the lion of God because fire sometimes descending from God vpon the altar consumed the sacrifice, as a pouceful meth's praye
S. Ierom.



† And thou shalt geue to the Priestes, and Leuites, that are of 18
the seede of Sadoc, that approach to me, saith our Lord God,
that they offer to me a calfe of the heard for sinne. † And 12- 20
king of his bloud, thou shalt put it vpon the foure hornes
therof, and vpon the foure corners of the brimme, and vpon
the crowne round about: and thou shalt clense, and exiate it.
† And thou shalt take the calfe, that is offered for sinne: and 21
thou shalt burne him in a seperate place of the house without
the sanctuarie. † And in the second day thou shalt offer a bucke 22
of goates vnspotted for sinne: and they shal exiate the altar, as
they did exiate in the calfe. † And when thou shalt haue ac- 23
complished exiating it, thou shalt offer a calfe of the heard
vnspotted, and a ramme of the flocke vnspotted. † And thou 24
shalt offer them in the sight of our Lord: and the priests shal
cast salt vpon them, and shal offer them an holocaust to our
Lord. † Seuen dayes shalt thou make a bucke goate for sinne 25
dayly: and a calfe of the heard, and a ramme of the cattel vn-
spotted shal they offer. † Seuen dayes shal they exiate the altar, 26
and shal clense it: and they shal fil his hand. † And the dayes 27
being expired, in the eight day & so forth, the priests shal make
your holocausts vpon the altar, and those which they offer for
peace: and I wil be pacified toward you, saith our Lord God.

CHAP. XLIIII.

The East gate of the Sanctuarie shal be alwayes shut. 5. The incircumcised shal not enter into the sanctuarie: 10. nor the Leuites, that haue serued idols: but shal do other seruice belonging to sacrifices: 15. and the children of Sadoc shal do the priestlie functions: 17. obseruing the prescribed rites therof.

ANd he turned me to the way of the vtter sanctuarie, 1
which looked toward the East: and it was shut. † And 2
our Lord said to me: This gate shal be shut: it 4 shal not be
opened, and man shal not passe through it: Because our Lord
the God of Israel is entered in through it, and it shal be shut
† for the prince. The prince himself shal sit in it, to eate bread 3
before our Lord: by the way of the gate of the entrie shal he
enter in, & by the way therof he shal go out. † And he brought 4
me by the way of the North gate in the sight of the house:
and I saw, and behold the glorie of our Lord filled the house
of our Lord: and I fel on my face. † And our Lord said to me: 5
Sonne of man 6 let thy hart, and see with thine eyes, & heare
with

4 S. Ierome ex-
poundeth this
of the hardnes
of scripture,
which no man
vnderstandeth
fully but the
sonne of God.
Mat. 11. v. 27.
Likewise of
of our B. Ladie
a perpetual



- with thine eares al thinges, that I speake to thee concerning al the ceremonies of the house of our Lord and concerning al the lawes therof: and thou shalt set thy hart in the wayes of the temple, by al the goings out of the sanctuarie. † And thou shalt say to the house of Israel that exasperateth me: Thus saith our Lord God: Let al your wicked deedes suffice, you house of Israel: † because you bring in strange children vncircumcised in hart, and vncircumcised in flesh, to be in my sanctuarie, and to pollute my house, & you offer my breades, the fatte, and the bloud: and you dissolve my covenant in al your wicked abominations. † And you haue not kept the precepts of my sanctuarie: and you haue set keepers of my obseruances in my sanctuarie to your owne selues. † Thus saith our Lord God: Euerie stranger vncircumcised in hart, & vncircumcised in flesh, shal not enter into my sanctuarie, euerie strange child that is in the middes of the children of Israel. † Yea and the Levites that haue reuolted farre from me in the errour of the children of Israel, & haue erred from me after their idols, and haue borne their iniquitie: † they shal be officers in my sanctuarie, and porters of the gates of the house, and ministers of the house: they shal kil the holocausts, and the victimes of the people: and they shal stand in their sight, to serue them. † For that they haue serued them in the sight of their idols, and were made to the house of Israel a scandal of iniquitie: therefore haue I lifted vp mine hand vpon them, saith our Lord God, and they shal beare their iniquitie: † and they shal not approch to me, to doe the function of priesthood vnto me, neither shal they approche to al my sanctuarie by Sancta, Sanctorum: but they shal beare their confusion, and their wicked abominations which they haue done. † And I wil make them porters of the house, in al the ministerie therof, and in al thinges that shal be done therein. † But the priests, & Levites, the sonnes of Sadoc, which kept the ceremonies of my sanctuarie, when the children of Israel erred from me, they shal approch to me, to minister vnto me: & they shal stand in my sight, to offer me the fatte, and the bloud, saith our Lord God. † They shal enter into my sanctuarie, and they shal approch to my table, to minister vnto me, and to keepe my ceremonies. † And when they shal enter into the gates of the inner court, they shal be clothed with linnen garments: neither shal anie wollen thing come vpon them, when they minister in the gates of the inner court

virgin, also after the birth of Christ. The same doth.

S. Augustin, ser. 6. & 18. de temp. s. Amb. ep. 81. s. Chrys. ho. de lo sept.

b This astonishment, and reuerence of the prophet.

c and the great attention

which he is admonished to haue, import the great mysteries of Christ and his Church, and not only the temple & rites of the old law which were but figures of the new.



∴ holy thinges
are ordinarily
to be done in
holie places;
and therefore
sacred vestores
(by touching
vtherof men
were sancti-
fied Exo. 29.
7 37.) must not
be vsed out of
the temple.

court & within. † There shall be linnen mitres on their heades, 18
and there shall be linnen breeches on their loynes, and they shall
not be girded in swette. † And when they shall goe out to the 19
vnter court vnto the people, they shall put of from them their
vestiments, wherein they had ministered, and shall lay them vp
in the vesterie of the sanctuarie, & they shall cloth themselves
with other garments: & they ∴ shall not sanctifie the people in
their vestures. † And they shall not shauē their head, nor nou- 20
rish their heare: but powling they shall powle their heades.
† And no priest shall drinke wine when he is to enter into the 21
inner court. † And widow, and her that is diuorced they shall 22
not take for wiues, but virgins of the seede of the house of
Israel: but a widow also, which hath bene the widow of a
priest, they shall take. † And they shall teach my people what 23
is betwene a holie thing and polluted, and betwene cleane and
uncleane they shall shew to them. † And when there shall be a 24
controuersie, they shall stand in my iudgements, & shall iudge:
my lawes, & my preceptes in al my solemnities shall they keepe,
and my sabbathes they shall sanctifie. † And to a dead man they 25
shall not enter in, lest they be polluted, but to father and mo-
ther, & sonne and daughter, and brother and sister, which hath
not had an other husband: in which they shall be contamina-
red. † And after that he is clensed, seuen daies shall be numbred 26
to him. † And in the day of his entering into the sanctuarie to 27
the inner court to minister vnto me in the sanctuarie, he shall
offer for his sinne, sayth our Lord God. † And there shall not 28
be inheritance to them, I am their inheritance: and possession
you shall not geue them in Israel, for I am their possession. 29
† The victime both for sinne and for offence they shall eate: 29
and euerie vowed thing in Israel shall be theirs. † And the first 30
fruits of al the first borne, & al the libaments of al thinges that
are offered, shall be the priests: & the first fruits of your meates
you shall geue to the priest, that he may lay vp a blessing for thy
house. † Al carren, and thing taken by a beast of birdes, and 31
of cattel the priests shall not eate.

Leuit.
10. 7. 9.

Dist. 11.

CHAP. XLV.

*In distribution of the land (after the captiuitie) severall portions are assign-
ed for the Priests, the Levites, the Citie, and the Prince: the rest was
for the people. 9. Rulers are admonished to observe iust measures: 15. and
to offer due sacrifices.*

AND



** sancti-
ficatum.*

- 1** **A**Nd when you shal begin to diuide the land by lot, sepe-
rate ye first fruits to our Lord, :: a peece * sanctified of
the land, in length twentie five thousand, and in bredth tenne
thousand: it shal be sanctified in al the border therof round a-
2 bout. † And it shal be sanctified on euerie side by five hun-
dred and five hundred, foure square round about: and of fiftie
3 cubits for the suburbs therof round about. † And from this
measurethou shalt measure the length, of five and twentie
thousand, and the bredth of tenne thousand, & in it shal be the
4 temple, and sanctum sanctorum. † The sanctified peece of the
land shal be for the priests the ministers of the sanctuarie,
which approach to the ministerie of our Lord: and it shal be a
place to them for houses, and for the sanctuarie of holines:
5 † And five and twentie thousand of length, & tenne thousand
of bredth shal be for the Leuits, which minister in the house:
6 they shal possesse twentie celles. † And the possession of the
citie you shal geue five thousand of bredth, and of length five
and twentie thousand, according to the seperation of the san-
7 ctuarie, to al the house of Israel. † To :: the prince also on this
side and on that side, according to the separation of the san-
ctuarie, and according to the possession of the citie, against the
face of the seperation of the sanctuarie, and against the face of
the possession of the citie: from the side of the Sea euen to the
Sea, and from the side of the East euen to the East. And the
length according to euerie part from the West border to the
8 East border. † Of the land shal he haue possession in Israel:
and the princes shal no more spoile my people: but the land
they shal geue to the house of Israel according to their tribes.
9 † Thus saith our Lord God: Let it suffice you o princes of Is-
rael: intermitte ye iniquitie and robberies, and doe iudgement
and iustice, sepeare your confines from my people, saith our
10 Lord God. † Iust balance, and a iust ephi, and a iust bar shal be
11 to you. † The :: ephi, and the bat shal be equal, and of one
measure: that the bat may take the tenth part of a core, & the
ephi the tenth part of a core: according to the measure of a
12 core shal be the equal ballasting of them. † And a sicle hath
twentie obolos. Moreouer twentie sicles, & five and twentie
13 sicles, and fiftene sicles make Mnam. † And these are the first
fruits, which you shal take: the sixth part of an ephi of a core
of wheate, and the sixth part of an ephi of a core of barley.
14 † The measure of oyle also, a bat of oyle is the tenth part of a

:: The land
that was assign-
ed to holie
uses, was cal-
led sanctified,
and could not
be alienated
to priuate men
nor other pur-
poses.

:: The princes
portion of
land was
round about
the clergies
portion, that
he might de-
fend them, and
the peoples
part round a-
bout the prin-
ces, that they
might defend
him.

:: These mea-
sures were of
equal capaci-
tie, but the e-
phi serued for
drie things:
& the bat for
liquid, as ap-
peareth. v. 13.
O 14.

Z z z z

core:



As the people were bound to pay certaine first frutes to their temporal prince: so he was mutually bound to pay the charges of publique sacrifices for al the people. S. Ierom also expoundeth this mutual obligation to consist between the people and hiegh priest.

core: and ten bannes make a core: because ten bannes fil a core. † And one ramme of a flocke of two hundred, of those thinges 15 that Israel nourisheth for sacrifice, and for holocaust, and for pacifiques, to expiate for them, saith our Lord God. † Al: the 16 people of the land shal be bound to these first frutes for the prince in Israel. † And: vpon the prince shal the holocaust be, 17 and the sacrifice, and the libaments in the solemnities, and in the Calends, and in the Sabbathes, & in al the solemnities of the house of Israel: he shal make the sacrifice for sinne, & the holocaust, and the pacifiques to expiate for the house of Israel. † Thus saith our Lord God. In the first moneth, the first of 18 the moneth, thou shalt take a calfe of the heard vnspotted, and thou shalt expiate the sanctuarie. † And the priest shal take of 19 the bloud that shal be for sinne: and he shal put it on the posts of the house, and on the foure cornets of the brimme of the altar, and on the posts of the gate of the inner court. † And so 20 shalt thou do in the seuenth of the moneth for euerie one, that hath bene ignorant, and was deceiued by errour, and you shal expiate for the house. † In the first moneth, the fourteenth day 21 of the moneth shal be with you the solemnitie of pasch: seven dayes shal Azymes be eaten. † And the prince in that day shal 22 make for himself, and for al the people of the land, a calfe for sinne. † And in the solemnitie of the seven dayes he shal make 23 holocaust to our Lord seven calues, & seven rammes vnspotted dayly seven dayes: and for sinne a bucke of goates dayly. † And he shal make the sacrifice an ephi to a calfe, and an 24 ephi to a ramme: and of oyle an hin to euerie ephi. † In the se- 25 uenth moneth the fiftenth day of the moneth, in the solemnitie he shal make as are before said for seven dayes: as wel for sinne, as for holocaust, and in sacrifice, and in oyle.

CHAP. XLVI.

A prescription at which gate, and what sacrifices shal be offered for the priace, euerie sabbath, and first day of the moneth. 16. The prince may gene perpetual inheritance to his sonnes, but to his seruantes only til the years of Iubiley. 19. with description of the places, where sacrifices shal be prepared.

Thus saith our Lord God: The gate of the inner court, which looketh to the East, shal be shut the six dayes, in which worke is done: but in the Sabbath day it shal be opened yea and in the day of the Calends it shal be opened. † And 1
the



- 2 the prince shal enter in by the way of the entrie of the gate from without, and he shal stand in the threshold of the gate: and the priests shal make his holocaust, and his pacifiques: and he shal adore vpon the threshold of the gate, and shal goe out: but the gate shal not be shut til euening. † And the people of the land shal adore at the doore of that gate in the Sabbaths, and in the Calends before our Lord. † And this holocaust shal the prince offer to our Lord: in the Sabbath day six lambes vnspotted, and a ramme vnspotted. † And sacrifice an ephi for a ramme: but in the lambes the sacrifice that his hand shal geue: and of oyle an hin for euerie ephi. † And in the day of the Calends a calfe of the heard vnspotted: and the six lambes, and the rammes shal be vnspotted. † And an ephi for a calfe, an ephi also for a ramme shal he make sacrifice: but the lambes, as his hand shal finde: and of oyle an hin, for euerie ephi. † And when the prince is to goe in, let him goe in by the way of the entrie of the gate, and by the same way let him goe out. † And when the people of the land shal enter in the sight of our Lord in the solemnities: he that goeth in by the North gate to adore, let him goe out by the way of the South gate: moreover he that goeth in by the way of the South gate, let him goe out by the way of the North gate: he shal not returne by the way of the gate, wherby he entered, but at that ouer against it he shal goe out. † And the prince in the middes of them with the goers in shal goe in, and with the goers out shal goe out. † And in the fayres, and in the solemnities there shal be sacrifice an ephi for a calfe, and an ephi for a ramme: but of the lambes, there shal be sacrifice as his hand shal finde: and of oyle an hin for euerie ephi. † But when the prince shal make a voluntarie holocaust, or voluntarie pacifiques to our Lord: to him the gate shal be opened, that looketh to the East, and he shal make his holocaust, & his pacifiques, as it is wont to be done in the Sabbath day: and he shal goe out, & the gate shal be shut after that he is gone forth. † And a lambe of the same yeare vnspotted, shal he make for holocaust dayly to our Lord: alwayes in the morning shal he make it. † And he shal make sacrifice vpon it morning by morning the sixt part of an ephi: and of oyle the third part of an hin, that it may be mingled with the floure: a sacrifice to our Lord by ordinance, continual and euerlasting. † He shal make the lambe, & the sacrifice, and the oyle morning by morning: an euerlasting holocaust. † Thus saith our

Z z z z 2

Lord

After the captiuitie albeit king Dauids progenie continued in Salathiel, Zorobabel and others, yet they had not the state of kinges or temporal princes; and therefore not only Christian Doctors, but also Rabbi David & other Hebrewes vnderstand this prophetic of Christ the true Messias, and of the sacrifices & rites of his Church: the letter neuertheless alluding to the forme of the old law.



∴ Alvvorkes done by the true children of God, that is to say, done in the state of grace, do merite eternal reward.
 ∴ But other moral good vvorkes done in state of mortal sinne are only rewarded temporally in this vvorld, and not in life everlasting.

Lord God: If the prince shal geue a gift to anie ∴ of his sonnes: his inheritance shal be to his sonnes, they shal possesse it by inheritance. † But if he geue a legacie of his inheritance to one 17
 ∴ of his seruants, it shal be his vntil the yeare c f remission, and it shal returne to the prince: and his inheritance shal be to his sonnes. † And the prince shal not take of the peoples inheri- 18
 tance by violence, and of their possession: & of his owne possession he shal geue the inheritance to his sonnes: that my people be not disperfed euerie one from his possession. † And he 19
 brought me in by the entrie, that was on the side of the gate, into the celles of the sanctuarie to the priests, which looked to the North. And there was a place bending to the West. † And 20
 he said to me: This is the place where the priests shal seeth that for sinne, and that for offense: where they shal dresse the sacrifice, that they bring it not out into the vter court, and the people be sanctified. † And he brought me into the vter court, 21
 and he led me about by the foure corners of the court: and behold there was a litle court in the corner of the court, to euerie corner of the court a litle court. † In the foure corners 22
 of the court were litle courts disposed, of fourtie cubits in length, and thirtie in bredth: the foure were of one measure. † And a wal round about compassing the foure litle courts: 23
 and there were kichins builded vnder the porches round about. † And he said to me: This is the house of kichins wherein 24
 the ministers of the house of our Lord shal seeth the victimes of the people.

CHAP. XLVII.

The prophet seeth waters issuing from under the Temple: 4. increasing to an vpassible torrent: 9. wherto come al sortes of fishes: 12. with trees on the bankes bringing forth fruite euerie moneth. 13. And the land is geuen in portions to the twelue tribes.

∴ There is no halstone, nor probabilite that vvaters issued out of the temple, which was scedified by Zerobabel.
 ∴ Neither did al sortes of fishes line in

AN D he turned me to the gate of the house, and behold 1
 ∴ waters issued forth vnder the threshold of the house toward the East: for the face of the house looked to the East: but the waters descended into the right side of the temple to the South part of the altar. † And he ledde me out by the way 2
 of the North gate, and he turned me to the way without the vter gate, the way that looked to the East: and behold waters flowing on the right side. † When the man went out toward 3
 the East, that had the cord in his hand, he measured a thousand cubits:

see cha.
36. v. 2.



- cubits: and he brought me through the water even to the ankles. † And againe he measured a thousand, & he brought me through the water even to the knees: † and he measured a thousand, and he brought me through the water even to the reynes. And he measured a thousand, a torrent, which I could not passe over because the waters were risen of the deepe torrent, which can not be passed over. † And he layd to me: Certes thou hast sene o sonne of man. And he brought me out, and he turned me to the banke of the torrent. † And when I had turned myself, behold in the banke of the torrent exceeding manie trees on both sides. † And he sayd to me: These waters, that issue forth toward the heapes of the sand in the East, and descend to the plaines of the desert, shal goe into the sea, & shal goe out, & the waters shal be healed. † And euerie living soule, that creepeth, whither soeuer the torrent cometh shal liue: and there shal be fishes very manie after these waters are come thither, & they shal be healed, & al thinges shal liue, to which the torrent shal come. † And fishers shal stand ouer them, from Engaddi euen to Engallim shal be drying of nettes: there shal be very manie sortes of fishes therof, as the fishes of the great sea, of a passing great multitude: † but in the shore therof, and in the sennie places they shal not be healed, because they shal be turned into salt pits. † And :: ouer the torrent shal rise in the bankes therof on both sides euerie tree bearing fruit: the leafe shal not fall from it, & the fruit therof shal not faile: euerie moneth shal it bring forth fist fruits, because the waters therof shal issue out of the sanctuarie: & the fruits therof shal be for meate, & the leaues therof for medicine. † Thus sayth our Lord God: This is the border, in which you shal possesse the land in the twelue tribes of Israel: :: because Ioseph hath a duple cord. † and you shal possesse it euerie man in like maner as his brother: vpon which I lifted vp my hand to geue it to your fathers: and this land shal fall vnto you for a possession. † And this is the border of the land: toward the North quarter, from the great sea by the way of Hethalon, as they come to Sedada, † Emath, Berotha, Sabarim, which is betwen the border of Damascus and the confine of Emath, the house of Tichon, which is by the border of Auran. † And the border from the Sea euen to the court of Enon, shal be the border of Damascus, and from the North to the North, the border of Emath the North quarter. † Moreover the East quarter from

anie such vva-
ter nere the
temple as are
mentioned, v.
9. And ther-
fore this pro-
pheticke hath an
hiegher and
truer sense, of
the Church of
Christ and the
water of Bap-
tisme.

:: S. Iohn sauy
this river of li-
uing water as
clere as chrystal,
proceeding from
the seat of God,
& of the lambe.
And the tree of
life yelding
euerie fruite
rendring his
fruite euerie mo-
neth. &c. Apoc.
22.

:: Iosephs two
sonnes had
ech one a
whole por-
tion, and so
there were
twelue tribes
besides the Le-
uites, who had
other better
means then
the rest.



the middes of Auran, and from the middes of Damascus, and from the middes of Galaad, and from the middes of the land of Israel, Iordan making the bound to the East sea, you shall measure also the East quarter. † And the South quarter toward the South from Thamar euen to the waters of contradiction of Cades: & the torrent euen to the great sea: and this is the South quarter toward the South. † And the quarter of the Sea, the great sea from the confine directly, til thou come to Emath: this is the quarter of the Sea. † And you shall diuide this land vnto you by the tribes of Israel: † and you shall cast it for an inheritance to you, and to the strangers, that shall come to you, that haue begotten children in the middes of you: and they shall be vnto you as the same countreymen borne among the children of Israel: they shall diuide the possession with you in the middes of the tribes of Israel. † And in what tribe soeuer the stranger shall be, there shall you geue him possession, sayth our Lord God.

CHAP. XLVIII.

Further description of euerie tribes part of the land: 8. likewise of the portions of Priestes, 13. Leuites. 15. Gitis, 21. and Prince. 31. with twelue gates named of the twelue tribes.

By the twelue tribes of Israel

S. Ierom vnderstandeth the vniuersal multitude of al glorified Sainctes, noting that no mention is here made of the cities of refuge (as in the bookes of Numeri, and Iosue) because in the glorious habitation of Sainctes, there can be no neede of refuge, where al are perfect al secure.

As the first borne of liuing thinges,

AND these are: the names of the tribes from the borders of the North, by the way of Hethalon, as they goe to Emath, the court of Enan the border of Damascus toward the North, by the way of Emath. And the East quarter thereof to the sea shall be for Dan one. † And to the border of Dan, from the East quarter euen to the quarter of the Sea, for Aser one: † & vpon the border of Aser, from the East quarter euen to the quarter of the Sea, for Nephthali one. † And vpon the border of Nephthali, from the East quarter euen to the quarter of the Sea, for Manasses one. † And vpon the border of Manasses, from the East quarter euen to the quarter of the Sea, for Ephraim one. † And vpon the border of Ephraim, from the East quarter euen to the quarter of the Sea, for Ruben one. † And vpon the border of Ruben, from the East quarter euen to the quarter of the Sea, for Iuda one. † And vpon the border of Iuda, from the East quarter euen to the quarter of the Sea, shall be the first frutes, which you shall sepeare, siue and twentie thousand of bredth & of length, as euery portion from the East quarter to the quarter of the Sea: and the sanctuarie shall be in the



- 9 the middes therof. † The first fruits, which you shal sepeare & first fruides
to our Lord: the length of five and twentie thousand, and the of al thinges
10 bredth of ten thousand. † And these shal be the first fruits of springing, so
of the sanctuarie of the priests: toward the North of length the first por-
five and twentie thousand, and toward the Sea of bredth ten tion of land
thousand. Yea and toward the East of bredth ten thousand, alloted to
and toward the South of length five and twentie thousand: Gods service
and the sanctuarie of our Lord shal be in the middes therof. is called the
first fruides.
- 11 † The sanctuarie shal be for the priests, of the sonnes of Sadoc,
which kept my ceremonies, and erred not when the children
12 of Israel erred, as the Levites also erred. † And for them shal
be the first fruits of the first fruits of the land holie of holies,
13 by the border of the Levites. † Yea and to the Levites in like
maner, by the borders of the priests five and twentie thousand
of length, and of bredth tenne thousand. Al the length of five
14 and twentie thousand, & the bredth, of tenne thousand. † And
they shal not sel therof, nor change, neither shal the first fruits
of the land be transported; because they are sanctified to our
15 Lord. † But the five thousand, that remaine in the bredth a-
gainst the five & twentie thousand, shal be the profane partes
of the citie for habitation, and for the suburbs: and the citie
16 shal be in the middes therof. † And these are the measures ther-
of: to the North quarter five hundred and foure thousand:
and to the South quarter five hundred and foure thousand:
and to the East quarter five hundred and foure thousand: and
17 to the West quarter, five hundred and foure thousand. † And
the suburbs of the citie shal be, to the North two hundred
fiftie, and to the South two hundred fiftie, and to the East two
18 hundred fiftie; and to the Sea two hundred fiftie. † And
that which shal be residue in length according to the first
fruits, of the sanctuarie, ten thousand toward the East, and
ten thousand toward the West, shal be as the first fruits of the
sanctuarie: and the fruits therof shal be for bread to them, that
19 serue the citie. † And they that serue the citie, shal worke of
al the tribes of Israel. † Al the first fruits, of five and twentie
20 thousand, answering to five & twentie thousand foure square,
shal be sepeared according to the first fruits of the sanctuarie,
and to the possession of the citie. † And that which shal be left,
21 shal be the princes of euerie part of the first fruits of the san-
ctuarie, and of the possession of the citie ouer against the five
and twentie thousand of the first fruits vnto the East border: Yea

∴ The North
side of the
citie being in
length 4500.
reedes, of six
sacred cubites,
euerie rede,
the west side
also, and con-
sequently the
other two
sides east and
south, in al
18000. reedes
which make
36. milles, of
1000. pases
euerie mile, it
is certaine
that this de-
scription a-
greeth not to
the terrestrial
citie of Ieru-
salem, which
was nothing
nere so large.



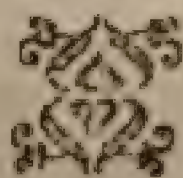
And therefore
the later le-
with Rabins
hold opinion,
that when
their Messias
commeth the
citie of Ieru-
salem shal be
built so great.
But al Catho-
lique Doctors
vnderstand it
mystically of
the Church of
Christ.

:: S. Iohn the
Apostle had
the same vi-
sion of this
new Ierusalem
Christs trium-
phant Church.
Apo. 21. & 22.

:: The Syna-
gag of the Ie-
wes being left
desert. *Mat. 23.*
v. 38. Christ is
vith his mili-
tant Church al
dayes euen to
the consum-
mation of the
world. *Mat. vlt.*
and vith his
Church tri-
umphant illu-
minating and
glorifying it
for euer and
euer. *Apo. 22.*

v. 5.

Yea and to the sea ouer against the five and twentie thousand,
vnto the border of the Sea, likewise it shal be in the portions
of the prince: and the first fruits of the sanctuarie, and the san-
ctuarie of the temple shal be in the middes therof. † And of 22
the possession of the Leuites; and of the possession of the citie
in the middes of the princes portions: shal be to the border of
Iuda, and to the border of Benjamin, shal also pertain to the
prince. † And to the rest of the tribes: from the East quarter 23
to the West quarter, for Benjamin one. † And against the bor- 24
der of Benjamin, from the East quarter to the West quarter, for
Simeon one. † And vpon the border of Simeon from the East 25
quarter to the West quarter, for Issachar one. † And vpon the 26
border of Issachar, from the East quarter to the West quarter,
for Zabulon one. † And vpon the border of Zabulon, from 27
the East quarter to the quarter of the Sea, for Gad one. † And 28
vpon the border of Gad, to the South quarter toward the
South: and the border shal be from Thamar, euen to the wa-
ters of contradiction of Cades, the inheritance against the
great sea. † :: This is the land, which you shal diuide by lot to 29
the tribes of Israel: and these are the portions of them, saith
our Lord God. † And these are the goings out of the citie: 30
from the North quarter thou shalt measure five hundred and
foure thousand. † And the gates of the citie according to the 31
names of the tribes of Israel, three gates on the North side,
the gate of Ruben one, the gate of Iuda one, the gate of Levi
one. † And to the East quarter, five hundred and foure thou- 32
sand: and three gates, the gate of Ioseph one, the gate of Ben-
iamin one, the gate of Dan one. † And to the South quarter, 33
thou shalt measure five hundred & foure thousand: and three
gates, the gate of Simeon one, the gate of Issachar one, the
gate of Zabulon one. † And to the West quarter, five hundred 34
and foure thousand, and their gates three, the gate of Gad one,
the gate of Aser one, the gate of Nephthali one. † Round 35
about eightene thousand: and the name of the citie from that
day, :: Our Lord there.



DANIEL



THE ARGUMENT OF DANIELS PROPHECIE.

DANIEL of the tribe ^a of Iuda, & ^b royal bloud, about the age of ^c tenne yeares, was caried into Babylon with other children for hostage, when Nabuchodonosor innaded the kingdom of Iuda, in ^e the third yeare of king Ioakim. His whole life (in al about an hundred and tenne yeares) He vvas most was most pious, with such zeale of Gods honour, and common good of his holie: countrie, that he was called by an Angel, ^d vir desideriorū, the man of (godlie) desires: ^e whom al, o Ezechiel, elder in yeares, prophecying part of the same time, ioyned with Noe and Iob for example of holie men; recounting him also the most renowned of his time for wisdom. VVhose loyal si- delitie towards the king of Babylon, was so cleare, that his malignant enemies said exprestly of him: ^f We shal not find against this Daniel, anie occasion, vnles perhaps in the law of his God. His booke as wel in respect of various important narrations of thinges done: as of most hiegh diuine Mysteries is very excellent: but withal very obscure, for that manie thinges here inserted, seme hardly to agree with other authentical histories; some thinges also are intricate in themselves; nor placed in order of time as they happened: and manie thinges so briefly related, that they can not be understood, without the knowlege of prophane histories. As S. Ierom affirmeth Epist. 103. But as for an other difficultie which some make, denying the Prayer of Azarias, with the Hymne folowing, & the histories of Susanna, Bel, and the Dragon, to be Canonical Scripture, it is partly solued already, in the Annotations before the Booke of Tobie: where is shewed, that it is no iust exception against these, and other partes of holie Scripture of the old Testament, because they are not in the Hebrew Edition, being otherwise accepted for Canonical by the Catholique Church. And further it is very probable that these parcels were sometimes either in the Hebrew or Chaldee tongue, in which two languages (part in one, part in the other) the rest of this booke was written. For from whence els could the Septuagint Interpreters, Theodotion, Symmachus, and Aquila translate them? In whose Editions S. Ierom found the same. But S. Ierom, some wil say, calleth these histories fables, and so did not account them Canonical Scripture. First we answer, that he reporting the Iewes opinion useth their termes, not explicating his owne iudgement, intending only to deliuer sincerely that which he found in the Hebrew: Ies would he not omitte to insert the rest, aduertising withal that he had it in Theodotions translation. Which answer is clerly iustified by his owne testimonie (li. 2. c. 9. aduersus Rufinum) in these wordes:

Aaaaa

Daniel of the
royal bloud.

He vvas most
holie:

most wise:
and most
loyal.

His booke is
excellent:
but hard to be
vnderstood.

Certaine
partes of this
booke are de-
nied by the
Iewes, and
some others.
It is probable
that these par-
tes were some
times in the
Hebrew, or
the Chaldee.

Obiection out
of S. Ierom.

First solution.



Second solution.

They are pronounced to be Canonical by the Councils, and other Fathers.

The prayer of Azarias.

The Hymne of the three children.

The historie of Susanna.

The histories of Bel, and the Dragon.

The contents in general.

wordes: Whereas I relate (sayth he) what the Hebrewes say against the historie of Susanna, and the Hymne of the three children, he that for this reputeth me a foole, proueth himself a sycophant. For I did not explicate what myself iudged, but what they are wont to say against me. Secondly we answer, that if S. Ierom did not thinke these partes to be Canonical, yet seeing so manie other ancient Fathers, and now the whole Church hold them for Canonical, we so beleue them to be. For albeit the ancient Councils, and others that recite catalogues of holie Scriptures, do not expressely say, as the council of Trent lastly doth (Sess. 4.) that al the partes of booke by them recited, are Canonical; yet they do not except anie partes of this Booke: and therefore speaking indefinitely, do in dede include al, and not exclude anie parcels usually read in the Church as these are. Moreover very manie ancient Fathers do expressely alleage these partes as Diuine Canonical Scriptures. Of manie we shal cite some.

The prayer of Azarias is alleaged as diuine Scripture by S. Cyprian, *Ser. de lapsis*. by holie Ephrem, *li. de humilitate comparanda. ca. 9.* by S. Chrysostom, *ho. de tribus pueris*. Leontius Cyprius, *apud Eutym. par. 1. Tanopliæ, tit. 3.* Patianus, *Parinesi in Pœnitentiam*. S. Augustin, *Epist. 122. & li. de natura boni. c. 16.* S. Fulgentius, *ad Venetiam de pœnitentia. c. 16.* Likewise the Hymne of the three children is alleaged by most of the same, and by diuers others. As by S. Ierom himself, in *c. 3. ad Galatas*, & *Epist. 49. de muliere septies iēta*: S. Ambrose, *Prefat. in Psalmos*; & *li. 6. in Lucanum, c. 2.* Concilium Toletanum, *c. 13.*

In like maner the historie of Susanna is cited as holie Scripture by S. Ignatius, *Epist. ad Magnesianos*. Tertullian, *li. de corona militis*. S. Cyprian *li. 1. Epist. ep. 8. & 40.* S. Chrysostom. *Ho. 1. in fine, bath a whole sermon of Susanna, as vpon holie Scripture*. S. Ambrose, *li. 1. de Officijs, c. 18. li. 3. c. 14. & li. 3. de Spiritu Sancto. c. 7.* S. Augustin, *Tract. 36. in Ioan. & Ser. 118. & 242.*

Finally the histories of Bel, and of the Dragon are iudged Diuine Scripture by S. Cyprian, *li. 1. Ep. ep. 4. & li. 3. ep. 1. & li. 4. ep. 6.* S. Basil, *ho. in diuites auaros*. S. Athanasius, in *Synopsi* briefly explicating the argument of this whole booke, maketh expresse mention of the Hymne of the three children; and of the histories of Susanna; and of Bel, and the Dragon.

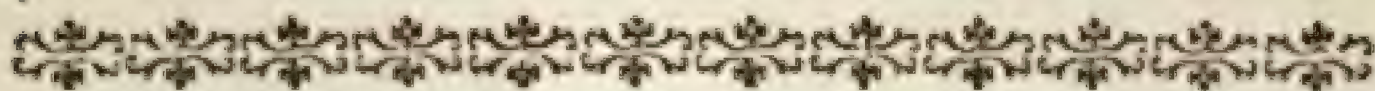
To conclude therefore with whom we begane, S. Ierom speaking of this whole Booke, saith: *Daniel temporum conscius, & totius mundi philoistor, Epist. a lapidem præcisum de monte sine manibus, & regna omnia subuertentem, Paulino claro sermone pronuntiat. Daniel skilful of times, a studious historiographer, in cleare speach sheweth the stone cut out of the mountaine without handes, which ouerthroweth al kingdomes. Signifying the principal contents of this booke to be, that al other kingdomes* (namely



(namely for example sake, the foure great Monarchies, the first of the Chaldees, the second of the Medes and Persians, the third of the Grecians, and the fourth of the Romanes) should be ouerthrowne, one after an other; and only the kingdom of Christ our Sauour, borne of a perpetual virgin, shall be permanent for euer. More particularly this Booke may be diuided into three partes. In the first six chapters especially are declared (for most part in maner of historic) certayne actes of Daniel, with the other three Hebrew children, and of the kinges of Babylon. In other six chapters is more directly prophesied of Christ; and of Antichrist; of the perpetual glorie of Christs kingdom, and utter destruction of the others; with the end of world, and general iudgement. In the two last chapters are conteyned the histories of holie Susanna; and of the idols Bel, and the Dragon.

In particular.

Diuided into three partes.



THE PROPHECIE OF DANIEL.

CHAP. I.

The king of Babylon by force entring into Ierusalem, spoyleth the temple: 6. amongst others carrieth captiue Daniel, Ananias, Misael, and Azarias: 8. who abstaining from the kings meates, 15. are sayrer then other children. 17. and wiser (Daniel also vnderstanding dreames) then all the magicians of Chaldee.

The first part.
Actes of Daniel with the other three Hebrew children; and of the kinges of Babylon.

Part of the holie vessels & some especial persons were caried away, but the king was released at this time: for he reigned in Ierusalem eight yeares more, cleuen in al. 2. Part. 36. 7. 5.

4. R. 5.
24. 7. 1.

IN THE third yeare of the kingdom of Ioakim king of Iuda, came Nabuchodonosor king of Babylon into Ierusalem, and besieged it. † And our Lord deliuered into his hand Ioakim the king of Iuda, and part of the vessels of the house of God: and he caried them away into the land of Sennaar, into the house of his god, & the vessels he brought into the house of the treasure of his god. † And the king spake to Asphenez the gouernour of the Eunuches, that he should bring in of the children of Israel, and of the kings, & the tyrants seed, † children in whom was no spot, beautiful of forme, and instructed in al wisdom, cunning in knowlege, and taught in discipline, and that might stand in the kings palace, that he might teach them the learning, and the tongue of the Chaldees. † And the king appointed them a certaine prouision for euerie day, of his meates, & of the wine wherof he dranke himself, that being nourished three yeares, afterward they might stand in the

A 2 2 2 2

kings



a Daniel as chief was an example to the other three children in their manner of life, vvhether by is also probable that they being al of the tribe of Iuda. v. 6. he was nether of the royal blood: of which some were taken into the kings court. v. 11. b Three causes moued them to abstayne fro the kings meates: lest they might eat any thing offered to idols, or forbid by the law of Moyses, & because such delicate diet might prouoke to gluttonie; or in time when they should be elder, to other sinnes. *Throd.* c By mention of the first yeare of Cyrus is sufficiently signified that Daniel liued al the time of the captiuitie. And ch. 10. it is further clere that he liued in the third yeare: & very like, longer.

kings sight. † There were therefore among them of the children of Iuda, Daniel, Ananias, Misael, and Azarias. † And the gouernour of the eunuches gaue them names: to Daniel, Baltasar: to Ananias, Sidrach, to Misael, Misach: & to Azarias, Abdenago. † But a Daniel purposed in his hart, that he would not be polluted of the kings table, nor of the wine of his drinke: & he requested the gouernour of the eunuches, that he might not be contaminated. † And God gaue vnto Daniel grace and mercie in the sight of the prince of the eunuches. † And the prince of the eunuches said to Daniel: I feare my Lord the king, who hath appoynted for you meate and drinke: who if he shal see your faces leaner then the other youtnes your equals, you shal condemne my head to the king. † And Daniel sayd to Malasar whom the prince of the eunuches appoynted ouer Daniel, Ananias, Misael, and Azarias: † b Proue I beseech thee, thy seruants for tenne dayes, & let pulse be geuen vs to eate, & water to drinke: † and looke vpon our faces, and the faces of the children that eate of the kings meate: and as thou shalt see, thou shalt doe with thy seruants. † Who hearing that manner of speach, proued them for tenne dayes. † And after tenne daies their faces appeared better & more corpulent then al the children, that did eate of the kings meate. † Moreover Malasar tooke away the meates, and the wine of their drinke: and he gaue them pulse. † And to these children God gaue knowledge, and discipline in euerie booke, and wisdom: but to Daniel the vnderstanding of al visions and dreames. † The dayes therefore being accomplished, after which the king had sayd, that they should be brought in; the gouernour of the eunuches brought them in the sight of Nabuchodonosor. † And when the king had spoken to them, there were not found such of them al, as Daniel, Ananias, Misael, and Azarias: and they stood in the kings sight. † And euerie word of wisdom and vnderstanding, that the king demanded of them, he found in them more by ten fold aboue al the southsayers, & magicians, that were in al his kingdom. † And Daniel was euen to the first yeare of Cyrus the king.

CHAP. II.

Nabuchodonosor dreameth, and forgetteth his dreame, 4. which the magicians not able to tel, 12. are adiudged to dye. 14. But Daniel (praying with his three felowes) by reuelation, 24. telleth, 36. and interpreteth the dreame, 46. the king adoreth him confessing his God to be the onlie true God, and aduanceth him & his felowes.

* beemes
pease.
etc.

IN



- I**N the second yeare of the kingdom of Nabuchodonosor, Nabuchodonosor saw a dreame, and his spirit was terrified, and his dreame was fled from him. † But the king commanded, that the southsayers should be called together, and, the magicians, and the sorcerers, and the Chaldees: to declare vnto the king his dreames: who, when they were come, stood before the king. † And the king sayd to them: I saw a dreame: & being confounded in minde I know not what I saw. † And the Chaldees answered the king in Syriach, King for euer liue: tel the dreame to thy seruants, and we wil declare the interpretation therof. † And the king answering sayd to the Chaldees. The word is departed from me: vnles you tel me the dreame, and the coniecture therof, you shal perish, and your houses shal be confiscate. † But if you tel the dreame, & the coniecture therof, you shal receiue of me rewards, & gifts, and much honour: the dreame therefore, and the interpretation therof tel you me. † They answered the second time, & sayd: Let the king tel his seruants the dreame, & we wil declare the interpretation therof. † The king answered, & sayd: Surely I know that you redeme time, knowing that the word is departed from me. † If therefore you shew me not the dreame, there is one sentence of you, that you haue also framed a guilful interpretation, and full of deceite, to speake vnto me til the time passe away. Tel me therefore the dreame, that I may know: that you speake a true interpretation also therof. † The Chaldees therefore answering before the king, sayd: There is no man vpon the earth, that can accomplish thy word, o king, yea neither anie king great and mighty, demandeth such a word of anie southsayer, & magician, and Chaldee. † For the word that thou askest, o king, is weightie: neither shal there be found any, that can shew it in sight of the king, except the goddes, whose conuersation is not with men. † Which thing being heard, the king in furie, and in great wrath commanded that al the wisemen of Babylon should perish. † And the sentence being gone forth, wisemen were slaine: & Daniel and his felowes were sought for, to perish. † Then Daniel inquired concerning the law, and the sentence, of Arioch the prince of the kings warfar, who was gone forth to kil the wisemen of Babylon. † And he asked him, that had receiued the powre of the king, for what cause so cruel a sentence was gone forth from the face of the king. When Arioch therefore had shewed the matter to Daniel, † Daniel

Nabuchodonosor had this dreame the second yeare after his great conquest of the Moabites, Ammonites, Syrians, & Egyptians, making his kingdom a great monarchie: so it was in the 25 yeare of his reigne: vwhen Daniel was about the age of 35. yeares.

It is in dede more easie to tel by the diuels helpe, what one hath dreamed, because dreames being past might either procede from the diuel, or by some external signes be knowne vnto him: but to declare the signification which is to come, and vncertaine, is about the diuels or mans powre: who



can only con-
jecture what
is probable, &
doe often erre
therin. See the
Annotations.
Gen. 40.

By shewing
the kings for-
mer cogita-
tion before
his dreame, he
gaue great as-
surance of the
true spirite of
prophecie,
that the king
might secure-
ly beleue the
interpretation
of the dreame.
The foure
kingdoms of
the Chaldees
Persians, Gre-
cians, and Ro-
manes signifi-
ed by the

going in desired the king, that he would geue him a time to tel
the solution to the king. † And he went into his house, and he 17
told the matter vnto Ananias, & Misael, & Azarias his felowes:
† that they should aske mercie at the face of the God of hea- 18
uen vpon this sacrament, & Daniel and his felowes might not
perish, with the rest of the wisemen of Babylon. † Then was 19
the mysterie reueled to Daniel by a vision in the night: and
Daniel blessed the God of heauen, † and speaking sayd: The 20
name of our Lord be blessed from euerlasting & for euer more:
because wisdom and strength are his. † And he changeth 21
times, and ages: transporteth kingdoms & establisheth them:
geueth wisdom to the wise, and knowlege to them that vn-
derstand discipline: † he reueleth profound, & hidden thinges, 22
and knoweth the thinges that are done in darkenes: and light
is with him. † To thee o God of our fathers I confesse, and I 23
praise thee: because thou hast geuen me wisdom, & strength:
and now thou hast shewed me the thinges that we desired of
thee, because the kings word thou hast opened to vs. † After 24
these thinges Daniel being entered in to Arioch, whom the
king had appoynted to destroy the wisemen of Babylon, spake
thus vnto him: Destroy not the wisemen of Babylon: bring
me in before the presence of the king, & I wil tel the solution
to the king. † Then Arioch in hast brought in Daniel to the 25
king, and said to him: I haue found a man of the children of
the transmigration of Iuda, that can tel the solution to the
king. † The king answered, and said to Daniel, whose name 26
was Baltassar: Thinkest thou in very dede thou canst tel me
the dreame, that I saw, and the interpretation thereof? † And 27
Daniel answering before the king, sayd: The mysterie, that the
king demandeth, the wisemen, the Magicians, and the south-
sayers, and the inchanters can not declare vnto the king. † But 28
there is a God in heauen, that reueleth mysteries, who hath
shewed vnto thee, king Nabuchodonosor, what thinges are
to come in the later times. Thy dreame, and the visions of thy
head in thy bed, are these. † Thou o king beganst to thinke 29
in thy bed, what should be hereafter: and he that reueleth my-
steries, shewed thee what thinges are to come. † To me also 30
not in the wisdom, that is in me more then in al men aliue, is
this sacrament reueled: but that the interpretation might be
made manifest to the king, and thou mightest know the cogi-
tations of thy minde. † Thou o king didst see, and behold: as 31
it were



- it were one great statua: that statua, great and high of stature stood ouer against thee, and the sight therof was terrible.
- 32 † The head of this statua was of the best gold, but the breast and the armes of siluer, moreouer the bellie, and the thighes of brasle: † and the legges of yron, of the feete a certaine part was of yron, and a certaine of earth. † Thou sawest so, til a stone was cut out of a mountaine without handes: and it stroke the statua on the yron, & earthen feete therof, & brake them in peeces. † Then were the yron, the clay, the brasle, the siluer, and gold broken together, and brought as it were into the dust of a summers floore, that are taken violently with the winde: and there was no place found for them: but the stone that stroke the statua, was made a great mountaine, and it filled al the earth. † This is the dreame: the interpretation also therof we wil tel before thee, ô king. † Thou art the king of kings: and the God of heauen hath geuen thee kingdom, and strength, and empire, and glorie: † and al thinges, wherein the children of men, and the beasts of the fildē doe inhabite, the soules also of the heauen he hath geuen in thy hand, and vnder thy dominion he hath appoynted al thinges: thou therefore art the golden head. † And after thee shal ryse vp an other kingdom lesse then thou of siluer: and an other third kingdom of brasle, which shal rule ouer al the world.
- 40 † And the fourth kingdom shal be as it were yron. As yron breaketh into peeces, & tareth al thinges, so shal that breake, and destroy al these. † Moreouer because thou sawest part of the feete, and of the toes of the potters clay, and part of yron: the kindom shal be diuided, which notwithstanding shal rise of the ground of yron, according as thou sawest the yron mingled with the earth of clay. † And the toes in part of yron, and in part of earth: in part the kingdom shal be whole, and in part broken. † And that thou sawest the yron mingled with the earth of clay, they shal be mingled in dede together with mans seede, but they shal not sticke fast one to an other, as yron can not be mingled with earth. † But in the dayes of those kingdoms the God of heauen wil raise vp: a kingdom, that shal not be dissipated for euer, and his kingdom shal not be deliuered to an other people: and it shal breake in peeces, and shal consume al these kingdoms: and itself shal stand for euer.
- 45 † According as thou sawest, that the stone was cut out of the mountaine without handes, and brake the earth in peeces, and

four partes of this statua, consisting of diuers metals or mater, did succede in order of time: no one meaner, or baser then the former, as gold is best & yron & earth the worst, for the last rather excelled the former; but when this vision appeared the kingdom of the Chaldees was the greatest, and most excellent & that being destroyed the Medes & Persians became greater then: it had bene: againe the Grecians vnder Alexander became farre greater then anye before, and finally the Romane greatest of al, til Christs kingdom, his Church was spread ouer the whole world.

† The Church of Christ is the only kingdom that can not be destroyed,



∴ He thought Daniel to be a little god; subiect to the great God. 7. 47. ∴ Notwithstanding this confession, shortly after he erected an idol to represent his owne greatness, and to be adored therein.

and the yron, and the brasſe, and the ſiluer, and the gold, the great God hath ſhewed the king what thinges are to come hereafter. & the dreame is true, & the interpretation thereof faithful. † Then king Nabuchodonosor fel on his face, & adored Daniel, & commanded to ſacrifice to him hoſtes & incenſe. † The king therefore ſpeaking ſaid to Daniel: In very dede ∴ your God is the God of goddes, and Lord of kinges, and he that reueleth myſteries: becauſe thou couldſt open this ſacrament. † Then the king aduanced Daniel on high, & he gaue him manie gifts, and great: and he made him prince ouer al the prouinces of Babylon: and chiefe of the magiſtrates, ouer al the wiſemen of Babylon. † And Daniel requested of the king, and he appointed ouer the workes of the prouince of Babylon, Sidrach, Miſach, and Abdenago: but Daniel himſelf was in the doores of the king. . . .

* my
rie.

CHAP. III.

Nabuchodonosor ſetteb vp a ſtatua, commanding al vnder paine of death to adore it: 8. which Sidrach, Miſach, and Abdenago reſuſing to doe, 14. are caſt into a burning fornace, 24. wherein they walke, defended by an Angel from burning: praying, and praiſing God, 51. with an hymne, 57. inuiting al creatures to praiſe him. 91. which the king admiring confeſſeth, and proclameth, that their God is the only true God.

∴ This huge ſtatua of ninety foot in height and nine in bredth contained a great maſſe of gold. VVhich the king made to ſhew his riches, to terrifie his enemies & to reſent himſelf, that he might be adored therein as a god. 5. 1000.

NABUCHODONOSOR the king made ∴ a ſtatua of gold 1
in height of ſixtie cubites, in bredth of ſix cubits, and he
ſet it in the ſild of Dura of the prouince of Babylon. † Therfor 2
Nabuchodonosor the king ſent to cal to gether the nobles,
the magiſtrates, and iudges, dukes, and tyrants, and rulers, and
al the princes of the countries, that they ſhould come together
to the dedication of the ſtatua, which Nabuchodonosor the
king had erected. † Then were the nobles gathered together, 3
the magiſtrates, and iudges, the dukes, and tyrants, & the great
men that were placed in regiments, and al the princes of the
countries, to come together to the dedication of the ſtatua,
which Nabuchodonosor the king had erected. And they ſtood
in the ſight of the ſtatua, which Nabuchodonosor the king had
ſet, vp. † And the cryer cried mightely: To you peoples, and 4
tribes, and tongues it is ſaid: † In the houre that you ſhal heare 5
the ſound of the trumpet, & pipe, and harpe, of the doulcimer,
and pſalter, and ſymphonic, & al kind of muſical inſtruments:
falling adore ye the golden ſtatua, which Nabuchodonosor 6
the



- 6 the king hath set vp. † But if any man shal not adore: prostrate, he shal the self same houre be cast into a fornace of burning
 7 fyre. † After this therfore forthwith as al the peoples heard the sound of the trumpet, the pipe, & harpe; of the doulcimer, and psalter, of the symphonie, and of al kind of musical instruments: al the peoples, tribes, and tongues falling adored the golden statua, which Nabuchodonosor the king had set vp.
 8 † And forthwith in the very same time men of Chaldee coming accused the Iewes, † and sayd to Nabuchodonosor the
 9 king: King for euer liue: † thou, o king hast made a decree, that euerie man which shal heare the sound of the trumpet, of
 10 the pipe, and harpe, of the doulcimer, and psalter, of the symphonie, and of al kind of musical instrumentes, prostrate himself, and adore the golden statua: † and if any man do not prostrate on the ground adore, that he be cast into a fornace of burning
 11 fyre. † There are therfore men of Iewrie, whom thou didst appoynte ouer the workes of the countrie of babylon, Sidrach, Misach, and Abdenago: these men, o king, haue condemned thy decree: thy goddes they worshipec not, and the
 12 golden statua, which thou hast erected, they adore not. † Then Nabuchodonosor in furie, and in wrath commanded, that Sidrach, Misach, & Abdenago should be brought: who immediately were brought before the king. † And Nabuchodonosor the king pronouncing, sayd to them: In dede Sidrach, Misach; and Abdenago, doe not you worshipec my goddes, & the golden
 13 statua that I haue set vp doe not you adore? † Now therfore if you be readie, in what houre soener you shal heare the sound of the trumpet, the pipe, the harpe, of the doulcimer, and psalter, and Symphonie, and of al kind of musical instruments, prostrate your selues, & adore the statua which I haue made: but if you adore not, the selfe same houre you shal be cast into the fornace of burning fyre: and what God is there, that shal
 14 deliuer you out of my hand? † Sidrach, Misach, and Abdenago answering said to king Nabuchodonosor: We must not answer thee concerning this thing. † For behold our God, whom we worshipec, can saue vs from the fornace of burning fyre, and
 15 out of thy handes, o king, deliuer vs. † But if he wil not, be it known to thee, o king, that we worshipec not thy goddes, & the golden statua; which thou hast erected, we adore not.
 16 † Then was Nabuchodonosor replenished with furie: and the looke of his face was altered vpon Sidrach, Misach, and
 17 Abdenago

Practise of this idolatrie consisted in falling prostrate on the ground before the statua; some times it consisteth in offering incense to idols; and the like: Now in England personal presence at heretical service or sermon is a distinctive signe of conformitie to the protestants pretended religion: because such presence is there exacted for this purpose.

By this most modest & confident answer they professed their assured faith of Gods omnipotent powre, not knowing whether it was his diuine wil to deliuer them from the fire or no: resolving to suffer with patience what soeuer he would permitte to fall vnto them.

B b b b b

Abdenago



Abdenago, and he commanded that the fornace should be heated seven times more, then it had bene accustomed to be heated. † And commanded the strongest men of his host, 20 to binde the feet of Sidrach, Misach, and Abdenago, and to cast them into the fornace of burning fyre. † And forthwith 21 those men being bound with their breeches, * and head attire, and shoes, and garments were cast into the fornace of burning fyre. † For the commandment of the king did vrge, and the 22 fornace was heated exceedingly. Moreover the flame of the fyre slew those men, that had cast in Sidrach, Misach, and Abdenago. † But these three men, that is, Sidrach Misach, 23 and Abdenago fel in the middes of the fornace of burning fire, bound together.

* or
cappes.

Though these parcels were not in the Hebrew, in S. Ieroms time, yet either had bene in the Hebrew or Chaldee, or at least were Canonical scripture; as we haue proued in the argument of this booke.

That which foloweth I found not in the Hebrew volumes.

† And they walked in the middes of the flame praying God, 24 and blessing our Lord. † And Azarias standing prayed thus, 25 and opening his mouth in the middes of the fire, he sayd:
† Blessed art thou O Lord the God of our fathers, and laudable, 26 and glorious is thy name for euer: † because thou art iust in al 27 thinges, which thou hast done to vs, and al thy workes are true, and thy wayes right, and al thy iudgements true. † For 28 thou hast done true iudgements according to al thinges, that thou hast brought in vpon vs, and vpon the holie citie of our fathers Ierusalem: because in truth, & in iudgement thou hast brought in al these thinges for our sinnes. † For we haue 29 sinned, and done vniustly reuolting from thee: and we haue offended in al thinges; † and thy precepts we haue not heard, 30 nor obserued, nor done as thou hadst commanded vs, that it might be wel with vs. † Al thinges therefore that thou hast 31 brought in vpon vs, and al thinges that thou hast done to vs, thou hast done with true iudgement: † and thou hast deliuered 32 vs into the handes of our enemies vniust, and most wicked, and preuaricatours, & to an vniust king and most wicked aboue al the earth. † And now we can not open the mouth: we are be- 33 come a confusion, and reproch to thy seruants, & to them that worship thee. † Deliner vs not for euer, we beseech thee, for 34 thy name sake, and dissipate not thy testament: † neither take 35 thou away thy mercie from vs: for Abraham thy beloued, and Isaac thy seruant, and Israel thy holie one: † to whom 36 thou hast spoken, promising that thou wouldest multiple their

∴ In the very same maner Moyses prayed, & pacified Gods wrath. Exo. 32.



their seede as the starres of heauen, and as the sand that is in
 37 the seashore. † Because ô Lord we are diminished more then
 al nations, and are abased in al the earth this day for our sinnes.

38 † And there is not at this time :: prince, & duke, and prophet, :: Sedecias, be-
 nor holocaust, nor sacrifice, nor oblation, nor incense, nor ing dead, and
 39 place of first fruits before thee, † that we may finde thy mercie: loachin kept
 but in contrite minde, & spirit of humilitie let vs be receiued. in prison,
 there vvas

40 † As in holocaust of rammes, and bulles, and as in thousands none in state
 of fat lambes: so let our sacrifice be made in thy sight this day, of a king a-
 that it may please thee: because there is no confusion to them mongst the Ie-
 41 that trust in thee. † And now we folow thee in al our hart, vvies: neither
 42 and feare thee, and seeke thy face. † Confound vs not, but vvas there at
 doe with vs according to thy meekenes, and according to the this time anie
 43 multitude of thy mercie. † And deliuer vs in thy meruels, and prophet in al
 44 geue glorie to thy name ô Lord: † and let al be confounded Ievvrie: for
 that shew euils to thy seruants, let them be confunded in al thy Daniel himself
 45 might, and let their strength be broken: † and let them know and Ezechiel
 that thou art the Lord, the onlie God, and glorious ouer the vvvere in Baby-
 46 round world. † And the kings seruants that had cast them in, lon: and Iere-
 ceased not to heate the fornace, with * Naphtha, & tow, and mic vvas ei-
 47 pitch, and drie stickes, † and the flame mounted out aboue ther dead or
 48 the fornace nine and fourtie cubits: † and it brake forth, in Ægypt.

*chaldee
lay, or
me:*
 49 † But the Angel of our Lord descended with Azarias, and his
 felowes into the fornace: and he shooke the flame of the fire
 50 out of the fornace, † and made the middes of the fornace as
 a winde of dew blowing, and the fire touched them not at al,
 nor payned them, nor did them anie greuance.

51 † Then these three as out of one mouth prayesd, and glorified,
 and blessed God in the fornace, saying:

52 † Blessed art thou ô Lord the God of our fathers: and laudable,
 and glorious, and superexalted for euer: and blessed is the holie
 name of thy glorie: and laudable, and superexalted in al ages.

53 † Blessed art thou in the holie temple of thy glorie: & passing
 laudable, and passing glorious for euer.

54 † Blessed art thou in the throne of thy kingdom, and passing
 laudable, and superexalted for euer.

55 † Blessed art thou, that beholdest the depths, and sittest vpon
 the Cherubs: and laudable, and superexalted for euer.

56 † Blessed art thou in the firmament of heauen: and laudable
 and glorious for euer.

B b b b b 2

† Al



∴ Holy Angels do incessantly prayse God, & therefore nede not to be inuited thereto: sensible creatures do not properly prayse God, because they haue not vnderstanding nor vvil: but the meaning of this inuitation is, to congratulate that Angels do alwayes without intermission praise God, & to exhorre al men in consideration of al Gods workes spiritual & corporal, to praise him, as most worthis to be praysed by al men.

∴ Priuations of thinges haue alio their decent course in the vniuersal state of creatures: Darknes prayseth God, that is, bringeth forth praise in the hartes of consideratiue men. *S. Aug. li. de natura boni c. 16.*

† Al ∴ workes of our Lord blesse ye our Lord, prayse and superexalt him for euer. 57
 † Blesse our Lord ye Angels of our Lord: prayse & superexalt him for euer. 58
 † Ye heauens blesse our Lord: prayse and superexalt him for euer. 59
 † Al waters that are about the heauens, blesse ye our Lord: prayse and superexalt him for euer. 60
 † Blesse our Lord al ye powers of our Lord: prayse and superexalt him for euer. 61
 † Sunne and moone blesse ye our Lord: prayse and superexalt him for euer. 62
 † Starrs of heauens blesse ye our Lord: prayse and superexalt him for euer. 63
 † Euerie shower, & dew blesse ye our Lord: prayse and superexalt him for euer. 64
 † Al spirits of God blesse ye our Lord: prayse and superexalt him for euer. 65
 † Fire and heate blesse ye our Lord: prayse and superexalt him for euer. 66
 † Colde and heate blesse ye our Lord: prayse and superexalt him for euer. 67
 † Dewes and hore frost blesse ye our Lord: prayse and superexalt him for euer. 68
 † Frost and cold blesse ye our Lord: prayse and superexalt him for euer. 69
 † Yse and snowes blesse ye our Lord: prayse and superexalt him for euer. 70
 † Nightes and dayes blesse ye our Lord: prayse and superexalt him for euer. 71
 Light and ∴ darknes blesse ye our Lord: prayse and superexalt him for euer. 72
 † Lightenings and cloudes blesse ye our Lord: prayse and superexalt him for euer. 73
 † Let the earth blesse our Lord: prayse and superexalt him for euer. 74
 † Mountaines and litle hilles blesse ye our Lord: prayse and superexalt him for euer. 75
 † Al things that spring in the earth blesse ye our Lord: prayse and superexalt him for euer. 76
 † Blesse our Lord ye fountaines: prayse and superexalt him for euer. 77
 † Seas



- 78 † Seas and riuers blesse ye our Lord: prayse and superexalt him for euer.
- 79 † Whales, and al things that moue in the waters, blesse ye our Lord: prayse and superexalt him for euer.
- 80 † Blesse our Lord al ye foules of heauen: prayse and superexalt him for euer.
- 81 † Al beasts and cattel blesse ye our Lord: prayse and superexalt him for euer.
- 82 † Sonnes of men blesse ye our Lord: prayse and superexalt him for euer.
- 83 † Let Israel blesse our Lord: prayse and superexalte him for euer.
- 64 † Priests of our Lord blesse ye our Lord: prayse and superexalt him for euer.
- 85 † Seruants of our Lord blesse ye our Lord: prayse and superexalt him for euer.
- 86 † Spirits and soules of the iust blesse ye our Lord: prayse and superexalt him for euer.
- 87 † Holie and humble of haite blesse ye our Lord: prayse and superexalt him for euer.
- 88 † Ananias, Azarias, and Misael, blesse ye our Lord: prayse and superexalt him for euer.

Because he hath deliuered vs from hel, and saued vs out of the hand of death, and deliuered vs out of the middes of the burning flame, and out of the middes of the fire hath he rid vs.

- 89 † Confesse ye to our Lord, because he is good: because his mercie is for euer.
- 90 † Al religious blesse ye our Lord the God of goddes: prayse and confesse ye to him, because his mercie is vnto al worldes.

S. Ierome
wordes.

Hitherto it is not in the Hebreu: and that which vve haue put, is translated out of the Edition of Theodotion.

- 91 † Then Nabuchodonosor the king was astonied, and he arose hastily, & said to his nobles: Did we not cast three men: fettered into the middes of the fire? Who answering the king, said: It is true o king. † He answered, and said: Behold I see foure men loose, and walking in the middes of the fire, and there is no corruption in them, & the forme of the fourth is like to the sonne of God. † Then came Nabuchodonosor to the doore of the fornace of burning fire, and said: Sidrach, Milach, & Abdenago seruants of the high God, goe ye forth,

B b b b b 3

and

The fire burned their bandes, but not their garments nor bodies: so God vseth the seruice of his creatures to geue comforte to his seruantes, and not torment. S. Greg. li. 3. c. 18. dialo. VVhere he writeth the like miracle, when the Gothes would haue burned S. Benedict. This fourth was the Angel that alerted



the force of
the fire from
them. 7. 49.
C. 25.

∴ They were
not only re-
stored to their
former aucto-
ritie, as pre-
fectes over the
workers. ch. 2.
7. 49. but were
also more ad-
vanced, as this
place infinua-
teth.

and come. And forthwith Sidrach, Misach, and Abdenago
went out of the middes of the fire. † And the nobles, and the 24
magistrates, and iudges, and the potentates of the king being
gathered together, beheld those men, that the fire had no
powre on their bodies, & not a heare of their head was singed,
yea their breeches were not altered, & the sent of the fire had
not passed by them. † And Nabuchodonosor breaking forth, 25
said: Blessed be the God of them, to witte, of Sidrach, Misach,
and Abdenago, who hath sent his Angel, and hath deliuered
his seruants that beleued in him: and they changed the kings
word, & deliuered their bodies that they might not serue, and
might not adore anie god, except their owne God. † By me 26
therfore this decree is made, that euerie people, tribe, and
tongue, whatsoeuer shal speake blasphemie against the God of
Sidrach, Misach, and Abdenago, he perish, and his house be
wasted: for there is none other God, that can so saue. † Then 27
did the king ∴ promote Sidrach, Misach, and Abdenago in the
prouince of Babylon. † Nabuchodonosor the king, to al 28
peoples, nations, and tongues, that dwel in the whole earth,
peace be multiplied vnto you. † The high God hath wrought 29
signes and meruelous thinges with me. It hath pleased me
therfore to publish † his signes, because they are great: and 30
his meruels, because they are strong: and his kingdom an euer-
lasting kingdom, & his powre in generation and to generation.

CHAP. IIII.

*King Nabuchodonosor hauing an other dreame, telleth it to Daniel, de-
manding of him the interpretation: 16. who encouraged and warrented
to speake freely, sheweth that the king shal become like a beast in forme
seven yeares: 28. the same is confirmed by a voice from heauen: 30. and
being fulfilled, he is at last restored to his owne forme, and state.*

∴ It seemeth
that Daniel
inserted this
particular hi-
storie as the
king in his
owne person
and wordes re-
ported it after
his restauratiō
It is also pro-
bable that the

I ∴ Nabuchodonosor was quiet in my house, and flourishing 1
in my palace. † I saw a dreame that made me sore afraid: 2
and my cogitations in my bed, and the visions of my head di-
sturbed me. † And by me there was a decree set forth, that al 3
the wisemen of Babylon should be brought into my sight, and
that they should shew me the solution of the dreame. † Then 4
came in the southsayers, magicians, Chaldees, and diuiners,
and I told the dreame in their sight: & the solution thereof they
shewed me not: † til their colleague Daniel came into my sight, 5
whose whole name is Baltassar, according to the name of my God,
who



- who hath the spirit of the holie goddes in himself: and I told
 6 the dreame before him. † Baltassar prince of the south sayers,
 because I know that thou hast the spirit of the holie goddes in
 thee, and no secrete is impossible to thee: tel thou the visions
 of my dreames, which I haue sene, and the solution of them.
 7 † The vision of my head in my bed, I saw, and behold a tree
 in the middes of the earth, and the height therof exceeding.
 8 † A great tree, and strong: and the height therof touching
 the heauen: the sight therof was euen to the endes of al the
 9 earth. † The leaues therof most fayre, and the fruit therof
 exceeding much: and the foode of al thinges in it: vnder it
 dwelt catrel, and beasts, and in the boughes therof conuersed
 10 the foules of heauen: and of it al flesh did eate. † I saw in the
 vision of my head vpon my bed, & behold: a watchman, and
 11 an holie one descended from heauen. † He cried mightely, and
 thus he sayd: Cut ye downe the tree, & choppe of the boughes
 therof: shake of the leaues therof, and scatter the fruits ther-
 of: let the beasts flie that are vnder it, and the foules from the
 12 boughes therof. † But yet leaue the spring of the rootes therof
 in the earth, and let it be tyed with yron, and brasen band a-
 mong the grasse, that is without, and let it be dipped with the
 dew of heauen, and with wild beasts his portion in the grasse
 13 of the eath. † " Let his hart be changed from humane, & let
 the hart of a wild beast be geuen him: and let seven :: times be
 14 changed ouer him. † In the sentence of the watchman is the
 decree, and the word of saintes, and the petition, til the liuing
 know, that the hiegh one ruleth in the kingdom of men; and
 to whom soeuer it shal please him, he wil geue it, & the basest
 15 man he wil appoint ouer it. † This dreame saw I Nabuchodo-
 nosor the king: thou therefore o Baltassar tel the interpretation
 quickly: because al the wisemen of my kingdom can not de-
 clare the solution vnto me: but thou canst, because the spirit
 16 of holie goddes is in thee. † Then Daniel, whose name was
 Baltassar, began secretely to thinke within himself as it were
 for one houre: & :: his cogitations troubled him. But the king
 answering said: Baltassar, let not the dreame and the interpre-
 tation therof trouble thee. Baltassar answered, and said: My
 Lord, the dreame be to them, that hate thee, and the interpre-
 17 tation therof be thine enemies. † The tree which thou sawest
 high and strong, whose height reacheth to the heauen, and the
 18 sight therof into al the earth: † and the bough therof most
 fayre,

king had this
 dreame about
 the 34. yere
 of his reigne.
 For he reig-
 ning in 43.
 yeres, liued
 seven yeres a-
 mong beasts
 into which
 state he fel one
 yere after
 this dreame.
 v. 16. and liued
 about a yere
 more or lesse
 after his re-
 stauration.

:: Seven times
 signifie seven
 yeres, be-
 cause al ordi-
 narie varieties
 of times are in
 one yere.

:: No meruel
 that the pro-
 phet was trou-
 bled in mind
 being loath to
 declare the ca-
 lamitie which
 should fall v-
 to the king,



and yet must
nedes viter
the truth.
And therefore
with milde
wordes, wish-
ing the king
might escape
the euil, which
was decreed
against him, he
maketh his en-
trance to the
true interpre-
tation of the
drame.

∴ Gods threats
being condi-
tional that if
sinners truly
repent he will
pardon al, or
part of the pu-
nishment, the
prophet pro-
poseth the
most soue-
raine remedie
of almes dedes
that by wor-
kes of mercie
this sinful
king, or anie
other sinner
may procure
the mercie of
God. As in
dede this king
found mercie
after some pu-

fayre, and the fruit therof exceeding much, and the foode of
things in it, vnder it the beasts of the silde inhabiting, & in the
boughes therof the foules of heauen abyding: † It is thou 19
king, which art magnified, & become mightie: & thy greatnes
hath growen, and is come euen to heauen, and thy power vnto
the endes of the earth. † But in that the king saw a watchman, 20
and an holic one descend from heauen, and say: Cut ye downe
the tree, and dissipate it, but leaue the spring of the rootes ther-
of in the earth, and let it be bound with yron and brasle among
the grasse without, and let it be sprinkled with the dew of
heauen, and let his foder be with the wild beasts, til seauen
times be changed ouer him. † This is the interpretation of the 21
sentence of the Highest, which is come vpon my Lord the
king. † They shal cast thee out from men, and with beasts and 22
wilde beasts shal thy habitation be, and grasse thou shalt eate
as an oxe, & with the dew of heauen thou shalt be wett: seuen
times also shal be chaunged ouer thee, til thou know that the
High one ruleth ouer the kingdoms of men, and geueth it to
whomsoever he wil. † But wheras he commanded, that the 23
spring of the rootes therof, that is, of the tree, should be left:
thy kingdom shal remayne to thee after thou shalt haue
known that powre is heauenly. † Wherfore o king let me 24
counsel thee, and ∴ redeme thou thy sinnes with almes, & thine
iniquities with the mercies of the poore: perhaps he wil for-
geue thyne offences. † Al these thinges came vpon Nabucho- 25
donosor the: king. † After the end of twelue moneths he wal- 26
ked in the palace of Babylon. † And the king answered, & sayd: 27
Is not this Babylon the great citie, which I haue built to be the
house of the kingdom, in the strength of my powre, and in the
glorie of my beautie? † And when the word was yet in the 28
kings mouth, a voice came downe from heauen: To thee it is
sayd Nabuchodonosor: Thy kingdom shal passe from thee,
† and from men they shal cast thee out, and with beastes and 29
wilde beasts shal thy habitation be: grasse as an oxe shalt thou
eate, and seuen times shal be changed ouer thee til thou know
that the Hiegh one ruleth in the kingdom of men, & to whom
soever he wil, he geueth it. The self same houre was the word 30
accomplished vpon Nabuchodonosor, and he was cast away
from among men, & as an oxe did he eate grasse, and with the
dew of heauen his bodie was imbrued: til his heares grew into
the similitude of eagles, & his nailes as it were of birds. † Ther- 31
fore



- fore after the end of the dayes, I Nabuchodonosor lifted vp mine eyes to heauen, and my sense was restored to me: and I blessed the Highest, and prayſed him that liueth for euer, and glorified him: because his powre is an euerlaſting powre, and his kingdom in generation and generation. † And al the inhabitants of the earth with him are reputed for nothing: for he doth according to his wil, as wel in the powers of heauen, as in the inhabitants of the earth: & there is none that can resist his hand, and ſay to him: Why didſt thou it? † In the very ſame time did my ſenſe returne to me, & I came to the honour, and beautie of my kingdom: and my figure returned to me: and my nobles, & my magiſtrates ſought for me, and I was reſtored in my kingdom: and more ample magnificence was added to me. † Now therfore I Nabuchodonosor praiſe, and magnifie, and gloriſie the king of heauen: because al his workes are true, and his wayes iudgements, and them that walke in pride he can humble.

nishment: the prophet propoſeth the ſoueraigne remedie of almes dedes, that by workes of mercie, he might procure Gods mercie. Being reſtored to his wittes he went vp right, cut his haire & nailes, & ſo appeared to himſelf as returned to his former figure or ſhape.

ANNOTATIONS. CHAP. IIII.

13. *Let his hart be changed.* In what manner king Nabuchodonosor was changed is hard to explicate. But omitting other opinions, the moſt probable and common is, that he was not deprived of his reaſonable ſoule, nor the forme and partes of his bodie ſubſtancially changed from the nature of a man: but he was diſtracted loſing the uſe of reaſon, and in his owne melancholic imagination and phantaſie, thought that he was a beaſt. And therfore eaſily reſuſed the conuerſation of men, and conſorted himſelf with beaſts; went naked; his haire growing very much, and couering al his bodie; his nayles like viſe extreme long; he went on his handes together with his ſeete, like fourfooted beaſtes; did eate graſſe as an oxe, putting his mouth to the ground, ſo there and ſwalowe it, the ſpace of ſeven yeares. Then God reſtoring to him the uſe of reaſon, and inſpiring him with grace, he lifted vp his eyes to heauen (v. 31.) and in perfect ſenſe bleſſed God, the Higheſt, and prayſed him; was againe receiued, yea ſought for by his nobles and magiſtrates: ſo was reſtored to his kingdom, and had more magnificence then before.

34. *Now therfore I Nabuchodonosor praiſe, magnifie, and gloriſie God.* Albeit holie Scripture doth not reporte, when and how king Nabuchodonosor died, yet by this laſt thing written of him, it is very like he liued not long after his great chaſtiſement: for if he had, it is probable that Daniel would haue written more of him, & that he being ſo fully conuerſed to God; would haue deliuered Ioachim king of Iuda, out of priſon (which his next ſucceſſor Evilmerodach did. 4. Reg. 25. v. 27.) and al the Iewes from captiuitie, if God had longer ſpared him life, he being now wel affected towards them. And that he died in ſtate of ſaluation, may with great reaſon, be ſuppoſed, ſeing his repentance and conuerſion to God is ſo fully expreſſed in holie Scripture; and no mention that he fel againe: Which is alſo the iudgement of moſt learned writers, Namely of Iosephus. li. 10. Antiq. Dorotheus in Synopſi. S. Epiphanius, in vita Danieli. S. Ierom.

It is probable that he died ſhortly after his reſtauration.

And moſt like that he is eternally ſaued.



Jerom. epist. 7. ad Letam. S. Augustin epist. 112. ad Victoriam. & li. de predest. & gratia c. 15. VVhere he compareth Phario with Nabuchodonosor, and their diuers ends, by Gods grace mouing the one to penance for his iniquitie, the other wilfully fighting against Gods merciful veritie. as we haue noted. Exo. 7. pag. 174.

CHAP. V.

After Nabuchodonosor, & before Baltassar, Euilmerodach reigned in Babylon, who deliuered Iochin king of Iuda out of prison, and vsed him with great respect in the 37. yeare of the transmigration. 4. Reg. 15. There reigned also before Baltassar other two of an other lineage, called Niglissar and Labosardach: as testifie. Euseb. & Jerom. S. Beda, and others. The ruine of this Baltassar happened in the 17. and last yeare of his reigne: when Daniel was here an hundred yeares old.

King Baltassar making a great banquet, with his nobles drinke in the holie vessels, which were taken from the Temple of Ierusalem. 5. Fingers appeare writing on the wal: 10. which only Daniel readeth, and interpreteth: 18. signifying the ruine of the king: 30. happening the same night.

BALTASSAR :: the king made a great feast to his nobles 1
athousand: and euerie one dranke according to his age.
† He commanded therfore now being drunke that the vessels 2
of gold & siluer, should be brought, which Nabuchodonosor
his father had caried away out of the temple, that was in Ieru-
salem, that the king, and his Nobles might drinke in them, and
his wiues, and concubines. † Then were the golden and siluer 3
vessels brought, which he had caried away out of the temple,
that was in Ierusalem: and the king and his nobles dranke in
them, his wiues and concubines. † They dranke wine, and 4
prayed their goddes of gold, and of siluer, of brasse, of yron,
and of wood, and of stone. † In the very same houre there ap- 5
peared fingers, as it were of the hand of a man, writing ouer
against the candlesticke in the vtter part of the wal of the kings
palace: and the king beheld the ioyns of the hand that wrote.
† Then was the kings face changed, and his cogitations tru- 6
bled him: and the iunctures of his reynes were loosed, and his
knees were stricken one against the other. † The king therfore 7
cried out mightely that they should bring in the magicians,
Chaldees, and southsayers. And the king speaking sayd to the
wisemen of Babylon: Whosoever shal read this writing, and
shal make the interpretation therof manifest vnto me, shal be
clothed with purple, and shal haue a golden chayne on his
neck, & shal be the third in my kingdom. † Then al the kings 8
wisemen going in could not neither read the writing, nor de-
clare the interpretation to the king. † Wherewith king Baltas- 9
sar was much troubled, and his countenance was changed: yea
and his nobles were troubled. † And the queene for the thing 10
that had happened to the king, and his Nobles, entered into
the house of the feast: and speaking she sayd: King for euer
liue: let not thy cogitations trouble thee, neither let thy face be
changed

the
kings
mother
9. 11.



- 11 changed. † There is a man in thy kingdom, that hath the spirit of the holie goddes in him: and in the dayes of :: thy father knowlege and wisdom were found in him: for king Nabuchodonosor also thy father appoynted him prince of the magicians, inchanters, Chaldees and southsayers, thy father, :: Al progenitors are commonly called the fathers of their offspring: so Nabuchodonosor is called the father of Baltassar being his grand father: as may be gathered ler. 27. v. 7. where is prophesied that Nabuchodonosor and his sonne, and sonnes sonne should reigne over manie nations.
- 12 I say o king: † Because more ample spirit, and prudence, and vnderstanding, & interpretation of Dreames, and shewing of secrets, and solution of thinge bound were found in him, that is, in Daniel: to whom the king gaue the name Baltassar. Now therefore let Daniel be called, and he wil tel the interpretation.
- 13 † Daniel therefore was brought in before the king. To whom the king speaking, said: Art thou Daniel of the children of the captiuitie of Iuda, whom my father the king brought out of
- 14 Iewrie? † I haue heard of thee, that thou hast the spirit of the goddes, and more ample knowlege, and vnderstanding, and
- 15 wisdom are found in thee. † And now there haue come in into my sight the wise magicians, that they might read this writing, and might shew me the interpretation therof: and
- 16 they could not declare me the sense of this * word. † Moreover I haue heard of thee, that thou canst interpret obscure thinges, and resolute thinges bound: if therefore thou be able to reade the writing, & to shew me the interpretation therof, thou shalt be clothed with purple, and shalt haue a cheyne of gold about thy necke, & shalt be the third prince in my kingdom.
- 17 † To which thinges Daniel answering, sayd before the king: Thy rewardes be they vnto thee, and the giftes of thy house geue to an other: but the writing wil I read thee, o king,
- 18 and the interpretation therof wil I shew to thee. † O king, God the most high gaue to Nabuchodonosor thy father kingdom and magnificence, glorie and honour. † And for the magnificence, which he gaue to him, al peoples, tribes, and tongues trembled, and feared him: whom he would he killed: and whom he would, he stroke: and whom he would he ex-
- 19 alted: and whom he would, he humbled. † But when his hart was eleuated, and his spirit obstinately set to pride, he was deposed from the throne of his kingdom, and his glorie was taken away. † And he was cast out from the sonnes of men, yea
- 21 and his :: hart was set with the beasts, and with the wild asses was his habitation: grasse also he did eate as an oxe, and with the dew of heauen his bodie was embrewed: til he knew that the Highest had powre in the kingdom of men, and whom- :: His imagination that he was a beast made him forsake the companie of men, and to dwell amongst wilde beasts. ch. 4.

* thing
written.



foeuer it shal please him he wil raise vp ouer it. † Thou also his sonne Baltassar, hast not humbled thy hart, wheras thou knowest al these thinges: † but against the dominatour of heauen thou wast eleuated: and the vessels of his house haue bene brought before thee: and thou, and thy nobles, and thy wiues, and thy concubins haue drunke wine in them: the goddes also of siluer, and of gold, and of brasse, of yron, and of wood, and of stone that see not, nor heare, nor feele, thou hast prayed: moreouer the God, that hath thy breath in his hand, and al thy wayes, thou hast not glorified. † Therefore from him is the ioynt of the hand sent, which hath written this that is drawen. † And this is the writing which is ordered. **M A N E,** **T H E C E L,** **P H A R E S.** † And this the interpretation of the word. **M A N E:** God hath numbred thy kingdom, and hath finished it. † **T H E C E L:** thou art weighed in the balance, and art found hauing lesse. † **P H A R E S:** thy kingdom is diuided, and is geuen to the Medes, and Persians. † Then the king commanding Daniel was clothed with purple, and a cheyne of gold was put about his necke: & it was proclaimed of him that he had powre the third in the kingdom. † The same night was Baltassar the king of Chaldee slaine. † And Darius the Mede succeded into the kingdom, being three score and two yeares old.

∴ The Medes being at this time in the siege of Babylon, tooke their opportunitie to assault it this night, when the king and most part of the citie were drunke.

CHAP. VI.

King Darius making Daniel one of the three chief rulers of his kingdom: 4. and intending also to aduance him higher, other princes accuse him for praying to God, contrarie to the kings edict. 16. whereupon he is cast into the lions denne: 21. but is conserued without anie hurt: 24. his accusers are deuoured by the lions, and commandment is geuen, that al men shal feare the God of Daniel.

∴ Darius (king of Medes now also of Chaldees) otherwife called Astyages (ch. 13 v. 61.) reigned but one yere, and so Cyrus succeeded.

IT pleased ∴ Darius, and he appoynted ouer the kingdom **1** Gouverners an hundred twentie to be in al his kingdom. † And ouer them three princes, of whom Daniel was one: **2** that the gouerners might render account to them, & the king might susteyne no truble. † Daniel therefore passed al the **3** princes, and gouerners: because there was the spirit of God more ample in him. † Moreover the king thought to appoynt **4** him ouer al the kingdom, whereupon the princes, & the gouerners sought to finde occasion against Daniel on the behalfe of the king: and they could finde no cause, nor suspicion, because he was



- he was faithful, and no fault, nor suspicion was found in him.
- 5 † Those men therefore said: :: We shal not finde against this same Daniel any occasion, vnles perhaps in the law of his God.
- 6 † Then the princes, and the gouerners by surreption suggested to the king, and spake thus vnto him: King Darius, for euer
- 7 liue: † Al the princes of the kingdom, the magistrates, and gouerners, the senatours and iudges haue taken counsel, that there goe forth an imperial decree, and an edict: That euerie one, which shal aske any petition of whatsoeuer God, or man, vntil thirtie dayes, but of thee o king, he be cast into the lake
- 8 of lions. † Now therefore o king confirme the sentence, and write the decree: that it may not be changed, which is decreed by the Medes and the Persians, nor be lawful for anie man to transgresse it. † Moreover king Darius put forth the edict, and
- 9 decreed it. † Which when Daniel had perceiued, that is to say, the law determined, he went into his house: and :: the windowes being opened in his vpper chamber, three times in a day toward Ierusalem bowed he his knees, and adored, and confessed before his God, as also he had accustomed to doe before.
- 11 † Those men therefore, searching curiously, found Daniel praying, and beseeching his God. † And coming they spake to the king vpon the edict: O king, hast thou not decreed, that euerie man which should aske any of the goddes, & men vntil thirtie dayes, but thyself, o king, he should be cast into the lake of lions? To whom the king answering, said: The word is true according to the decree of the Medes, and Persians, which it is
- 13 not lawful to transgresse. † Then they answering sayd before the king: Daniel of the children of the captiuitie of Iuda, hath not cased for thy law, and for the edict, that thou madest: but three times in a day he prayeth with his prayer. † Which
- 14 word when the king had heard, he was strooken very sad: and for Daniel he set his hart to deliuer him, and euen vntil sunne
- 15 set he laboured to deliuer him. † But those men perceiving the king said to him: know thou o king, that the law of Medes and Persians is, that euerie decree, which the king hath determined, is not lawful to be changed. † Then the king commanded, and they brought Daniel, and cast him into the lake of lions. And the king said to Daniel: Thy God, whom thou
- 17 doest worshippe alwayes, he wil deliuer thee. † And there was a stone brought, and layd vpon the mouth of the lake: which the king sealed with his ring, and with the ring of his nobles,

:: An old and continual malignant practise, to cal religion treason. And for that purpose to procure lawes or statutes to be enacted.

:: It is not probable that Daniel opened the windowes of purpose, that he might be senne to pray: for so he should haue vndiscreetly contemned the king, and prouoked the infidels to persecute him;

but hauing accustomed to open the windowes of his vpper chamber, which gaue prospect towards Ierusalem, according to Salomons prayer.

3. Reg. 8. v. 47. & 48. he observed the same custome stil: and was not senne publicly of manie, but his enemies searching curiously (v. 11.) found him praying, & accused him of breaking the kings that Edict.



that nothing should be done against Daniel. † And the king 18
 went into his house, and slept vnsupped, and meates were not
 brought before him, moreouer also sleepe departed from him.
 † Then the king rising in the very first breake of day, went in 19
 hast to the lake of the lions: † and approaching to the lake, cried 20
 on Daniel with a weeping voice, and spake vnto him: Daniel
 seruant of the liuing God, thy God whom thou seruest al-
 wayes, hath he bene able thinkest thou, to deliuer thee from

∴ To this mira-
 cle wrought
 by the powre
 of God in de-
 fence, and for
 the merites of
 this holie pro-
 phet, S. Paul
 alludeth. *Heb.*
11. 7. 33.

∴ The law of
 like-punish-
 ment is so a-
 greable to the
 law of nature,
 that this Pa-
 gane king pu-
 nished Daniels
 accusers, when
 it appeared to
 him, that Da-
 niel had not
 committed
 treason, but
 only vsed his
 religion and
 deuotion.

the lions? † And Daniel answering the king said: King for euer 21
 liue. † ∴ My God hath sent his Angel, and hath shut vp the 22
 mouthes of the lions, and they haue not hurt me: because be-
 fore him iustice hath bene found in me: yea and before thee, o
 king, I haue done no offence. † Then was the king exceding 23
 glad vpon him, & he commanded Daniel to be brought out of
 the lake: and Daniel was brought out of the lake, and no hurt
 was found in him, because he beleued his God. † And by the 24
 kings comandment, those men were brought that had accused
 Daniel: and ∴ they were cast into the lake of the lions, them-
 selues, and their children, and their wiues: and they came not
 to the pauement of the lake, til the lions caught them, & brake
 al their bones in peeces. † Then Darius the king wrote to al 25
 peoples, tribes, and tongues dwelling in the whole earth:
 PEACE be multiplied vnto you. † By me a decree is made, that 26
 in al myne empire, and my kingdom they dread and feare the
 God of Daniel. for he is the liuing and eternal God for euer:
 and his kingdom shal not be dissipated, & his power euen for
 euer. † He is the deliuerer, and sauour, doing signe, & meruels 27
 in heauen, and in earth: who hath deliuered Daniel out of the
 lake of the lions. † Moreouer Daniel continued vnto the king- 28
 dom of Darius, and the kingdom of Cyrus the Persian.

CHAP. VII.

The 2. part.
 Prophetical
 visions of
 Christ and of
 Antichrist.

*Daniel seeth foure windes fighting, and foure terrible beastes rising from
 the sea: 9. God sitting in a throne, and serued by innumerable Angels.
 11. The greatest beast is slaine, and the powre of the rest diminished.
 13. The Sonne of man receiueth eternal powre of God. 15. The prophet
 much terrified, is instructed that the foure beastes signifie foure king doms.
 19. The great-st that preuaile for a while, 26. but shortly perish.*

∴ In order of
 time these
 two visions,
 were before
 the histories

IN the first yeare of Baltassar the king of Babylon, Daniel 1
 saw a dreame: & the vision of his head in his bed: and wri-
 ting the dreame, he comprehended it in a short speech: and in
 summe



- 2 summe comprising it, he said: † I saw in my vision by night,
 and behold *b* the foure windes of heauen fought in the great
 3 sea. † And *c* foure great beasts came vp, out of the sea diuerse
 4 one from an other. † The first as it were *d* a lyoness, & she had
 the wings of an eagle: I beheld til her winges were plucked of,
 and she was lifted vp from the earth, & she stood vpon the fete
 5 as a man, & the hart of a man was geuen to her. † And behold
 an other beast like *e* a beare stood a side: and there were three
 rewes in the mouth therof, and in the teeth therof, & thus they
 6 said to it: Arise, eate very much flesh. † After this I beheld, and
 loe an other as it were *f* a leopard, and it had winges as of a
 bird, foure vpon it, & there were foure heades in the beast, and
 7 powre was geuen to it. † After this I beheld in the vision
 of the night, and loe *g* a fourth beast terrible and meruelous,
 and strong exceedingly, it had great yron teeth, eating and bre-
 aking, and treading the rest with her fete: and it was vnlike
 to the other beasts, which I had sene before it, and it had tenne
 8 hornes. † I considered the hornes, and behold an other *h* litle
 horne sprang out of the middes of them: and three of the first
 hornes were plucked of at the presence therof, and loe eyes as
 it were the eyes of a man were in this horne, & a mouth spea-
 9 king great wordes. † I beheld til thrones were set, and *i* the an-
 cient of dayes sate: his vesture white as snow, and the heates of
 his head as cleane wool: his throne flames of fire: his wheelles
 10 fire kindled. † A fire & swift streame came forth from his face
 & thousandes of thousands ministred to him, & *l* tenne thou-
 sand hundred thousands assisted him: iudgement sate, and
 11 the bookes were opened. † I beheld because of the voice of
 the great wordes, which that horne spake: and I saw that the
 beast was slaine, and the bodie therof was perished, and was
 12 committed to the fyre to be burnt. † The power of the other
 beasts also was taken away: and times of life were appointed
 13 them vntil time, and time. † I beheld therfore in the vision of
 the night, and loe with the clowdes of heauen there came in,
 as it were *m* the sonne of man, and he came euen to the
 14 ancient of dayes: and in his sight they offered him. † And he
 gaue him powre, and honour, and kingdom: and al peoples,
 tribes, & tongues shal serue him: his powre, an eternal power,
 15 that shal not be taken away: and his kingdom, that shal not be
 corrupted. † My spirit trembled, I Daniel was made sore afraid
 16 at these thinges, and the visions of my head troubled me. † I

written in the
two precedent
chapters.

b Foure winds
may signifie
the great tu-
multes which
happen in the
beginning of
monarchies by
varres and
bloudshed of
much people.

c Foure beasts
do signifie the
foure Monar-
chies of the
Chaldees, Me-
des and Persi-
ans, the Greci-
ans, and the
Romanes: as
was also signi-
fied before in
Nabuchodono-
sors dreame.

d A lioness
crueltie, and
the pride of an
eagle do re-
semble the
Chaldees mo-
narchie.

e A beare of
rude shape, &
vweake sight,
content vvith
litle and base
meate, repre-
sented the Me-
des & Persians.

f The leopard
vvith vvings
and foure hear-
des, signified
the speedie vi-
ctories of the
Grecians vnder
Alexander
in foure quar-
ters of the



world: after
his death diui-
ded into foure
kingdomes.
g By the
fourth beast
without name
is vnderstood
the incompa-
rable povre
of the Roma-
nes: gover-
ning first by
kinglie aucto-
ritie; after-
wards by Con-
suls; then by
Tribunes;
sometimes Di-
ctors; final-
ly Imperial.
h The litle
horne beco-
ming so great
and strong, as
to overcome
al the other,
signifieth An-
tichrist, whose
outrageous
furie shal con-
tinue but a
shorte time.
i. 25.
i God the Fa-
ther is called
the Ancient of
dayes, not as
though one.
Person of the
Blessed Trini-
tie were more

came to one of the assistants, and I asked the truth of him con-
cerning al these thinges, who told me the interpretation of the
wordes, and taught me: † These foure great beasts, are foure 17
kingdoms, which shal rise vp out of the earth. † And they shal 18
take the kingdom of the holic God most high: & they shal ob-
teine the kingdom euen to world, & world of worldes. † After 19
this I would diligently lerne of the fourth beast, which was
very vnlike from al, and exceeding terrible: his teeth and
clawes of yron: he did eate, and breake in peeces, & the rest he
stamped with his feet: † and of the tenne hornes that he had 20
on his head: and of the other, that had growen vp, before
which the three hornes fel: and of that horne, that had eyes,
and the mouth speaking great wordes, and was greater then
the rest. † I beheld, and loe that horne made warre agaynst the 21
saints, and preuailed ouer them; † til the ancient of dayes 22
came, & gaue iudgement to the saintes on High, and the time
came, and the saintes obteyned the kingdom. † And thus 23
he layd: The fourth beast shal be the fourth kingdom in the
earth, which shal be greater then al the kingdoms, and shal
denoure the whole earth, and shal conculcate, and breake it in
peeces. † Moreover the tenne hornes of that same kingdom, 24
shal be tenne kinges: and an other shal rise vp after them, and
he shal be mightier then the former, and he shal bring downe
three kinges. † And he shal speake wordes agaynst the High 25
one, and shal destroy the saintes of the Highest: and he shal
thinke that he can change times, & lawes, and they shal be de-
liuered into his hand euen π to a time, & times, & half a time.
† And iudgement shal sitte, that might may be taken away, and 26
be broken, and perish euen to the end. † And kingdom, and 27
power, and the greatnes of the kingdom, that is ynder al the
heaven, be geuen to the people of the saintes of the Highest:
whose kingdom is an euermlasting kingdom, and al kinges shal
serue him; and shal obey him. † Hitherto the end of the word. 28
I Daniel was much troubled with my cogitations, and my face
was changed in me: but the word I kept in my hart.

ancient then an other: for euerie Person is eternal; and al are one eternal God. But in order
of proceeding, one from an other, the Father is the beginning: of whom the Sonne is begot-
ten; and from whom, as also from the Sonne, the Holic Ghost proceedeth. & By multiplica-
tion of these cardinal numbers, is signified the innumerable multitude of Angels: vho doe
excede al corporal creatures in number, as the celestial spheres excede terrestrial bodies in
greatnes. † And the highest Hierarchie (vho are *Angeli*) do litle excede the other Hiera-
chies in multitude. S. Dionys. c. 14. *hier. celest. 2. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30.* Our Saviour Christ
is here clearly prophesied: by whose povre Antichrist shal be vicerly destroyed. CHAP.

m. d.
7. 7.
7. 1.
7. 2.
7. 3.
7. 4.
7. 5.
7. 6.
7. 7.
7. 8.
7. 9.
7. 10.



CHAP. VIII.

Daniel seeth a ramme with two hornes ouercomen by a goate with one horne:

8. Which shal also be broken, and foure lesse rise in place therof: one of them prophane the temple in Ierusalem, and taketh away the daylie sacrifice. 15. And Gabriel the Archangel expoundeth the vision.

- 1 **I**N :: the third yeare of the reigne of Baltassar the king, a
 2 vision appeared to me. † I Daniel *a* saw in my vision, after
 3 that which I had sene in the beginning, when I was in Susis
 4 the castel, which is in the prouince of Ælam: and I saw in
 5 the vision, that I was ouer the * gate Vlai. † & I lifted vp mine
 6 eyes, and saw: and behold one *b* ramme stood before the mar-
 7 rice, hauing highe hornes, & one higher then an other & gro-
 8 wing vnder. † Afterward I saw the ramme pushing with the
 9 hornes against the West, & against the North, and against the
 10 South: and al beasts could not resist him, nor be deliuered out
 11 of his hand: and he did according to his wil, & was magnified.
 12 † And I vnderstood: and behold *c* a buckgoate came from
 13 the West vpon the face of the whole earth, & he touched not
 the ground. Moreover the buckgoate had a notable horne
 betwen his eyes: † And he came euen to that ramme with the
 hornes, which I had sene standing before the gate, & he ranne
 towards him in the violence of his strength. † And when he
 had approched nere the ramme, he was wood against him, and
 stroke the ramme: and he *d* brake his two hornes, and the
 ramme could not resist him: and when he had cast him on the
 ground, he trode him, and no man could deliuer the ramme
 out of his hand. † And the buckgoate became exceeding
 great: and when he was growne, the great horne *e* was bro-
 ken, and there rose vp *f* foure hornes vnder it by the foure
 windes of heauen. † And out of one of them came forth
 g one litle horne: and it was made great against the South,
 10 and against the East, and against the strength. † And it was
 magnified euen vnto the strength of heauen: and it threw
 downe of the strength, and of the starres, and trode them.
 11 † And it was magnified euen vnto the prince of the strength:
 and from him it tooke the continual sacrifice, and threw
 12 downe the place of his sanctification. † And strength was
 geuen against the continual sacrifice because of sinnes: and
 truth shal be throwen prostrate on the ground, and he shal
 13 doe, and shal prosper. † And I heard *b* one of the saints spea-

a He insinua-
 teth that this
 vision was in
 explication of
 some part of
 the former,
 which he had
 two yeares
 before. ch. 7.

b where foure
 monarchies
 are mentioned
 so here is fore-
 told the great
 conflict be-
 twen the Per-
 sians & Greci-
 ans, about 110.
 yeares after.

c The ramme
 represented the
 king of Persi-
 ans & Medes.

d The goat sig-
 nified Alexan-
 der the great:
 breaking the
 two hornes,
 that is conque-
 ring the two
 nations of Per-
 sians & Medes.

e King Alexan-
 der died when
 he was very
 young & strong
 not fully 33.

f foure of his
 soloyers pos-
 sessed euery
 one a king-

D d d d d

king,



dome of his
Monarchie.
g Antiochus
Epiphanes per
secuting the
people of god,
destroyed the
sacrifice, pollu
ted the temple
setting vp the
image of Iu
piter Olim
pius.

b One Angel
demanded of
an other to
know a thing
to come.

i 1300. evenings
and mornings,
that is, 1300.
dayes, vvhich
make six years
and vvel nere
foure mone
thes, the whole
time from the
beginning of
Antiochus per
secution vnto
his death: for
he began to
persecute in
the yeare 143.
1 Mac 1. v 21.
& he died. an.
149. 1. Mac 6.
v 16. vwithin
which time an.
148 the temple
was purged 1.
Mac. 4. v 52.

& Ezechiel is
very often cal
led by the
name of sonne
of man, here

also Daniel is so called by an Angel, as vvel to distinguish Angelical and humane nature, as in
honour of mankind, vvhich Christ would assume: & therefore callzth himself by the very same
title in the Gospel. i Historically Antiochus: mystically Antichrist, as ch. 12. & Mat. 24. So
much as perteyned to the prophanation of the temple was fulfilled about 300. yeares after this
prophecie: as the same is also a figure of Antichrist, it shal happen towards the end of this world.

§ Greg. li. 30. c. 12. Moral.

king, & one sainte sayd to an other, I know not to whom that
spake: How long the vision, and the continual sacrifice, and
the sinne of the desolation that is made: and the sanctuarie,
and the strength shal be conculcate? † And he sayd to him: 14
Vnto i the euening & morning, two thousand three hundred:
& the sanctuarie shal be clenfed. † And it came to passe when 15
I Daniel saw the vision, and sought the vnderstanding: behold
there stood in my sight as it were the forme of a man. † And 16
I heard the voice of a man betwen the bankes of Vlai: and he
cried, and sayd: Gabriel make this man vnderstand the vision.
† And he came and stood nere where I stood: and when 17
he was come, trembling I fel on my face, & he sayd to me: Vn
derstand & sonne of man, that in the time of the end the vision
shal be accomplished. † And when he spake to me I fel flat 18
on the ground: and he touched me, and sette me vp in my stan
ding. † and sayd to me: I wil shew thee what thinges are to 19
come in the last of the malediction: because the time hath his
end. † The ramme, which thou sawest haue hornes, is the king 20
of the Medes and Persians. † Moreover the buckgoate, is the 21
king of the Græcians, and the great horne, that was betwen his
eyes, the same is the first king. † But wheras that being bro- 22
ken, there rose vp foure for it: foure kinges shal rise vp of his
nation, but not in his strength. † And after their reigne, when 23
iniquities shal be increased, / there shal arise a king impudent
of face, and vnderstanding * propositions. † And his strength 24
shal be made strong, but not in his owne strength: and more
then can be beleued, shal he waste al thinges, and shal prosper,
and doe. And he shal kil the strong, and the people of the 25
saints † according to his wil, and craft shal be directed in his
hand: and he shal magnifie his hart, and in the abundance of
al thinges he shal murder very manie: & agaynst the prince of
princes shal he arise, & without hand he shal be destroyed. † & 26
the vision of the euening and the morning, which hath bene
sayd, is true: thou therefore seale the vision, because it shal be
m after manie dayes. † And I Daniel languished, and was sicke 27
for certained dayes: and when I was risen vp, I did the kings
workes, and was astonied at the vision, and there was none
that could interprete it.

* obser
uance

CHAP.



Daniel confessing that they are iustly afflicted for thier sinnes, 15. prayeth for speedie mercie. 20. An Angel signifieth to him, that within seuentie wekes of yeares, Christ wil come; 26. and be slayne; his people the Iewes denying him, whom he wil therfore reiect.

- 1 **I**N the first yeare of Darius the sonne ^a of Assuerus of the
 2 seede of the Medes, who reigned ouer the kingdom of the
 3 Chaldees: † ^b the first yeare of his kingdom, I Daniel vnder-
 4 stood in bookes the number of the yeares, wherof the word
 5 of our Lord was made to Ieremie the prophete, that ^c seuentie
 6 yeares should be accomplished of the desolation of Ierusalem.
 7 † And I sette my face to our Lord my God to pray and besech
 8 in fastinges, sackcloth, and ashes. † And I prayed our Lord
 9 my God, and I confessed, and said: I besech thee o Lord God
 10 great and terrible, which keepest couenant, & mercie to them
 11 that loue thee, and keepe thy commandements. † We haue
 12 sinned, we haue done iniquitie, we haue dealt impiously, and
 13 haue reuolted: & we haue declined from thy commandments,
 14 and iudgements. † We haue not obeyed thy seruants the pro-
 15 phets, that haue spoken in thy name to our kinges, to our
 16 princes, to our fathers, and to al the people of the land. † To
 17 thee o Lord, iustice: but to vs confusion of face, as is to day to
 18 the man of Iuda, and to the inhabitants of Ierusalem, and to al
 19 Israel, to them that are nere, and to them that are farre of in al
 20 the landes, to which thou hast cast them out, for their iniquities
 21 in which they haue sinned against thee. † O Lord, to vs con-
 22 fusion of face, to our princes, & to our fathers that haue sinned.
 23 † But to thee Lord our God mercie and propiciation, because
 24 we haue reuolted from thee: † and haue not heard the voice
 25 of the Lord our God, to walke in his law, which he gaue vs by
 26 his seruants the prophetes. † And al Israel haue transgressed
 27 thy law, and haue declined from hearing thy voice, and the
 28 malediction hath distilled vpon vs, & the detestation, which is
 29 written in the booke of Moyse the seruant of God, because
 30 we haue sinned to him. † And he hath established his wordes,
 31 which he spake vpon vs, and vpon our princes, that iudged vs,
 32 that he would bring in vpon vs a great euil, such as neuer was
 33 vnder al the heauen, according to that which hath bene done
 34 in Iersalem. † As it is written in the law of Moyse, al this
 35 euil is come vpon vs: and we besought not thy face o Lord

^a Assuerus, or
 achasuerus, not
 a proper name
 signifieth a
 great prince,
 or head of
 people.

^b Darius had
 reigned in Per-
 sia before this
 time, but this
 was the first
 yeare of his
 reigne ouer
 the Chaldees,
 & also the last,
 neither did he
 reigne a full
 yeare: for Cy-
 rus reigned
 some part of
 the seuenth
 yeare of the
 Iewes capti-
 uitie in Baby-
 lon: in which
 also Baltassar
 was slaine. Ier.
 25. 7. 12. & Ier.
 29. 7. 10. 2 Par.
 36. 7. 22.

^c Daniel seing
 the seuenth
 yeare of cap-
 tiuitie was
 comen, in
 which God
 promised to
 deliuer his
 people. Ier. 29.
 7. 10. prayed
 with great
 zeale, & confi-
 dence for
 their release.

D d d d d 2

our

Ier. 19.
 7. 10.

Deut 17.
 7. 14.



d This singular devotion with austere works of penance & zeale of his countrie merited this commendable title to be called, *the man of desires.*
e And vther- as the prayed particularly for the release of the lewes from captiuitie of Babylon a farre greater thing is promised and reueled to him, that within seuentie weekes of yeares (that is 490. yeares) the Messias Christ vvil come and redeme mankinde from captiuitie of sinne and the diuel.

f These four things (v. 24) Forgetting of sinnes; lo- sation of iu- stice; fulfilling of prophecies; & Anointed Holie of ho- lies agree only to Christ.

g Hebrides or Septuaginta sig- nifying seuen, vnderstood of

our God, that we might returne from our iniquities, & might thinke on thy truth. † And our Lord hath watched vpon the malice, and hath brought it vpon vs: iust is the Lord our God in al his workes, which he hath done: for we haue not heard his voice. † And now o Lord our God, which broughtest forth thy people out of the Land of Ægypt in a strong hand, & madst thee a name according to this day: we haue sinned, we haue done iniquitie. † O Lord according to al thy iustice, but let thy wrath be turned away I beseech thee, and thy furie from thy citie Ierusalem, & from thy holie mount. For by reason of our sinnes, and the iniquities of our fathers, Ierusalem, and thy people are a reproch to al round about vs. † Now therefore heare o our God the petition of thy seruant, & his prayers: and shew thy face vpon thy sanctuarie, which is desert, for thyne owne sake. † Incline my God thine eare, & heare: open thine eyes, and see our desolation, & the citie vpon which thy name is inuocated: for neither in our iustifications doe we prostrate prayers before thy face, but in thy manie commiserations. † Heare o Lord, be pacified o Lord: attend & doe, delay not for thine owne sake my God: because thy name is inuocated vpon thy citie, & vpon thy people. † And when I yet spake, & prayed, and confessed my sinnes, and the sinnes of my people of Israel, and did prostrate my prayers in the sight of my God, for the holie mount of my God: † as I was yet speaking in prayer, loe the man Gabriel, whom I had sene in the vision from the beginning, quickly flying touched me in the time of the euening sacrifice. † And he taught me, and spake to me, & sayd: Daniel now am I come forth to teach thee, and that thou mightst vnderstand. † From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires: and doe thou marke the word, and vnderstand the vision. † Seuentie weekes are abridged vpon thy people, & vpon thy holie citie, that preuarication may be consummate, and sinne take an end, & iniquitie be abolished; and eueralting iustice be brought; & vision be accomplished, and prophecie; & the Holie one of holies be anointed. † Know therefore, & marke: From the going forth of the word, that Ierusalem be built againe, vnto Christ the prince, there shall be seuen weekes, & sixtie two weekes, & the streete shall be built againe, & the walles in straitnes of the times. † And after sixty two weekes Christ shall be slaine: and it shall not be his people, that

*trouble
some
times*



that shal denie him. And the city, & the sanctuary shal the people dissipate with the prince to come: & the end thereof waste, & after the end of the battel the appoynted desolation. † And he wil confirme the couenant to manie, one weeke: and in the halfe of the weeke shal the hoste & the sacrifice fayle: and there shal be in the temple the abomination of desolation: & euen to the consummation, and to the end shal the desolation endure.

dayes importeth a weeke: of yeares (as *Leui. 25*) seven yeares for seven-tye weekes 490. yeares. *S Bed. li. de rar. temp. c. 6. 7. 8.*

CHAP. X.

After fasting & other voluntarie afflictions, 4. Daniel seeing a man in a strange forme, and much terrified therewith, 8. is comforted. 13. The Angels of Persians, and Grecians resist his prayer, 20. S. Michael assisting the lawes.

1 **I**N the third yeare of Cyrus king of the Persians, a word was reueled to Daniel surnamed Baltassar, and a true word, and great strength: & he vnderstood the word: for there is neede
2 of vnderstanding in vision. † In those dayes I Daniel mourned the dayes of three weekes, † desirable bread I did not
3 eate, and flesh and wine entered not into my mouth, yea neither with ointment was I annoynted: til the dayes of three
4 weekes were accomplished. † And in the foure & twentieth day of the first moneth I was by the great riuer, which is Tigris.
5 † And I lifted vp mine eyes, & I saw: and beholde a man clothed with linnen clothes, & his reynes girded with the finest
6 gold: † and his bodie as it were the chrysolithus, and his face as the forme of lightning, and his eyes as a burning lampe: and his armes, & the partes that are downward euen to the seere,
7 as it were the forme of glistering brasse: and the voice of his word as the voice of a multitude. † And I Daniel alone saw
8 the vision: moreouer the men that were with me, saw it not, but exceeding terrour fel vpon them, and they fled away, and
9 hidde themselues. † And I being left alone saw this great vision: and there remayned no strength in me, yea and my shape
10 of countenance was changed in me, and I withered, neither had any strength. † And I heard the voice of his wordes: and
11 hearing I lay astonished vpon my face, and my visage cleaued to the ground. † And behold a hand touched me, and lifted
12 me vp vpon my knees, and vpon the ioynts of any handes. † And he said to me: Daniel b thou man of desires, vnderstand the wordes, that I speake to thee, and stand in thy place: for now am I sent to thee. And when he had said this word to me,

a Pharaos had a vision in slepe, *Gen. 41*. Baltassar waking, saw a hand writing in the wall, *Dan. 5*. but neither of them vnderstood their visions, & therefore were not prophets. Ioseph vnderstood the former, & Daniel this other, and so they were prophets. For as this text teacheth, vnderstanding is required that a vision be propheticall. *S. The. 2. 2. q. 175 a. 2. c. 4.*
b The Angel repeteth this honorable new title to encourage him being sore frightened.

D d d d 3.

I stood



c The Angel guardian of Persia, *S. Ierom*, *S. Theodoret*, *S. Gregorie*.

d This Angel for his office sake, not yet knowing gods vril in this particular, prayed that the Iewes might remain among the Persians for their edification and spiritual good.

e Daniels proper Angelioy. ned his prayers vvith him for the deliuerie of the Iewes from captiuitie.

f *S. Michael* the guardian Angel of the whole Church also prayed for the same purpose.

I stood trembling. † And he said to me: Feare not Daniel: be- 12
cause since the first day that thou didst set thy hart to vnderstand
to afflict thy self in the sight of thy God, thy * wordes haue
bene heard: and I am come for thy wordes. † But *e* the prince 13
of the kingdom of the Persians *d* resisted me one and twentie
dayes: and behold Michael one of the chiefe princes came
to ayde me, and I taried there by the king of the Persians.
† But I am come to teach thee what thinges shal come to thy 14
people in the later dayes, because as yet the vision vnto dayes.
† And when he spake to me in these maner of wordes, I cast 15
downe my countenance to the ground, and held my peace.
† And behold as it were the similitude of the sonne of man 16
touched my lippes, and opening my mouth I spake, and sayd
to him, that stood before me: My Lord, in thy vision my ioynts
are dissolued, and no strength hath remayned in me. † And 17
how can the seruant of my Lord speake with my Lord: for
no strength is remayning in me, yea & my breath is stopped.
† Agayne therfore there touched me as it were the vision of a 18
man, and strengthened me, † and he sayd: Feare not o man of 19
desires, Peace be to thee: take courege & be strong. And when
he spake with me, I receiued strength, and sayd: Speake my
Lord, because thou hast strengthened me. † And he sayd: Doest 20
thou know wherfore I am come to thee? and now I wil re-
turne, that I *e* may fight agaynst the prince of the Persians.
when I therfore went forth, there appeared the prince of the
Greekes coming. † But yet I wil tel thee that which is ex- 21
pressed in the scripture of truth: and none is my helper in
al these, but Michael *f* your prince.

prayer

CHAP. XI.

The Angel declareth what shal happen to the Iewes vnder the kinges of Persia, and by occasion of warres betwen Egypt and Syria.

a The Angel prosecuting his speech to the prophet sheweth that he had prayed for the king of Persians, from the first time after the overthrow of

AND I from the first yeare of Darius the Mede *a* stood 1
that he might be strengthened, and made strong. † And 2
now I wil declare the truth vnto thee. Behold * three kinges
as yet shal stand in Persia, and * the fourth shal be enriched
with exceding riches aboue al: & when he is growne mightie
in his riches, he shal rayse vp al against the kingdom of Greece.
† But there shal rise * a strong king, and shal rule with much 3
power: and he shal doe what shal please him. † And when 4
he * shal stand, his kingdom shal be broken, and it shal be di-
uided

* Cam-
byses. i.
Smerdes
magnus.
Darius
Hystaspis.
* Xerxes.
Alexan-
der.
came to
his bright.



vided into the foure windes of heauen: but not vnto his posteritie, nor according to his mightines wherewith he ruled. For his kingdom shal be rent even vnto foreners, besyde these.

- 5 † And e the king * of the South shal be made strong, & there shal d of his princes preuaile aboue him, and he shal rule in dominion: for his dominion shal be much. † And after the end of 6 yeares they shal be confederated: and the daughter of the king of the South shal come to e the king * of the North to make amitie, and shal not obtayne the strength of the atme, neither shal his sede stand: and she shal be deliuered, and they that brought her, her yongmen and they that strengthened her 7 in the times. † And there shal stand of the bud of her rootes a plant: and he shal come with an armie, and shal enter the prouince of the king of the North: and he shal abuse them, 8 and shal obtayne. † Moreover also their goddes, and sculprils, the precious vessels also of gold, and siluer, he shal carie away captiue into Ægypt: he shal preuaile against the king of the 9 North. † And the king of the South shal enter into the kingdom, and shal returne to his owne land. † And g his sonnes 10 shal be prouoked, and they shal gather a multitude of very manie hostes: and he shal come hastning, and overflowing: and he shal returne and be stirred vp, and he shal ioyne batrel with 11 his force. † And the king of the South being prouoked shal goe forth, and shal fight against the king of the North, & shal prepare an exceding great multitude, and a multitude shal be 12 geuen into his handes. † And he shal take a multitude, and his hart shal be exalted, and he shal ouerthrow manie thousands: 13 b but he shal not preuaile. † For the king of the North shal returne, and shal prepare a multitude much greater then before: & in the end of times, & yeares, he shal come hastning 14 with a great host, and riches exceding much. † And in those times manie shal rise vp against the king of the South i the children also of the preuaricatours of thy people shal be extolled 15 to fulfil the vision, and they shal fal. † And the king of the North shal come, and shal cast vp a mount, and shal take the best fenced cities: & the armes of the South shal not susteyne, and his chosen shal rise vp to resist, & there shal be no strength. 16 † And he shal doe coming vpon him according to his pleasure, and there shal be none to stand agaynst his face: and he shal 17 stand in a noble land, & it shal be consumed in his hand. † And he shal sette his face to come to possesse al his kingdom, & he shal

babylon, being him vvel affected towards the Iewes, as was also the next king Cyrus, vwho indeede released them.

b Scarsely touching other successors of Alexander, the holie scripture here prophcieth of the kinges of Ægypt on the south side of Iurie, & Syrians on the North: by whose warres the Iewes were most molested.

c Entire prophcieth (saith S. Iren. li. 4. c. 43) before it be fulfilled is anigma, a riddle; or obscure proposition. But when it is past may more easily sometimes certainly, be interpreted.

So by histories of things now past he gathereth very probably that by this king of the South was understood Ptolemeus sonne of Lagus king of Ægypt.

King of Ægypt.

King of Syria.

I/4. 19.
7. 12.



d His sonne
e called Ptolomeus Philadelphus exalted his father in pouvre and magnificence.
f This king of the North is called to be Antiochus Theos king of Syria.
g Ptolomeus Evergetes king of Ægypt invaded and spoyled Syria.
h Seleucus Ceraunus, and Antiochus magnus ionnes of Seleucus callinicus shal raise new warres against Ptolomeus Philopator king of Ægypt, but the elder brother being slaine in the way, Antiochus shal prosecute the warre.
i He shal invade and kill manie, but not preuaile.
k Manie Iewes deceiued by Onias fleeing into Ægypt shal erect a temple and sacrifice, falsely avouching that they fulfil the prophetic of Isaie. ch. 19. v. 19.

shal doe right thinges with him: and he shal geue vnto him a daughter of women, to overthrow it: and she shal not stand neither shal she be his. † And he shal turne his face to the 18
ilands, & shal take manie: and he shal make the prince of his reproche to cease, and his reproch shal be returned vpon him.
† And he shal turne his face to the empire of his owne land, and 19
he shal stumble, and fal, & shal not be found. † And there shal 20
stand in his place one most vile, & vnworthy of kingly honour:
& in few dayes he shal be destroyed, not in furie nor in battel.
† And there shal stand in his place one despised, and kingly 21
honour shal not be geuen him: and he shal come secretly, and
shal obteyne the kingdom by fraude. † And the armes of him 22
that fighteth shal be expugned from before his face, and shal
be broken: moreover also the prince / of the league. † And 23
after the amities, he shal worke deceite with him: and he shal
goe vp, and shal ouercome with few people. † And he shal 24
enter abundant and plentiful cities: & he shal doe thinges that
his fathers neuer did, & his fathers fathers: their robberies, and
pray, & riches he shal dissipate, and shal deuise deuises against
the best fensed: and this vntil a time. † And his strength & his 25
hart shal be stirred vp against the king of the South in a great
armie: and the king of the South shal be prouoked to battel
with manie aydes, and exceeding strong: & they shal not stand
because they shal take counsels against him. † And they that 26
eate bread with him, shal destroy him, and his armie shal be
oppressed: & there shal fal slaine very manie. † The hart also 27
of the two kinges shal be to euil, and at one table they shal
speake lies, and they shal not prosper: because as yet the end
vnto an other time. † And he shal returne into his land with 28
much riches: and his hart against the holie testament, and he
shal prosper and shal returne into his owne land. † At the 29
time appointed he shal returne, and he shal come to the South,
and the later end shal not be like to the former. † And there 30
shal come vpon him galleis, and the Romanes, and he shal be
strooken, and shal returne, and shal sette against the testa-
ment of the sanctuarie, and he shal speede: and shal returne,
and shal deuise against them, that haue forsaken the testament
of the sanctuarie. † And of him shal stand w armes, and shal 31
pollute the sanctuarie of strength, and shal take away the con-
tinual sacrifice: and they shal geue abomination into desola-
tion. † And the impious against the testament shal dissemble 32
fraudu-



fraudulently: but *m* the people that knoweth their God, shall
 33 obtrayne, and shall doe. † And the learned in the people shall
 teach very manie: and they shall fall by sword, and by flame,
 34 and by captiuitie, and by spoyle of dayes. † And when they are
 fallen, they shall be releued with a litle ayde: and very manie
 35 shall be ioyned to them faynedly. † And of the learned there
 shall fall, that they may be tried, and may be chosen, and made
 white euen to the time prefixed: because yet there shall be an
 36 other time. † And the king shall doe according to his wil, and
 shall be eleuated, & magnified against euerie god: and against
 the God of goddes he shall speake magnifical thinges, & shall
 be directed, til the wrath be accomplished. for the determina-
 37 tion is made. † And the God of his fathers he shall not account
 of: and he shall be in the concupiscences of women, neither
 shall he care for anie of the goddes: because he shall ryse vp
 38 against al thinges. † But god *n* Maozim he shall worshipec in
 his place: and the God whom his fathers knewe not, he shall
 worshipec with gold, and siluer, and precious stone, and pre-
 39 cious thinges. † And he shall doe it to fense Maōzim with a
 strange god, whom he acknowledged, and he shall multiplie
 glorie, and shall geue them powre in manie, and shall diuide
 40 the land gratis. † And in the time prefixed shall the king of the
 South make battel against him, & as a tempest shall the king of
 the North come against him in charers, and in horsemen, and
 in a great nauie, and he shall enter the landes, and shall destroy,
 41 and passe through. † And he shall enter into the glorious land,
 and manie shall fall: but these onlie shall be saued out of his
 hand, Edom, and Moab, and the beginning of the children of
 42 Ammon. † And he shall lay his hand vpon the landes: and the
 43 Land of Ægypt shall not escape. † And he shall rule ouer the
 treasures of gold, and of siluer, and in al the precious thinges
 of Ægypt: through Lybia also, and Æthyopia he shall passe.
 44 † And a bruite shall trouble him from the East, and from the
 North: and he shall come in a great multitude to destroy and
 45 kil very manie. † And he shall pitche his tabernacle *o* Apadno
 betwene the seas, vpon a mount glorious and holie: and he shall
 come euen to the toppe therof, and no man shall helpe him.

According to the historic al expositors vnderstand this of Antiochus, Epiphanes, who liued and died basely: but mystically of Antichrist, very potent & glorious in this world, yet shall haue base beginning and an ignominious end.

This title Prince of the league or covenant, pertaineth directly to Antichrist: who wil ioyne himselfe with the Iewes pretending to obserue the law of Moyses and so they will receiue him as their Messias.

Iohn. 5. 43. S. Irenæus l. 5. c. 25. S. Ierom. c. 49.

m Even in the hottest persecution of Antiochus, Nero or Antichrist some shall constantly confesse true religion.

n The God of

power or strength, either Iupiter the Grecians great god, or their owne strength, wherein Antiochus, and Antichrist shall trust. *o* His royal tabernacle or palace, betwene the dead sea and the mediterranean.

Eeeee

CHAP.



The Angel describeth the persecution of Antiochus, as the figure; & of Antichrist prefigured. 6. the shortnes also of his reigne is clearly prophecied.

a S. Michael the guardian Angel and protector of the Iewes in the old testament. *ch. 10. v. 13. & 21. & now of*

the Church of Christ will defend the same against Antichrist inuisibly as the Ecclesiastical pastors shall do visibly.

b All shall rise in bodie but all shall not be changed into better. *1. Cor. 15. v. 51.*

c A glorious *Aurora* or accidental reward (besides the essential beatitude) shall be given to those that duly performe the office of pastor, in teaching others: as there is another like to Martyrs, and another to Virgins.

d Daniels prophecie is shut and sealed, not to be interpreted by humane witte, but by

BV T. in that time shall rise vp a Michael the great prince, 1
who standeth for the children of thy people: and a time 2
shall come such as hath not beene from the time since nations
began euen vntil that time. And in that time shall thy
people be saued, euerie one that shall be found written in the
booke. † And manie of those, that sleepe in the dust of the 2
earth, shall awake; *b* some vnto life euertlasting, & others vnto
reproch to see it alwayes. † But they that be learned * shall 3
shine as the brightnes of the firmament: and they that instruct
many to iustice, *c* as starres vnto perpetual eternities. † But thou 4
Daniel *d* shut vp the wordes, and seale the booke, euen to the
time appointed: verie manie shall passe ouer, and there shall be
manifest knowlege. † And I Daniel saw, and behold there 5
stood as it were two others: one on this side vpon the banke
of the riuer, and an other on that side, on the other banke of
the riuer. † And I sayd to the man, that was clothed with linen 6
garments, that stood vpon the waters of the riuer: How long
the end of these meruels? † And I heard the man, that was clo- 7
thed with the linen garments, that stood vpon the waters of
the riuer, when he had lifted vp his right hand, & his left hand
vnto heaven, and had sworne by him that liueth for euer, that
vnto *e* a time, & times, & the halfe of a time. And when the
dispersion of the hand of the holie people shall be accompli-
shed, all these thinges shall be accomplished. † And I heard, & 8
vnderstood not. And I sayd: My Lord, what shall be after these
thinges? † And he said: Goe Daniel, because the wordes are shut 9
vp, and sealed vntil the prefixed time. † Manie shall be chosen, 10
and made white, & shall be tried as fyre: and the impious shall
doe impiously, neither shall all the impious vnderstand, but
the learned shall vnderstand. † And from the time *f* when the 11
continual sacrifice shall be taken away, and the abomination
to desolation shall be set vp, a thousand two hundred ninetie
dayes. † Blessed is he that expecteth, and cometh vnto dayes 12
a thousand three hundred thirtie five. † But thou *b* goe, vn- 13
til the time prefixed: and thou shalt rest, and stand in thy lotte
vnto the end of the dayes.

* in the
law of
God.

Mat. 2.

the *h* p. rite of God, wherewith the Church is illuminated, taught, governed, moued, & vivified: *S. Ier. in Gal. c* A time ordinarily signifieth one ycare, as *ch. 4. v. 13* so here is signified the
space



space of three yeares and a halfe, as. ch. 7. and *Apo.* 12. v. 14. *Ec.* f. From the taking away of the daylie sacrifice, and placing of abomination (to witte the practise of heresie) to desolation, that is, abolishing so much as is possible, the holie Sacrifice of Masse, to the end of that persecution shal be 1290. dayes. 2. VVhy 45. dayes are added to the former number, is merue- lous obscure: neither may we presume amongst diuers expositions, to censure vvich seemeth most probable. b. But we are content to goe away vvith Daniel, (v. 9. and 13.) vvithout further searching the profound sense of so hiegh mysteries.

ANNOTATIONS. CHAP. XII.

7. *Vnto a time, and times, and half a time.* Our Sauour saying (Matt. 24. v. 12) Antichrists. that the dayes (of Antichrists great persecution) shal be shortened: and *Apo.* 17. persecution v. 10. the great persecutor that is to come, must tarie a short time, it is necessarie shal not be to say, that the time of the same persecutor here signified to Daniel, as also be- long. fore ch. 7. v. 25. & repeated *Apo.* 12. v. 14. by these termes of a time, & times, and half Ancient fa- a time, can not possibly importe any long time. And therefore the ancient Fathers thers vnder- vniiformely vnderstand by a time, one yeare, by times two yeares, and so by half a stand this time, half a yeare. Vvich is somewhat more clere in other termes, in this ch. v. terme to be 11. by a thousand two hundred ninetie dayes; & v. 12. a thousand three hundred three yeares thirtie dayes, & *Apo.* 11. v. 3. Two witnesses shal prophesie (against Antichrist) 2 and a halfe. thousand two hundred sixtie dayes: *Apo.* 12. v. 6. The Church shal be fedde in the Agreeably to wildecnes, the same number of dayes 1260. But most clerly *Apo.* 11. v. 2 & *Apo.* 13. other scrip- v. 5, this great persecution shal indure 42. monthes, that is, three yeares & a half. tures.

Hitherto we read Daniel in the Hebreu volume. That vvich foloweth euen to the end of the booke, is translated out of Theodotions Edition.

CHAP. XIII.

Two old iudges overcome with carnal concupiscence, tempt chaste Susanna: The 3. part. 22. who constantly resisting, 27. is by them falsely accused, 41. & condemned Other histo- of adaltrie. 45. Daniel convinceth them of false testimonie, 60. and they ries not now are punished with death. extant in He- breu.

1 **A**Nd there was a man dwelling in Babylon, and this name *a S. Athanasius in Synopsi. recit- 2* loakim: † & he tooke a wife named Susanna, the daugh- *eth this histo- 3* ter of Helcias exceeding fayre, and fearing God. † For her pa- *rie in the be- 4* rents being iust, instructed their daughter according to the *gioning of 5* law of Moyses. † And loakim was very rich, and he had an *Daniel. And S. 6* orchard nere vnto his house: and to him the Iewes resorted *Aug. ser. 242. de 7* together, because he was the more honorable of al. † And *tem. supposeth 8* there were 6 two ancients appointed iudges in that yeare, of *about the age of 9* whom our Lord spake: That iniquities came out of Babylon *vvelve yeares 10* from the leniour iudges, that seemed to rule the people. † These *indued vvith 11* frequented the house of loakim, and al that had iudgements *the spirit of 12* came to them. † And when the people returned at noone, *prophecie dis- 13* Susanna went in, and walked in her husbands orchard. *covered the 14* † and the ancients saw her dayly going in, and walking: and *malicious fals- 15* they accused *hood of them, 16* that accused *they Susanna.*

Eeeee 2



In the transmigration which was made in the third yeare of Ioakim king of Iuda, the lewes were better entreated, and had their owne iudicial tribunal, & other priuileges, vntil the captiuitie, which happened about 19. yeares after, in the eleuenth yeare of Sedecias. At which time they were brought into much more bondage.

they were inflamed to the concupiscence of her : † and they 9
 subuerted their sense, and declined their eyes that they would
 not see heauen, nor remember iust iudgements. † They were 10
 both therefore wounded with the loue of her, neither did they
 shew their griefe one to the other : † for they were ashamed 11
 to shew one an other their concupiscence, being desirous to
 lie with her: † and they watched euerie day carefully to see 12
 her. And one sayd to the other : † Let vs goe home, because it 13
 is the houre of dinner. And going forth they departed one
 from an other. † And when they were returned, they came 14
 into one place : and asking of each other the cause, they con-
 fessed their concupiscence : and then in commune they ap-
 poynted a time, when they might fynd her alone. † And it 15
 came to passe, when they obserued a fitte day, she went in on
 a time as yesterday and the day before, with two maydes onlie,
 & would be washed in the orchard : for it was an hore season.
 † And there was none there, but the two ancients hid, & be- 16
 holding her. † She therefore sayd to the maydes: Fetch me oile, 17
 and washing balles, and shut the doores of the orchard, that I
 may be washed. † And they did as she had commanded : and 18
 they shut the doores of the orchard, and went out by a backe
 doore to fetch the thing that she had commanded. and they
 knew not that the ancients were hid within. † But when the 19
 maydes were gone forth, the two ancients arose, and ranne to
 her, and sayd : † Loe the doores of the orchard be shut, and no 20
 bodie seeth vs, and we are in the concupiscence of thee :
 wherfore consent to vs, and lie with vs. † and if thou wilt not, 21
 we wil geue testimonie against thee, that there was a yong
 man with thee, and for this cause thou didst send out thy may-
 des from thee. † Susanna sighed, and sayd: Perplexities are to 22
 me on euerie side: for if I shal doe this, it is death to me : and if
 I doe it not, I shal not escape your handes. † But it is better for 23
 me without the act to fall into your handes, then to sinne in
 the sight of our Lord. † And Susanna cried out with a lowd 24
 voice : but the ancients also cried out against her. † And one 25
 ranne to the doore of the orchard, and opened it. † When the 26
 seruants therfore of the house had heard the crye in the or-
 chard, they rushed in by the backe doore, to see what it was.
 † And after the ancients spake, the seruants were ashamed ex- 27
 ceedingly : because neuer had there bene such a word sayd of
 Susanna. And the morow came. † And when the people was 28
 come



come to Ioakim her husband, the two ancients also came full of vniust cogitation against Susanna, to put her to death.

- 29 † And they sayd e before the people: Send to Susanna daughter of Helcias the wife of Ioakim. And forthwith they sent.
 30 † And she came with her parents, and children, and al her kinne. † Moreover Susanna was exceeding delicate, and beautiful of face. † But those wicked men commanded that she should be vncouered (for she was couered) that so at least they might be satisfied with her beautie. † Her frendes therefore wept, & al that had knowne her. † But the two ancients rysing vp in the middes of the people, layd their handes vpon her head. † Who weeping looked vp to heauen, for her hart had confidence in our Lord. † And the ancients sayd: When we walked alone in the orchard, this woman came in with two maydes, & shut the doores of the orchard: and she sent away the maydes from her. † And a yongman that was hid came to her, and lay with her. † But we being in a corner of the orchard, seeing the iniquitie, ranne to them, and saw them lie together. † And him in deed we could not take, because he was stronger then we, and opening the doores he lept out: † but her when we apprehended, we asked what yongman it was, and she would not tel vs, of this thing we are witness. † The multitude beleued them as the ancients and the iudges of the people, and d they condemned her to death. 42 But Susanna cried out with a lowd voice, and sayd: Eternal God, which art the knower of hidden things before they come to passe, † thou knowest that they haue borne false witness against me: and loe I dye, wheras I haue done none of these thinges, which these men haue maliciousely forged against me. † And our Lord heard her voice. † and when she was led to death, our Lord e raysed vp the holie spirit of a yong boy, whose name was Daniel: † and he cried out with a lowd voice: f I am cleane from the bloud of this woman. 47 † And al the people turning to him, sayd: What is this word, 48 that thou hast spoken? † Who when he stood in the middes of them, sayd: So folish ye children of Israel, not iudgeing, nor discerning that which is the truth, haue you condemned 49 the daughter of Israel? † Returne ye to iudgement, because 50 they haue spoken false testimonie against her. † The people therefore returned with speede, and the ancients sayd to him: Come, and sitte in the middes of vs, and tel vs: because God

e For more colour of iust proceeding, these wicked men gaue their false testimonie, & sentence before the people.

d The people gaue their opinions that she deserved death, but the false iudges gaue sentence. For so the forme of the law required, which they pretended to fulfil. *Leu. 20. Deut. 22.*
 e Daniel by the gift of prophetic sayv & declared that she was innocent.

f Wheras therefore the people had consented to her death, he denied his consent, & undertooke to conuince the false witnesses: as he did. *v. 54. & 58.*

E e e e e 3

hath



hath geuen thee the honour of old age. † And Daniel sayd to 51
 the people: Separate them far one from an other, and I wil
 discouer them. † When they were therefore diuided one from 52
 the other, he called one of them, and said to him: O thou
 inueterated of euil dayes, now are thy sinnes come, which
 thou didst committe before: iudging vniust iudgements, op- 53
 pressing innocents, and dismissing offenders, our Lord saying:
 The innocent and the iust thou shalt not kil. † Now then if 54
 thou sawest her, tel vnder what tree thou sawest them tal-
 king together. Who sayd: Vnder a schine tree. † And Daniel 55
 sayd: Wel hast thou lyed agaynst thine owne head: for behold
 the Angel of God taking the sentence of him, shal cut thee in
 the middes. † And remouing him away, he commanded that 56
 the other should come, and he sayd to him: Seede of Chanain,
 and not of Iuda, beautie hath deceiued thee, and concupif-
 cence hath subuerted thy hart: † so did you to the daughters 57
 of Israel, and they fearing spake to you: but the daughter of
 Iuda did not abide your iniquitie. † Now therfore tel me, vn- 58
 der what tree thou tookest them speaking one to an other.
 Who said: Vnder a prine tree. † And Daniel said to him: Wel hast 59
 thou also lyed against thine owne head: for the Angel of our
 Lord tarieth, hauing a sword, that he may cut thee in the mid-
 des, and kil you. † Therefore al the assemblie cried out with a 60
 lowd voice, and they blessed God, which saueth them that
 hope in him. † And they rose vp against the two elders. (for 61
 Daniel had conuinced them by their owne mouth to haue ge-
 uen false testimonie) and they did to them as they had dealt
 naughtely against their neighbour, † to doe according to the 62
 law of Moyles: & they killed them, and innocent bloud was
 saued in that day. † But Helcias, and his wyfe praysed God, for 63
 their daughter Susanna, with Ioakim her husband, and al her
 kinne, because there was no vnhonest thing found in her.
 † And g Daniel became great in the sight of the people. 64
 from that day, & thence forward. † h And king Astyages was
 layd to his fathers, & Cyrus the Persian receiued his kingdom. 65

Iere. 22.

v. 3.

Exo. 23.

v. 7.

Deut. 19.

v. 19.

CHAP. XIII.

Daniel deteileth the fraud of Bels priestes: who pretend that Bel eateth much
 meate: 21. for which they are slaine, and the idol destroyed. 22. Likewise
 he destroyeth a dragon, which the Babylonians held for a god. 27. He is
 cast into the lake of seven lions. 32. whither Habacuc miraculously brin-
 geth him meate: 39. the lions hurt him not; & his accusers are deuoured.

CHAP.

g By this first
 propheticall
 act, Daniel be-
 came vvorthe-
 ly to be esteem-
 ed.

h. This last
 verse, of Astya-
 ges otherwile
 called Darius,
 and of Cyrus
 succeeding
 him, pertye-
 neth to the
 ninth chap-
 ter. And here
 mention is
 made of them
 to signifie that
 Daniel begin-
 ning to pro-
 phetic in his
 childhood,
 continued e-
 uen to old age.
 For betwene
 this historie of
 Susanna & the
 death of Da-
 rius were a-
 bout nintie
 yeares.



Gen. 10.
7. 10.
* am-
phora.

- 1 **A**ND Daniel was at the kings ghest, and honoured above
2 al his freindes. † There was also an idol among the Baby-
lonians named Bel: and there were bestowed on him euerie
day of floure twelue * arstabaes, and fourtie sheepe, and of
3 wine six great pottes: † The king also did worshipec him, and
went euerie day to adore him: But ^b Daniel adored his God.
4 & the king sayd to him: Why dost thou not adore Bel. † Who
answering, sayd to him: Because I worshipec, not idols made
with hand, but the liuing God, that created heauen, and earth,
5 and hath powre ouer al flesh. † And the king sayd to him: Doeth not
Bel seme vnto thee to be a liuing God? Seest thou
6 not how much he eateth and drinketh euerie day? † And
Daniel smiling sayd: Be not deceined o king: For this same is
within of clay, and without of brasce, neither hath he eaten at
7 any time. † And the king being w^rath called his priests, & sayd
to them: Vnlesse you tel me, who it is that eateth these expen-
8 ses, you shal dye. † But if you shew, that Bel eateth these things
Daniel shal dye, because he hath blasphemed against Bel. And
Daniel sayd to the king: Be it done according to thy woord.
9 † And the priests of Bel were seuentie, beside their wiues, and
litle ones, & children. And the king came with Daniel into the
10 temple of Bel. † And the priestes of Bel sayd: Behold we goe
forth: & thou o king set the meates, & mingle the wine, & shut
11 the doore, & seale it with thy ring: † and when thou shalt come
in the morning, vnles thou finde al eaten of Bel, dying we wil
12 dye, or Daniel that hath lyed against vs. † And they contemned,
because they had made vnder the table a secreete entrance, & by
13 it they came in alwayes, and deuoured those thinges. † It
came to passe therfore after they were gone out, the king set
the meates before Bel: & Daniel commanded his seruants, and
they brought ashes, and he sifted them ouer al the temple be-
fore the king: and going forth they shut the doore, and sealing
14 it with the kings ring, they departed. † But the priestes went
in by night, according to their custome, and their wiues, and
15 their children: and they did eate, and drinke al. † And the king
16 arose in the first breake of day, and Daniel with him. † And
the king sayd: Are the scales safe, Daniel? Who answered: Safe
17 o king. † And forthwith when he had opened the doore, the
king looking on the table, cried out with a lowd voice: Great
18 art thou o Bel, and there is not any deceite with thee. † And
Daniel laughed: and he held the king that he should not goe
in: and

a It semeth
most probable
that this king
was Eulime-
rodach, who
fauoured the
Ievves, & deli-
uered Iecho-
nias (other-
wise called Io-
achin) out of
prison: 4. R. 5.
25. 7. 17.
b Which sup-
posed, Daniel
was now a-
bout the age
of 55. yeares.
For being car-
ried into Ba-
bylon at the
age of tenne
yeares, vvas
there 8. yeares
before Ioa-
chin, who was
there 37. yeares
before he vvas
deliuered from
prison, which
make in al. 55.



e Not only the
Babylonians as
is manifest in
manie places,
but also the
Romans and
most nations
worshipped
Bel for a great
god: But it is
more wonder-
ful that both
the Chaldees
and the Ro-
mans other-
wise most wise
worshipped a
serpent, or
dragon, a beast
naturally most
hating men, &
most abhor-
red by al men,
The cause of
this blindnes
can be no o-
ther but Gods
iust punish-
ment suffering
them for their
abominable
pride, and o-
ther sinnes to
fal into so fo-
tish conceites
as to thinke,
that Serpentes
could either
greatly bene-
fite them, or
by such wor-
shippe be ap-
pealed, and
cease from an-
noying them.
As Valerius
vriteth. li. i. c.
8. S. Augustin
also li. 14. c. 11.
crist. & manie
others testifie
the same.

in: and he sayd: Behold the pauement, marke whose steppes
these are. † And the king sayd: I see the steppes of men, & we- 19
men, and of infantes. And the king was angrie. † Then appre- 20
hended he the priests, & their wiues, & their children: and they
shewed him secreete litle doores by which they came in, & con-
sumed the thinges that were on the table. † The king therfore 21
slew them, & he deliuered Bel into the powre of Daniel: who
ouerthrowe him, & his temple. † And there was a great dra- 22
gon in that place, & the Babylonians worshipped him. † And 23
the king sayd to Daniel: Loe now thou canst not say, that this
same is not a liuing god: adore him therfore. † And Daniel sayd: 24
The Lord my God I doe adore: because he is the liuing God:
† but thou o king geue me licence, and I wil kil the Dragon 25
without sword and clubbe. And the king sayd: I geue thee li-
cence. † Daniel therfore tooke pitch, & fatte, and heares, and 26
lod them together: & he made lumpes, and gaue into the Dra-
gons mouth, & the Dragon burst in sunder. And he sayd: Loe
whom you worshipped. † Which when the Babylonians had 27
heard, they were wrath exceedingly: and being gathered toge-
ther against the king, they said: The king is become a lewe. Bel
he hath destroyed, the Dragon he hath killed, & he hath slaine
the priests. † And they sayd when they were come to the king: 28
Deliver vs Daniel, otherwise we wil kil thee, & thy house. † The 29
king therfore saw that they pressed vpon him vehemently: and
compelled by necessity he deliuered Daniel to them. † Who cast 30
him into the lake of lions, and he was there six dayes. † More- 31
ouer in the lake were seuen lions, & there were genen to them
two bodies euerie day, & two sheepe: and they were not geuen
vnto them, that they might deuoure Daniel. † And there was 32
Habacuc a prophete in Iewrie, & he had boyled broth, & had
broken bread in a bowle: and he went into the field, to carie it
to the reapers. † And the Angel of our Lord sayd to Habacuc: 33
Carie the dinner which thou hast, into Babylon to Daniel, who
is in the lake of lions. † And Habacuc sayd: Lord, Babylon I 34
haue not sene, and the lake I know not. † And the Angel of 35
our Lord tooke him by the toppe of his head, and caried him
by the heare of his head, & put him into Babylon ouer the lake
in the force of his spirit. † And Habacuc cried, saying: Daniel, 36
take the dinner that God hath sent to thee. † And Daniel sayd: 37
Thou hast remembered me o God, and hast not forsaken them
that loue thee. † And Daniel rysing vp did eate. Moreover the 38
Angel



Angel of our Lord restored Habacuc forthwith in his place. d Although a-
bout 20. years
before, there
was no pro-
phet in Iurie
(ch. 3. v. 38.)
yet now this
Habacuc was
indued with
the spirit of
prophecie.
As for Haba-
cuc, the eight
in order of the
lesse prophetes, he prophesied before the captiuitie: yea before the Chaldees became a Mo-
narchie. As ap-
peareth. Hab. 1. 7. 6.

39 † The king therefore came the seventh day to lament Daniel:
and he came to the lake, and looked in, and behold Daniel
40 sitting in the middes of the lions. † And the king cried out
with a lowd voice, saying: Great art thou o Lord the God of
41 Daniel. And he drew him out of the lake of lions. † But those
that had bene the cause of his perdition, he cast into the lake,
42 and they were deuoured in a moment before him. † Then the
king sayd: Let all inhabitants in the whole earth feare the God
of Daniel: because he is the Saniour, doing signes, & meruels
in the earth: who hath deliuered Daniel out of the lions denne.



THE ARGUMENT OF THE TWELVE LESSE PROPHECIES.

VV H Y Isai, Ieremie, Ezechiel, and Daniel are called the Foure are cal-
led the greater
prophetes, and
twelue the
lesse.
*four greater Prophetes, and these twelue the lesse: there semeth
no other certaine and proper reason, but because they writte more largely,
and these more brisely. For otherwise without essential difference, at the six-
tene, as also Baruch (whose booke is inserted with Ieremies) and Moyses,
Samuel, the Royal Psalmist David, Nathan, Elias, Elizeus, Esdras, Ne-
hemias, and manie others, some writing bookes, some not, were absolutely true
Prophetes of God, indued with the holie spirite of prophecie; had the like
reuelations, with the same assurance of truth, in great part of the same
Mysteries, as wel perteyning to the old Testament, as to the New. And so
these twelue, contracted into the straitnes of one volume (sayth S. Ie-
rom) multiò aliud, quam sonant in litera, praefigurant. Prefigure a farre
other thing, then they sound in the letter. Signifying, as he elswhere
explicateth, that they do foreshew manie important thinges, not only per-
teyning to the Iewes, and some other peoples of these former times, but also of
all nations to be conuerted to Christ. They were not all at one time: but Osee,
Ioel, Amos, Abdias, Ionas, and Micheas, prophesied before the cap-
tinitie of the tenne Tribes. Nahum, Habacuc, and Sophonias, after that
captiuitie, and before the captiuitie of the two Tribes. And the other three
Aggeus, Zacharias, and Malachie, after the relaxation from captiuitie.
Neither did they all prophesie in the same places: nor concerning the same
people; and so haue their particular arguments, as we shal briefly note of
euerie one, as they folow in order.*

F f f f f

Here



Here we may note for instruction of the vulgar reader, that the Prophetes commonly vse one of these names, when they direct their speech of the

Special names
signifying the
kingdom of
two tribes.

kingdom of two Tribes.

Iuda,
Beniamin,
Ierusalem, or
The house of David.

Because Iuda was the chiefe, and most worthie tribe. Beniamin the other only tribe (besides Leui) that ioyned with Iuda. Ierusalem the Metropolitan and Royal citie, where both the Temple, and Kings palace were situated. The House of David is the familie, wherof succeeded al the kinges of that kingdom, so long as it stood; and of which some remayned in more estimation then anie other euen to Christ.

Likewise they vse some of these other names, when they speake of the

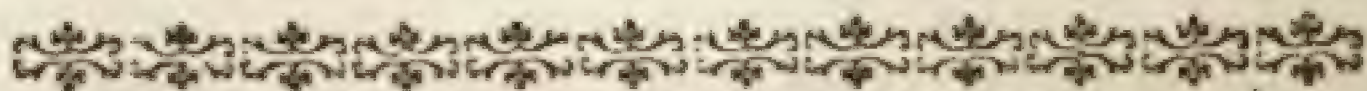
Others signi-
fying the
tenne tribes.

kingdom of tenne Tribes.

Ephraim,
Ioseph,
Samarita,
Iezrahel,
Bethel, or
Bethauen.

Israel and Ia-
cob ambigu-
ously signifie
both king-
domes.

For that their first king Ieroboam was of the tribe of Ephraim, and so descended from Ioseph; Samarita, and Iezrahel were the chifest cities of that kingdom; Bethel was one of the places (Dan the other) where Ieroboam set vp the two calves. Which place was otherwise, & more truly called Bethanus, the house of the idol, or of vanitie, or iniquitie. The names also of Israel and Iacob, were more commonly used for the tenne tribes; who being more in number vsurped, and appropriated to themselves the names of their general Progenitor, and Patriarch. Yet sometimes these names importe al the twelve tribes, including also Leui. And sometimes, especially after the captiuitie of the tenne tribes, these names signifie the two tribes only: which more imitated Iacobs steppes and vertues, then the tenne.



THE PROPHECIE OF OSEE.

Osee of the
tribe of Issa-
char prophe-
cieth the cap-
tiuitie of both
kingdoms.

O SEE borne in Belomoth (as writeth S. Epiphanius) of the tribe of Issachar, prophesied in the reigne of Ozias (otherwise called Azarias) Ioathan, Achaz, Ezechias, kinges of Iuda, and of Ieroboam the sonne of Ioas king of Israel; and of the residue of the kinges of Israel, euen to their captiuitie, which happened in the sixth yeare of Ezechias king of Iuda. This Prophet taking by Gods commandment a fornicatrice to wife, and hauing children that became also fornicators by these figures, and by a widow long expecting an other husband, and the like parables, and other preaching, admonisheth both the kingdomes of Israel and Iuda, that for their obstinacie in sinnes, they shal fall, first the one and afterwarde the other, into miserable captiuitie. Exhorteth them to repentance; foresheweth their release; & the coming of Christ our Redemer, with abundance of grace, and benefites to al nations.

de vita
& inte-
ritu pro-
phetar.
4 Reg.
17.
S. Iero.
Ep. ad
Paulin.

Their relaxa-
tion.
And coming
of Christ.

CHAP.



CHAP. I.

In signification of the peoples idolatrie, the prophet marieth a fornicatrix:

4. by his childrens names foresheweth their great, and long captiuitie:

11. And afterwards their redemption together with all nations.

I HE word of our Lord, that was made to Osee the sonne of Beerī, in the dayes of Ozias, Ioathan, Achaz, Ezechias kinges of Iuda, and in the dayes ^a of Ieroboam the sonne of Ioas king of Israel.

² † The beginning to our Lord of speaking in Osee: and our Lord sayd to Osee: Goe, take thee a wife ^b of fornications, and

³ make children ^c of fornications: because the land fornicating shal fornicate from the Lord. † And he went, and tooke

⁴ Gomer the daughter of Debelaīm: and she conceiued, and bare him a sonne. † And our Lord sayd to him: Cal his name

⁵ Iezrahel: because yet a litle while, & I wil visite the bloud ^d of Iezrahel vpon the house of Iehu, and I wil make the kingdom

⁶ of the house of Israel to cease. † And in that day I wil breake the bow of Israel in the valley of Iezrahel. † And she concei-

⁷ ued yet agayne, and bare a daughter, & he sayd to him: Cal her name, Without mercie: because I wil adde no more to haue

⁸ mercie on the house of Israel, but with obliuion I wil forget them. † And I wil haue mercie on the house of Iuda, and wil

⁹ saue them in the Lord their God: & I wil not saue them in bow and sword, and in battel, and in horses, & in horsemen. † And

¹⁰ she weyned her that was, Without mercie. And she conceiued, and bare a sonne. † And he sayd: Cal his name, Not my

¹¹ people: because you not my people, and I wil not be yours. † And the number of the children of Israel shal be as the sand

of the sea, that is without measure, and shal not be numbered. And it shal be in place where it shal be sayd to them: Not my

people you: it shal be sayd to them: ^e Children of the liuing God. † And the children of Iuda, and the children of Israel

shal be gathered together: and they shal set to themselves, ^f of one head, and shal ascend out of the earth: because great is

the day of Iezrahel.

^a This Ieroboam king of Israel died 26.

yeares before Ozias: whereby appeareth

that Osee prophesied before

Isaie: vvhobegane nerer the end of Ozias

reigne. Iſa. 6. ^b Take a woman that hath bene a forni-

catrixe: ^c and begette children,

vvhich vvil also be fornicators.

^d The issue of Iehu now reigning, solicited

the 10 tribes called Iezrahel to idolatrie,

vvhich God here sayth he vvil reuenge.

^e Amongst manie sinners, some are the

elected children of God, vvhom he vvil

cal to grace & repentance.

^f All the faithful haue one head our Sauiour Christ.

CHAP. II.

He admonisheth the two tribes of their sinnes, threatening their captiuitie in Babylon. 1. Sheweth the abundance of grace in the Church of Christ, and multitude of nations to be conuerted.

FFFFF 2

SAT



a Ye people of Iuda dildaine not to cal the renne tribes & the Gentiles your bretheren and sisters. For God wil make them also his people. as appeareth in the Gospel, more of the renne tribes then of the other kingdome beleued in Christ: and afterwards more of the Gentiles, then of the Iewes. *b* God vvil not vvithdraw his punishments til the sinners be penitent.

c Gods mercie preuenteth by his grace offered to sinners that they may couert to him if they vvil.

SAY *a* ye to your bretheren: My people: & to your sister, She *i* :
 that hath obteyned mercie. † Iudge your mother, iudge *2*
 ye: because she not my wife, and I not her husband. Let her
 take away her fornications from her face, and her adulteries
 from the middes of her breasts. † Lest perhaps I strippe her na- *3*
 ked, and set her according to the day of her natiuitie: and I wil
 lay her as a wildernes, and wil set her as a land vnpassible, and
 wil kil her with drought. † And *b* I wil not haue mercie on *4*
 her children: because they are the children of fornications.
 † because their mother hath fornicated, she is confounded that *5*
 conceiued them: because she sayd: I wil goe after my louers,
 that geue me my breads, and my waters, my wool, & my flaxe,
 mine oile, and my drinke. † For this behold I wil hedge thy *6*
 way with thornes, and I wil hedge it with a wal, and she shal
 not finde her pathes. † And she shal folow her louers, & shal *7*
 not ouertake them: and she shal seeke them, and shal not find,
 and she shal say: I wil goe, and wil returne to my former hus-
 band: because it was wel with me then, more then now. † And *8*
 she did not know that I gaue her corne, and wine, and oile,
 and multiplied siluer vnto her, & gold, which they haue made
 to Baal. † Therefore wil I returne, and wil take my corne in *9*
 his time, and my wine in his time, and I wil deliuer my wool,
 and my flaxe, which couered her ignominie. † And now I *10*
 wil reuele her follie in the eyes of her louers: and there shal
 not a man deliuer her out of my hand: † and I wil make al her *11*
 ioy to cease, her solemnitie, her newmoone, her sabbath, & al
 her festiual times. † And I wil destroy her vine, & her figtree: of *12*
 which she said: These are my rewardes, which my louers haue
 geuen me: and I wil lay her as a Forrest, & the beast of the filde
 shal eate her. † And I wil visite vpon her the dayes of Baalim, to *13*
 whom she burnt incense, & was adorned with her earlet, and
 with her tablet, and went after her louers, & forgot me, sayth
 our Lord. † *c* For this, loe I wil allure her, & wil leade her into *14*
 the wildernes: & I wil speake to her hart. † And I wil geue her *15*
 dressers of vines out of the same place, and the vale of Achor
 to open hope: and she shal sing there according to the dayes
 of her youth, and according to the dayes of her ascending out
 of the Land of Ægypt. † And it shal be in that day, saith our *16*
 Lord: She shal cal me: My husband, and she shal cal me no
 more, Baalim. † And I wil take away the names of Baalim out *17*
 of her mouth, and she shal no more remember their name.
 † And



18 † And I wil make with them a league in that day, with the beast
of the filde, and with the foule of the heauen, and with that,
which creepeth on the earth: and bow, and sword, and battel I
wil destroy out of the earth: and I wil make them sleepe con-
19 fidently. † And I wil despouse thee to me for euer: and I wil
despouse thee to me in iustice, and iudgement, and in mercie,
20 and in commiserations. † And I wil despouse thee to me in
21 faith: and thou shalt know that I am the Lord. † And it shal
be in that day: I wil heare, sayth our Lord, I wil heare the hea-
22 uens, and they shal heare the earth. † And the earth shal heare
wheate, and wine, and oile: and these shal heare Iezrahel.
23 † And I wil sow her vnto me into the earth, and I wil haue
24 mercie on her, that was Without mercie. † And I wil say to
Not my people: My people art thou: and it shal say: Thou art
my God.

The Apostles
S. Paul, Rom.
9. v. 25. and S.
Peter. ep. 1. c.
2. v. 10. ex-
pound this
place of the
conversion of
Gentiles to
Christ.

CHAP. III.

*The prophet is commanded againe to loue an aduoutresse: 3. whom he ma-
keth long to expect her husband: to signifie Gods loue to the Synagogue:
4. and the Iewes state in the new testament. 5. who at last shal be con-
nected to Christ.*

1 **A**Nd our Lord sayd to me: Yet againe goe, loue a woman ^a Notwith-
beloued of her friend, and an aduoutresse; ^a as our Lord standing sin-
loueth the children of Israel, and they haue respect to strange ners forsake
goddes, and loue the kernels of grapes: † And I ^b digged her God, yet he
2 vnto me for ^b fiftene peeces of silver, and for a core of barley, offereth them
3 and for halfe a core of barley. † And I sayd to her: Thou shalt neuer hating
expect me manie dayes: thou shalt not fornicate; & thou shalt the persons
4 be no mans: but I also wil expect thee. † Because manie dayes but their sin-
shal the children of Israel sit without king, & without prince, ^b The Iewes
and without sacrifice, and without altar, and without ephod, not beleeuing
5 and without ^c theraphim. † And after this the children of Is- in Christ, but
rael shal returne, & shal seeke the Lord their God, and David expecting his
their king: and they shal dread at the Lord, and at his goodnes coming, and in
in the last dayes. the meane
time abstay-

ning from seruiue of idols, receiue of God temporal poore means to liue, not 30. peeces of
silver, & three cores of wheat, that is, beleeuing in the B. Trinitie, & keeping the tenne command-
ments, they might possesse life euermore, but halfe so much, neither wheate but barley, til nere
the end of the world: vhen they shal be converted to Christ. ^c Theraphim signifying images
good or bad, being here ioyned with king, prince, sacrifice, altar, & ephod, must needs signifie law:
ful images, such as were religiously vsed in the temple of God. 3. Reg. 7. v. 36.

Ffffff 3

CHAP.



Diners great sinnes of both kingdomes, 3. are the cause of great punishments threatned, 15. yet the sinnes of Iuda are lesse excusable, because they haue more meanes to serue God.

a Children of Israel importe the vvhole people of the tenne, & 12 tribes, so he speaketh to al til. v. 15.

b Knowlege of God includeth the keeping of his comandments For he that saith, he knoweth God, and keepeth not his comandments, is a lyer. 1. Ioan. 2. 7. 4.

c Function of priests vvhich is properly sacrifice, being taken away, al spiritual offices decay therewith.

d The hostes offered for finnes.

e Certaine sinnes more then others do obscure mans vnderstanding, but spiritual fornication blindeth the hart aboue al other vices.

HE ARE the word of our Lord ye a children of Israel, because there is iudgement to our Lord with the inhabitants of the land: for there is no truth, and there is no mercie, and there is *b* no knowlege of God in the land. † Cursing, and lying, and manslaughter, and theft, and aduoutrie haue ouerflowed, and bloud hath touched bloud. † For this shal the land *moorne*, and euerie one shal be weakened that dwelleth in it, in the beast of the filde, and in the foule of the heauen: yea and the fishes of the sea shal be gathered together. † But yet let not euerie man iudge: and let not a man be rebuked: for thy people are as those, that gaynesay the priest. † And thou shalt fal to day, and the prophete also shal fal with thee: in the night I made thy mother hold her peace. † My people haue held their peace, because they had not knowlege: because thou hast repelled knowlege, I wil repel thee, & that thou doe not the function of priesthood vnto me: and thou hast forgotten the law of thy God, I also wil forget thy children. † According to the multitude of them so haue they sinned to me: their glorie I wil change into ignominie. † They shal eate *d* the sinnes of my people, and at their iniquities shal lift vp their soules. † And as the people, so shal the priest be: & I wil visite their wayes vpon them, and their cogitations I wil render to them. † And they shal eate and shal not be filled: they haue fornicated, and haue not ceased: because they haue forsaken our Lord in not obseruing. † Fornication, and wine, and drunkenes take away the hart. † My people hath asked in their wood, and their staffe hath declared vnto them: for *e* the spirit of fornications hath deceiued them, and they haue fornicated from their God. † Vpon the heads of mountaines they did sacrifice, and vpon litle hilles they burnt incense: vnder the oke, and the poplar tree, and the terebinth, because the shadow thereof was good: therefore shal your daughters fornicate, and your spouses shal be aduoutrisses. † I wil not visite vpon your daughters when they shal fornicate, and vpon your spouses when they shal commit aduoutrie: because they themselves conuersed with harlots, and with the effeminate they did sacrifice,



- sacrifice, and the people not vnderstanding shal be beaten. *f It was a greater sinne in the kingdom of Iuda to commit idolatrie, vvhether they had the publique true seruice of God in the temple, then in Israel vvhether Ieroboam had set vp calves, and forbid the people from going to Ierusalem.*
- 15 † If thou fornicate f o Israel, at the least let not Iuda offend: and enter ye not into Galgal, and goe not vp into Bethauen, of Iuda to
- 16 neither sweare ye: Our Lord liueth. † Because Israel hath declined as a wanton cow: now wil our Lord feede them, as a
- 17 lambe in latitude. † Ephraim is partaker of idols, let him alone. † Their banquet is separated, with fornication they haue
- 18 fornicated: the protectours thereof loued to bring ignominie. in the temple,
- 19 † The spirit hath bound him in his winges, and they shal be then in Israel
- confounded at their sacrifices. vvhether Ieroboam had set vp calves, and forbid the

CHAP. V.

The prophet reprehendeth the priestes, and princes of both kingdomes, for drawing the people to idolatrie. 8. denouncing captiuitie for the same.

- 1 **H**EARE ye this: o priestes, and attend ye house of Israel. *There were no true priestes in the reane tribes (3. Reg. 12.) but he calleth them by the title which they vsurped. falsly pretending to do the offices of right Priestes.*
- And yon the kinges house harken: because there is iudgement for you, because you are become a snare to speculation,
- 2 and a nette spread vpon Thabor. † And victims you haue declined into the depth: and I the teacher of them al. † I know
- 3 Ephraim, and Israel is not hid from me: because now hath Ephraim fornicated, Israel is contaminated: † They wil not
- 4 geue their cogitations to returne to their God: because the spirit of fornications is in the middes of them, and they haue
- 5 not knowne the Lord. † And the arrogancie of Israel shal answer in his face: and Israel, and Ephraim shal fal in their iniquitie,
- 6 Iudas also shal fal with them. † In their flockes, and in their hearde they shal goe to seeke the Lord, and shal not
- 7 finde: he is taken away from them. † They haue prevaricated against the Lord, because they haue begotten strange children: now shal a moneth deuoure them with their partes.
- 8 † Sound with the trumpet in Gabaa, and with the shaulme in Rama: howle ye in Bethauen, behind thy backe o Benjamin
- 9 † Ephraim shal be in desolation in the day of correction: in the tribes of Israel I haue shewed faith. † The princes of Iuda
- 10 are become as they that take the bound: I wil power out my wrath as water vpon them. † Ephraim is suffering calumnie,
- 11 broken in iudgement: because he began to goe after filthines. *The captiuitie is here described not only in bare vvordes but as in fact it shal happen vvith tumultes of vvare sounding of trumpets, crying, howling &c.*
- 12 † And I as it were a mothe to Ephraim: and as the rotte to the house of Iuda. † And Ephraim saw his sicknes, and Iuda his
- 13 band: and Ephraim went to Assur, and sent to the king reuenger: and he shal not be able to heale you, neither shal he be able



able to loose the band from you. † Because, I as it were a lion-
 nesse to Ephraim, and as a lions whelp to the house of Iuda:
 I, I wil take, and goe: I wil take away, and there is none that
 can deliuer. † Going I wil retorne to my place: vntil you sayle,
 and seeke my face.

CHAP. VI.

*By afflictions the people wil retorne to God, and hope in Christ to come. 4.
 both the kingdomes sinning (6. and thinking to be spared for their sa-
 crifices, neglecting workes of mercie) 7. shal be punished. 11. but at last
 deliuered from captiuitie.*

a God vwho
 punisheth, is
 alwayes rea-
 die to heale
 sinners, if they
 vvil repent.
 b S Paul (1. Cor.
 15. 7. 4) not
 only teaching
 Christs Resur-
 rection, but
 also expresly
 saying the third
 day, according
 to the Scriptures
 semeth to vn-
 derstand this
 place, vwhere
 & in no other
 place, the day
 is so early ex-
 pressed.

IN their tribulation early they wil rise vp to me: Come, and
 let vs retorne to our Lord. † Because he hath wounded,
 and wil heale vs: he wil strike, and wil cure vs. † He wil reuiue
 vs after two dayes: in the third day he wil raise vs vp, and we
 shal liue in his light. We shal know, and we shal folow, that
 we may know our Lord. As the morning light, is his coming
 forth prepared, and he wil come to vs as a shower timely, and
 late to the earth. † What shal I do to thee Ephraim? what shal
 I doe to thee Iuda? your mercie as a morning clowd, and as
 the dew passing away in the morning. † For this haue I hewed
 in prophets, I haue killed them in the wordes of my mouth:
 and thy iudgements shal come forth as the light. † Because I
 would mercie, & not sacrifice: and the knowlege of God more
 then holocausts. † But they as Adam haue transgressed the co-
 uenant, therē haue they preuaticated against me. † Galaad a
 citie of them that worke idol, supplanted with bloud. † And
 as it were the iawes of men that are robbers, partaker with
 the priests, of them that in the way kil those that passe out of
 Sichem: because they haue wrought wickednes. † In the
 house of Israel I saw an horrible thing: there the fornications
 of Ephraim: Israel is contaminated. † Yea and thou Iuda put
 thee an haruest, when I shal conuert the captiuitie of my
 people.

CHAP. VII.

*Since Ieroboam made schisme in religion that kindom hath fallen into manie
 distresses: 10. and not repenting shal indure more.*

a God puni-
 shing at the
 Ierues by di-
 uiding their

WHEN a I would heale Israel, the iniquitie of Ephraim
 was reueled, and the malice of Samaria, because they
 haue wrought lying, and the theefe hath entered in spoyling,
 the



- 2 the robber without. † And lest perhaps they may say in their hartes, that I haue remembred al their malice: now haue their owne inuentions compassed them, they haue bene done before me. † In their malice they haue reioyced the king: and in their lies the princes. † Al they committing aduourie, as it were an ouen heated of the baker: the citie was quiet a litle from the comiston of leauen, til the whole was leuened. † The day of our king, *b* the princes begane to rage by reason of wine: he stretched out his hand with the scorers. † Because they haue applied their hart as an ouen, when he lay in wayte for them: he slept al the night baking them, in the morning himself heated as a fire of flame. † Al were heated as an ouen, and haue deuoured their iudges: al their kinges are fallen: there is none amongst them that crieth vnto me. † Ephraim him self was *c* mingled in the peoples: Ephraim is become as *d* hart-baken-bread, *d* that is not turned. † Strangers haue eaten his strength, and he knew not: yea hore heares also were powred out on him, and he was ignorant. † And the pride of Israel *e* shal be humbled in his face: neither did they returne to the Lord their God, & they haue not sought him in al these. † And Ephraim is become as a doue seduced, not hauing an hart: they inuocated Ægypt, they went to the Assyrians. † And when they shal goe forth, I wil spred my nette vpon them: as a foule of the heauen wil I plucke them downe, I wil beate them according to the hearing of their assemblie. † Wo to them, because they haue reuolted from me: they shal be wasted because they haue preparicated against me: & I redemed them and they haue spoken lies against me. † And they haue not cried to me in their hart, but they howled in their chambers: vpon wheate and wine they chewed the cudde, they are reuolted from me. † And I haue taught them, and strengthened their armes: and against me they haue thought malice. † They returned, that they might be without yoke: they became as a deceitful bow: their princes shal fal by the sword, for the furie of their tongue. This is their scorning in the Land of Ægypt.

CHAP. VIII.

The Chaldees shal destroy the temple. 3. But the tenne tribes shal first be carried into captiuitie, 6. for worshiping the image of a calf.

- 1 **I**N thy throte let there be a trumpeter as an eagle vpon :: the house of the Lord: for that they haue transgressed my *G g g g g* covenant,

kingdom into
(200) Reg. 11.)
would haue
cured them:
but Ieroboam
king of the
tenne tribes
drevv al his
people into
grosser sinnes
then before:
by making a
schisme & set-
ting vp idols
to be adored
for God.
b Al the chief
men of the
tenne tribes
consented to
the schisme &
idolatrie of
their new
king Iero-
boam.
c Became like
to pagane ido-
laters:
d and impeni-
tent.
e For al these
sinnes they
shal be severely
punished.

:: The temple
also in Ierusa-
lem (though



not so fowne) shall be destroyed.
 :: But first the tenne tribes of Israel for their general idolatrie shall be carried into captiuitie by the Assyrians 7. 9.
 & 4. Reg. 17.

8 The two tribes seeing the miseries of the other tenne, vvil not preuent the like by penance, but thinke to escape by fortifying their cities.

couenant, and haue preuaricated my law. † Me they shall inuocate: My God, we :: Israel haue known thee. † Israel hath cast away the good thing, the enemy shall persecute him. † They haue reigned, and not of me: they haue bene princes, and I knew not: their silver, and their gold they made idols to themselves, that they might perish. † Thy calfe is cast of o Samaria, my furie is wrath against them. How long can they not be cleansed? † Because it self also is of Israel: the workman made it, and it is not God: because the calfe of Samaria shall be as spiders webbes. † Because they shall sow winde, and reape a whirlewind: there is no standing stalke in it, the bud shall not yeld meale: and if it doe yeld, strangers shall eat it. † Israel is deuoured: Now is he become in nations as an vncleane vessel. † Because they went vp to Assur, a wilde asse solitarie to himself: Ephraim haue geuen gifts to louers. † Yea and when they shall hyre the nations with reward, now wil I gather them together: and they shall rest a while from the burden of the king, and the princes. † Because Ephraim hath multiplied altars to sinne: altars are made to him vnto sinne. † I wil write to him my manifold lawes, which haue bene accounted as strange. † They shall offer hostes, they shall immolate flesh, and shall eat, and the Lord wil not receiue them: now wil he remember their iniquitie, and wil visite their sinnes: they shall returne into Ægypt. † And Israel hath forgotten his maker, and hath built temples: and :: Iudas hath multiplied fenced cities: and I wil cast fire on his cities, and it shall deuoure the houses therof.

CHAP. IX.

The tenne tribes shall suffer famine: 12. be deprived of their children: 15 and made captiue.

11 Manie of the kingdom of Israel by reason of famine and other distresses, vvil flee into Ægypt, as both this place, and the same wordes. ch. 3. 7. 11. do foretelle v. 8. Jerom. & Theodoret. 7. 6.

BE not glad Israel, reioyce not as the peoples: because thou hast fornicated from thy God, thou hast loued reward aboue al the stores of wheate. † The store and the wine- presse shall not feede them, and the wine shall lie to them. † They shall not dwell in the land of our Lord: :: Ephraim is returned into Ægypt, and among the Assyrians he hath eaten the thing polluted. † They shall not offer wine to our Lord, and they shall not please him: their sacrifices as the bread of mourners: al that shall eat it, shall be contaminated: because their bread for their soule, shall not enter into the house of our Lord. † What wil you doe in the solemne day, in the day of the



6 of the festiniere of our Lord? † For behold they are gone forth from destruction: Ægypt shal gather them together, Memphis shal burie them: their siluer to be desyred the nettle shal inhe-

7 rite, the burre in their tabernacles. † The dayes of visitation are come, the dayes are come of retributions: know :: *Israel did foolishly propheticall prosperity to them selves,*

8 of thine iniquitie, the multitude also madnes. † The watchman of Ephraim with my God: the prophete is made a snare of ruine vpon al his wayes, madnes in the house of his God. :: *not inspired by God, but replenished with furie of madnes.*

Iudic. 19.

1. R. 18. 8.

4 R. 15. 2.

9 † They haue sinned deeply, as in the dayes of Gabaa: he wil remember their iniquitie, and wil visite their sinne. † As grapes in the desert I found Israel: as the first frutes of the figtree in the toppeth of I saw their fathers: but they haue entered into Beelphegor, and are alienated into confusion, and are become abominable, as those thinges, which they loued.

10 † Ephraim as a bird hath flown away, their glorie from birth, and from the wombe, and from conception. † But if they shal nourish vp their children, I wil make them without children among men: yea & wo to them, when I shal depart from them.

11 † Ephraim, as I saw, :: was Tyre founded in beautie: and E-

12 phraim shal lead out his children to the murderer. † Geue them *dom of Israel was as proud and insolent as Tyre. Isai. 17. Ezech. 26. 27. & 28.*

13 † O Lord, what wilt thou geue to them? Geue them a wombe without children, and drie breasts. † Al their wicked in Galgal, because there I hated them: for the malice of their intentions

14 I wil cast them forth out of my house: I wil not adde to loue them, al their princes reuolters. † Ephraim is strooken, their roote is dried vp, they shal yeld no fruite. But and if they shal haue issue, I wil kil the best beloued things of their wombe.

15 † My God wil cast them away, because they heare him not: and they shal be vagabunds in the nations.

16 † My God wil cast them away, because they heare him not: and they shal be vagabunds in the nations.

CHAP. X.

After manie benefites, and aduancement, much affliction shal fall vpon the tenne tribes, for their ingratitude towards God.

1 **I** SRAEL a vine a thicke of branches, the fruite is made equal to it: according to the multitude of his fruite he hath multiplied altars, according to the plentie of his land he hath abun-

2 ded in idols. † Their hart is diuided, now they shal perish: he shal breake their idols, he shal destroy their altars. † Because they wil now say: We haue no king: for we feare not our Lord: and

3 what shal a king do to vs? † You speake wordes of vnprofitable

Ggggg 2

vision

By how much more & greater benefites Israel receiued of God: so much were they more vngrateful.



∴ The house of one of their calves which Jeroboam set vp for their God, other- wise called. Bethel.

∴ From the time that the tribe of Dan, adored an idol which they tooke from Micheas (Jud. 18. v. 14. which the other Isra- elites reuenged not) they haue very often either committed or suffered idolatrie, which they ought to haue hindered and therefore shal at last be punished.

vision, and you shal make a couenant: & iudgement shal spring as bitternes vpon the furrowes of the filde. † The kine of: Be- 5
thauen haue the inhabitants of Samaria worshipped: Because his people mourned vpon him, & his temple wardens reioyced vpon him in his glorie, because it departed from him. † For he 6
also was caried vnto Assur, a gift to the king Reuenger: confu- sion shal take Ephraim, & Israel shal be confunded in his owne wil. † Samaria hath made her king to passe as froth vpon the 7
face of water. † And the excelses of the idol the sinne of Israel 8
shal be destroyed: the burre and the thistle shal grow vp ouer their altars: and they shal say to the mountaines: Couer vs; and to the litle hilles: Fal vpon vs. † From the Dayes ∴ of Gabaa, Is- 9
rael hath sinned, there they stood: the battel in Gabaa vpon the children of iniquitie shal not apprehend them. 7 Accor- 10
ding to my desire I wil chastise them: and the peoples shal be gathered together vpon them, when they shal be chastised for their two iniquities. † Ephraim an heifer taught to loue 11
threshing, and I haue passed ouer the beautie of her necke: I wil ascend vpon Ephraim, Iudas shal plough, Iacob shal breake the furrowes to him self. † Sow to your selues in iustice, 12
and reape in the mouth of mercie, fallow ground: but the time to seeke our Lord, when he shal come that shal teach you iustice. † you haue ploughed impietie, you haue reaped ini- 13
quie, you haue eaten the fruite of lying: because thou hast trusted in thy wayes, in the multitude of thy strong ones. † A 14
tumult shal arise in thy people: & al thy munitions shal be destroyed as Salmana was destroyed by his house that tooke ven- geance on Baal in the day of battel, the mother being dashed in peeces vpon the children. † So hath Bethel done to you, be- 15
cause of the malice of your iniquities.

Isa. 2.
Apoc. 6.

Ier. 4.

Iudic. 1

CHAP. XI.

The kingdom of Israel is further admonished, and threatned, 10. of which tribes manie shal beleue in Christ.

* Literally this is spoken of the people of Israel called Gods sonne (Exo. 4 v. 22.) whom he deliuered out of

AS the morning passed, hath the king of Israel passed away. 1
Because Israel was a child, and I loued him: and a out of 2
Ægypt I called my sonne. † They called them, so they de- parted from their face: they immolated to Baalim, & sacrificed 3
to idols. † And I as it were the nurse of Ephraim, caried them in myne armes: and they knew not that I cured them. † In 4
the cordes b of Adam I wil draw them, in the bands of charitie: and

Mat. 2.



Gen. 19.

and I wil be to them as lifting vp the yoke vpon their cheekes :
 5 and I declined to him that he might eate. † He shal not returne
 into the Land of Ægypt, and Assur he his king : because they
 6 would not conuert. † The sword hath begune in his cities, and
 7 it shal consume his elect, and shal eate their heades, † And my
 people shal hang vpon my returne : but a yoke shal be put
 8 vpon them together, which shal not be taken away. † how
 shal I gene thee Ephraim, protect thee Israel ? how shal I gene
 thee as Adama, lay thee as Seboim ? My hart is turned within,
 9 my repentance is disturbed together. † I wil not doe the furie
 of my wrath : I wil not returne to destroy Ephraim : because
 I am e God, and not d man : in the middes of thee the Holie
 10 one, and I wil not enter into the citie. † They shal walke after
 our Lord, as a lion wil he roare : because he wil roare, and the
 11 children of the sea shal feare. † And they shal flie away as a
 bird out of Ægypt, and as a doue out of the Land of the Assy-
 rians : and I wil place them in their houses, saith our Lord.
 12 † Ephraim hath compassed me in denying, and the house of
 Israel in deceite : but Iudas a witnesse is descended with God,
 and with the sainctes, faithful.

and freevil by his loue and charitie : not as beastes are drayven by feare & force. e Gods pro-
 petic is to haue mercie and to pardon. d Man is prone to reuenge and punish.

CHAP. XII.

*The people by their sinnes procure their owne miseries, 3. not regarding
 Iacobs vertues.*

1 **E**PHRAIM :: feederh the winde, and foloweth the heate :
 al the day he multiplieth lying and waste : and he hath
 made a league with the Assyrians, and he caried oyle into Æ-
 2 gypt. † The iudgement therfore of our Lord with Iuda, and
 visitation vpon Iacob : according to his wayes, and according
 3 to his inuentions he wil render to him. † In the wombe he
 supplanted his brother : and in his strength he was directed
 4 with the Angel. † And he preuailed against the Angel, and
 was strengthened : and he wept, and besought him : in Bethel
 5 he found him, an there he spake with vs. † And our Lord the
 6 God of hostes, the Lord is his memorial. † And thou shalt
 conuert to thy God : keepe mercie and iudgement, and hope
 7 in thy God alwayes. † Chanaan in his hand a deceitful balance,
 8 he hath loved calumnie. † And Ephraim sayd : But yet I am
 made rich, I haue found an idol to my self : al my labours shal
 9 not finde me the iniquitie, which I haue sinned. † And I the

Ægypt but
 mystically is
 verified of
 Christ called
 out of Ægypt.
 Mar. 2. and is
 no lesse cer-
 taine the true
 mystical sense,
 the Euangelist
 indued vwith
 the Holie
 Ghost, so in-
 terpreting
 then is the li-
 teral sense of
 this or anie o-
 ther place.

b God draweth
 men by sweete
 inuitations by
 great & manie
 benefites a.
 greable to
 mans nature

:: To make
 shew of tur-
 ning to God,
 and to trust
 more in men is
 as vayne as to
 thinke to fede
 or to governe
 the winde.

Ggggg ;

Lord



* The historie
of Iacob and
his children
written in Ge-
nesis and Exo-
dus which the
prophet here
toucheth,
sheweth the
singular bene-
fits of God
towards this
people.

Lord thy God out of the Land of Ægypt, I wil yet make thee
sitte in tabernacles, as in the dayes of festiuitie. † And I haue 10
spoken vpon the prophets, and I haue multiplied vision, and in
the hand of the prophets I haue bene resembled. † If an idol 11
in Galaad, then in vaine were they in Galgal immolating with
oxen: for their altars also as heapes vpon the furrowes of the
filde. † Iacob fled into the countrie of Syria, and Israel serued 12
for a wife, and for a wife he kept her. † But by a prophete our 13
Lord brought Israel out of Ægypt: and by a prophete he was
preserued. † Ephraim hath prouoked me to wrath in his bit- 14
ternes, and his bloud shal come vpon him, and his reproch his
Lord wil restore to him.

Gen. 28.
Exo. 14.

CHAP. XIII.

*For their obstinacie in idolatrie, 7. greatest plagues are threatened: 10. from
which none shal be able to deliuer them. 14. But at last Christ coming wil
redeme al by his death.*

* V When Iero
boam first set
vp the calues
to be adored
the people had
horror ther-
of yet consen-
ted thereto.
b and shortly
after some ad-
ded the idol of
Baal. 3 Reg. 16.
c and of other
idols: as this
place testifieth
d Euils that
happen are al
of mans owne
procurement
by his sinnes:
vherof God
is no way the
auctor or
cause:
e vho of his
part doth al
for the helpe
of man: for
vwhether be
punish or par-
don, al is to

EPHRAIM a speaking, horroure inuaded Israel: and he 1
sinned b in Baal, and died. † And now they haue added to 2
sinne: and they haue made to themselves c a molten of their
siluer as it were the similitude of idols, the whole is the worke
of craftsmen: to these they say: Immolate men adoring
calues. † Therefore they shal be as a morning cloude, and as a 3
morning dew passing away, as dust caught with a whirlewind
out of the floore, and as smoke out of the chimnie. † But I 4
the Lord thy God out of the Land of Ægypt: and God beside
me thou shalt not know, and there is no Sauour beside me.
† I knew thee in the desert, in the land of wildernes. † Ac- 5 6
cording to their pustures they were filled, and were made ful:
they haue lifted vp their hart, and haue forgotten me. † And 7
I wil be vnto them as a lionesse, as a leopard in the way of the
Assyrians. † I wil meere them as a beate her yong being vio- 8
lently taken away, and I wil breake in sunder the inner partes
of their liuer: and wil consume them there as a lion, the beast
of the filde shal reare them. † d Perdition is thine o Israel: 9
e onlie in me thy helpe. † Where is thy king? Now especially 10
let him saue thee in al thy cities: & thy iudges, of whom thou
saydst: Geue me kinges, and princes. † I wil geue thee a king 11
in my furie, and wil take him away in mine indignation. † The 12
iniquitie of Ephraim is bound together, his sinne is hidden.
† The sorowes of a woman in trauel shal come to him, he a 13
sonne

1/4. 43.

1. Reg. 1.



- sonne not wise: for now he shal not stand the contraction of
 14 the children. † f Out of the hand of death I wil deliuer them, saue men: so
 from death I wil redeme them: I wil be thy death o death, thy God is onlie
 15 birte wil I be o hel, consolation is hidden from mine eyes. † Be- cause of helpe
 cause he shal diuide betwen bretheren: our Lord wil bring and of al good
 a burning winde rising from the desert: and it shal drie vp his but not of euil
 vaines, and shal make his fountaine desolate, and he shal spoyle as it is euil he
 the treasure of euerie vessel that is to be desired. is in dede the
cause of pu-

ished malumpana, the euil of paine. Amos. 3. 7. 6. but this for amendment during this life, and of iu-
 stice after death. † This can not be vnderstood of temporal death, from vvhich God vvil not
 deliuer men, nor of violent death, from vvhich he vvould not deliuer those that vvere slaine by
 the Assyrians, but necessarily of eternal death, from vvhich the iust shal be deliuered.

CHAP. XIII.

The prophet forewarning the people of their future afflictions, 2. exhor-
telh them to repentance, and confession of their sinnes: 5. foreshewing
that God wil geue much grace to the penitent. 10. At which mysteries
only the godlie wise shal vnderstand.

- 1 **L** E T Samaria a perish, because she hath stirred vp her God
 to bitternes: let them perish by the sword, let their litle
 ones be dashed, and let the wemen with child be cut in sunder.
 2 † Conuert o Israel to our Lord thy God: because thou art fal- Such impre-
 3 len in thine iniquitie. † Take wordes with you, and conuert cations in ho-
 to our Lord, and say to him: Take away al iniquitie, and re- lie scriptures
 4 ceiue good: and we wil render the values of our lippes. † Assur are sometimes
 shal not saue vs, we wil not mount vpon horse: neither wil only predicti-
 we say any more: Our goddes the worke of our handes: be- ons, as Psal. 68.
 5 cause thou wilt haue mercie on that pupil, which is in thee. † I 7. 23. & so here
 wil heale their contractions, I wil loue them voluntarily: is prophesied
 6 because my furie is auerted from them. † I wil be as dew, Is- what shal hap-
 rael shal spring as the lillie, and his roote shal breake forth pen to the Is-
 7 as that of Libanus. † His boughes shal goe, and his glorie shal raelites in As-
 8 be as the oliuetree: and his smel as of Libanus. † They shal be syria. S. Ierom.
 conuerted that sitte ynder his shadow: they shal liue with sometimes are
 wheate, and they shal spring as a vine: his memorial as the the zelous de-
 9 wine of Libanus. † Ephraim what haue I to doe any more with sires of Sain-
 idols? I wil heare, and I wil direct him as a verdant firre tree: ctes confor-
 10 out of methy fruit is found. † c Who is wise, and shal vn- mable to Gods
 derstand these thinges? of vnderstanding, and shal know these iustice, as Psal.
 thinges? because the wayes of our Lord be right, and the iust 149. 7. 6. 7. 8. 9.
 shal walke in them: but preuaricarious shal fal in them. b VVhen the
Israelites shal
conuert to
God, as some
did vwhen
Christ came,
and manie wil
here the end
of the vvorld,
then Christ
wil heale the:
c No humane
vvritte is able
to vnderstand

this (and other prophetes) yet the iust shal know so much as is necessarie. S. Ierom. in proem.
 S. Aug. li. 18. c. 18. unit.

THE



THE PROPHECIE OF IOEL.

I OEL the sonne of Phatuel borne in Bethoron, of the tribe of Issachar; prophesied the same time, or part therof, with Osee, according to S. Ieromes rule, approved by most expositors, that when anie of these twelue Prophetes expresseth not what time he writte, the same time is understood which the precedent prophet noteth. He prophesied to the kingdom of Iuda, as appeareth by expresse mention of Sacrifice, Priestes, house of God, Jerusalem, and Sion; but describeth also the whole land of twelue tribes, consumed by the Eruke, Locust, Bruke, and Blast. And after the euerſion of the former people, the coming of the Holie Ghost vpon the seruants of God men and women: the 120. faithful gathered in the chamber in Sion. Finally foreshewing the general Iudgement, and future eternal world.

S. Epiph.
de vita
Patriar.S. Iero.
Epist ad
Paulin.

CHAP. I.

The Chaldees shal miserably waste the kingdom of Iuda: 9. take away sacrifice by destroying the temple: 10. and so make the land barren spirituallly, and temporally.



∴ Prophecies pertaine not only to those that then live, when they are uttered, but also to all posteritie, euen to the end of the world, that it may appeare what is fulfilled, and what yet resteth to come in due time.

∴ When Ierusalem was taken and the

He word of our Lord, that was made to Ioel the sonne of Phatuel. † Hearc this ye ancients, and harken with your eares al ye inhabitants of the land: if this hath bene done in your dayes, or in the dayes of your fathers? † Vpon this ∴ tel you to your children, and your children to their children, and their children to an other generation. † The residue of the eruke hath the locust eaten, & the residue of the locust hath the bruke eaten, and the residue of the bruke hath the blast eaten. † Awake you that be drunke, and weepe, and howle al ye, that drinke wine in sweetnes: because it is perished from your mouth. † For a nation is ascended vpon my land, strong & innumerable: his teeth as the teeth of a lion: and his cheekteeth as of a lions whelp. † He hath layd my vineyard into a desert, and hath pilled of the barke of my figtree: stripping he hath spoiled it, and cast it forth: the boughes therof are made white. † Mourne as a virgin girded with sackcloth vpon the husband of her youth. † ∴ Sacrifice and libation is perished out of the house of our Lord: the priests our Lords ministers mourned. † The region is destroyed, the ground hath mourned: because the



- the wheate is wasted, the wine is confounded, the oyle hath
 11 languished. † The husbandmen are confounded, the dressers
 of vines haue howled vpon the wheate, and the barley, because
 12 the haruest of the filde is perished. † The vineyard is con-
 founded, and the figtree hath languished: the pomegranet, &
 the palmetree, and the appletree, and al the trees of the filde
 are withered: because ioy is confounded from the children of
 13 men. † Gird yourselves, and mourne ye priests, howle ye
 ministers of the altar: goe in, lie in sackeclothe ye ministers
 of my God: because sacrifice & libation is perished out of the
 14 house of your God. † :: Sanctifie ye a fast, cal an assemblie,
 gather together the ancients, al the inhabitants of the land into
 15 the house of your God: and erie ye to our Lord: † A a a, for
 the day: because the day of our Lord is at hand, and as destru-
 16 ction from the mightie it shal come. † Why, are not the vi-
 ctuals perished before your eyes, ioy and exultation out of the
 17 house of our God? † The beastes are rotted in their dung, the
 barnes are destroyed, the storehouses are dissipated: because
 18 the wheate is confounded. † Why groned the beast, why lowed
 the flockes of the heard? because there is no pasture for them:
 19 yea and the flockes of the cattel are perished. † To thee o Lord
 wil I erie: because fire hath eaten the beautiful thinges of the
 desert, and the flame hath burnt al the trees of the region.
 20 † Yea and the beastes of the filde, as a garden bed thirsting for
 a shower, haue looked vp to thee, because the fountaines of
 waters are dried vp, & fire hath deuoured the beautiful thinges
 of the desert.

Temple de-
 stroyed by the
 Babylonians,
 the sacrifice
 necessarily
 ceased accor-
 ding to this
 and other pro-
 pheties.

:: Fasting, pray-
 ing and other
 good vwores
 of manie as-
 sembling to-
 gether, are an
 especial mea-
 nes to appease
 Gods vviath,
 prouoked by
 former sinces.

ANNOTATIONS. CHAP. I.

4. *The residue of the cruete, locust, bruchus, blast.*] *Erucas* a vvorme that destroyeth
 herbes and fructes, *Locusta*, a fleeing beast vwith long hinder legges, destroying
 corne, and fruite; *bruchus*, an other fleeing litle beast, that deuoureth not only
 fruite, but also the leaues of trees; and *Rubigo*, the blast, or burning myst, that
 consumeth the eates of corne euen to dust; do metaphorically signifie the Chal-
 dees, and other souldiars of sundrie nations, in the armie of Nabuchodonosor,
 invading & wasting the kingdom of Iuda. And that at foure several times euer
 worse & worse. First when Nabuchodonosor beseeing Ierusalem subdued king
 Ioakim and his kingdom, taking hostages for assurance of subiection (amongst
 which were Daniel, and the other three children) and carried away part of the
 holie vessel of the Temple. 4. *Reg 24 v. 1.* The second, when eight yeares after
 Nabuchodonosor returned, and killed king Ioakim for rebelling, and carried
 his sonne king Ioachin (otherwise called Iechonias) into Babylon, with his
 mother, and Ieremie the Prophet, also manie other principal persons, and much
 riches (*ibidem*. v. 10.) The third when eleuen yeares after he tooke and spoyle

The captiuitie
 described by
 the harme of
 most noysome
 thinges.
 Ierusalem
 foure times
 spoyle by the
 Babylonians.

1.

2.

3.

H h h h h

Ierusalem

Dan. 1.



Ierusalem, destroyed the Temple, killed al king Sedecias sonnes in his sight, then put out his eyes, and caried him blinde into Babylon, wth much more people and spoyle. 4. Reg. 25. Fourthly when shortly after he sent Nabuzardan general of his armie, and caried away more men and wealth, leauing only the basest people to til the land. *ibidem* v. 8. Al vvhich sheweth clerly the fulfilling of this Prophecie according to the historical letter. In like sorte vve might explicate the rest of this, and other prophetes, but it is not our purpose to be so large. Much lesse to prosecute the Mystical sense vvhich is manifold, as appeareth in the vvorke of the ancient Fathers. VVherof see F. Francis Ribera.

CHAP. II.

The Chaldees wil assault & afflict the Iewes with great violence. 12. After humble repentance in captiuitie, 18. Gods benignitie wil comforte them. 23. with abundance of spiritual grace by Christ: 28. sending also the Holie Ghost. 30. And terrible signes before the day of Iudgement.

a Prophets do often speake in such phraſe as if they admonished the people vvhats to doe, vvhether in dede they foreshevv what they wil do in their distresses: b In the time when God wil suffer affliction to fall vpon them for their finnes.

SOUND ye a with the trumpet in Sion, howle in my holie 1
mount, let al the inhabitants of the land be trubled: Be-
cause b the day of our Lord cometh, † because the day of 2
darkenes, and of mist is neere, the day of clowde, and whirle-
wind: as the morning spred vpon the montaines much people
& strong: the like to it hath not bene from the beginning, and
after it shal not be euen vnto the yeares of generation & gene-
ration. † Before the face therof a deuouring fyre, and after it a 3
burning flame: the land before it as it were a garden of pleasure,
and after it the wildernes of a desert, neither is there that can-
escape it. † As the appearance of horses, their appearance. & as 4
horsemen so shal they runne. † As the sound of chariots vpon 5
the toppes of mountaines shal they leape, as the sound of a
flame of fire deuouring stubble, as a strong people prepared to
battel. † At his presence the people shal be vexed: al visages 6
shal be made like a potte. † They shal runne as valients: as men 7
of warre they shal scale the wal: the men shal march in their
wayes, & shal not decline from their pathes. † None shal presse 8
his brother; they shal walke euerie one in his owne pathe: yea
& through the windowes they shal fall, & shal not demolish. 9
† They shal enter the city: they shal runne on the wal, they shal
climbe the houses, by the windowes they shal enter as a theefe. 10
† At his presence the earth hath trembled, the heauens are mo-
ued: the sunne and moone are darkened, and the starres haue
withdrawne their shining. † And our Lord hath geuen his 11
voice before the face of his host: because his campes are exce-
ding manie, because strong & doing his word: for great is the
day of our Lord, & terrible exceedingly: and who shal susteyne
it? † Now therefore sayth our Lord: c Conuert to me in al your 12
hart,

* take no
harme.

Isa. 13.
Ezek. 32.
Mat. 24.
Iere. 30.
Amos. 5.
Sopho. 1.

c For better
mouing the
hart to true



psal. 85.

- 13 hart, & in fasting, and in weeping, and in mourning. † And
 14 much mercie, & readie to be gracious vpon the malice. † Who
 knoweth if he wil conuert, and forgeue, and leaue after him
 benediction, sacrifice and libament to the Lord your God?
 15 † Sound ye with the trumpet in Sion, sanctifie a fast, cal an
 16 assemblie, † gather together the people, sanctifie the Church,
 assemble the ancients, gather together the litle ones, and them
 that sucke the breastes: let the bridegrome goe forth of his
 17 chamber, and the bride out of her bride chamber. † Betwen
 the porch and the altar the priests our Lords ministers shal
 weepe, and shal say: Spare o Lord, spare thy people: and geue
 not thine inheritance into reproch, that the nations haue do-
 minion ouer them. Why say they in the peoples: Where is
 18 their God? † Our Lord hath bene e zelous to his land, and
 19 hath spared his people. † And our Lord answered, and sayd
 to his people: Behold f I wil send you corne, and wine, and
 oyle, and you shal be replenished with them: and I wil geue
 20 you no more to be a reproch in the Gentils. † And him that is
 from the North, I wil make far from you: and I wil expel him
 into a land vnpassable, & desert, his face against the east sea, and
 his extreme part to the last sea: & his stinke shal ascend, & his
 21 rotennes shal ascend, because he hath done proudly. † Feare not
 o land, reioyce & be glad: because our Lord hath magnified to
 22 doe. † Feare not ye beastes of the region: because the beautiful
 thinges of the desert are sprung, because the tree hath brought
 his fruite, the figtree, and the vine haue geuen their vigour.
 23 † And ye children of Sion reioyce, and be ioyful in the Lord
 your God: because he hath geuen you a doctour of iustice, and
 he wil make the early and the late showre to descend to you
 24 as in the beginning. † And the floores shal be filled with
 wheate, and the presses shal overflow with wine, and oyle.
 25 † And I wil render you the ycares, which the locust, the bruke,
 and the blast, and the eruke hath eaten: my great strength,
 26 which I haue sent vpon you. † And you shal eate eating, and
 shal be filled: and you shal praise the name of the Lord your
 God, that hath done metuels with you, and my people shal not
 27 be confounded for euer. † And you shal know that I am in
 the middes of Israel: & I the Lord your God, and there is none
 besides: and my people shal not be confounded for euer.

H h h h h 2

† And

repentance:
 & God requi-
 reth these ex-
 ternal workes
 of penance.
 And wherethe
 same are wan-
 ting, at least in
 vvil, it is a ma-
 nifest signe
 that the hart
 is not truly pe-
 nitent. S. Ierom.

e Zele is an in-
 dignation ri-
 sing of loue:
 vhen one
 seeth anie per-
 son, or thing,
 vvhich he lo-
 ueth contem-
 ned, or vvron-
 ged. So God
 hath zele for
 his people:
 vhen they are
 vniustly affli-
 cted, more of
 the malice of
 their afflictors
 then for iu-
 stice. Yet God
 suffereth often
 times his peo-
 ple to be puni-
 shed for their
 ful correction
 and for their
 more merite.
 f So that
 vvhich God
 here promi-
 seth by his
 prophet, tou-
 ching his pro-
 tection and



deliuerie of his people, was not fulfilled til after the seuentie yeares of their captiuitie, nor then fully, but is verified in those that beleeue in Christ.

And especially after this life, vwhen his glorious Saints

shal liue in eternal ioy. ¶ That this is a plaine prophecie of the mission of the Holie Ghost performed on VVhusunday, the fiftith day after Christs Resurrection, and the tenth after his Ascension, S. Peter teacheth. *Act. 2.*

† And it shal be after this: g I wil powre out my spirit vpon al 28
flesh: and your sonnes, & your daughters shal propheticke: your
ancients shal dreame dreames, and your yong men shal see vi-
sions. † Yea and vpon my seruants, and handmayds in those 29
dayes I wil powre out my spirit. † And I wil geue wonders in 30
heauen, and in earth, bloud, and fire, and vapour of smoke.
† The sunne shal be turned into darkenes, and the moone 31
into bloud: before the great and horrible day of the Lord doth
come. † And it shal be, euerie one that shal inuocate the name 32
of the Lord, shal be saued: because in mount Sion, and in Ie-
rusalem shal be saluation, as our Lord hath sayd, and in the re-
sidew whom our Lord shal cal.

*Isa. 44.
Act. 2.*

Rom. 10.

CHAP. III.

*After the conuersion of the Iewes to Christ, 2. shortly foloweth the general
Iudgement. 3. where euerie one according to their desertes, shal receiue
(expressed here in parabolical speech) 7. & 19. the wicked euermlasting
paine: 18. & 20. and the blessed eternal ioy.*

¶ S. Ierom and most other expositors vnderstand this chapter of the general iudgement, though some expound it of the relaxation of the Iewes from captiuitie, and of the punishment of their enemies.

¶ And so Iosaphat is literally vnderstood the place on the east side of Ierusalem betwen the Temple and mount Oliuet whence our Saviour ascen-

BECAUSE loe a in those dayes, and in that time when I 1
shal conuert the captiuitie of Iuda, and Ierusalem. † I wil 2
gather together al Nations, & wil lead them into the valley of
b Iosaphat: and I wil plead with them there vpon my people,
and myne inheritance Israel, whom they haue dispersed in the
nations, and haue diuided my land. † And vpon my people 3
they haue cast lot: and boy they haue geuen to be a strumpet,
and wench they haue sould for wine that they might drinke.
† But what is to me and to you o Tyre, and Sidon, and al the 4
border of the Palesthines? what, wil you render me reuenge?
and if you doe reuenge against me, I wil soone render you
quickly recompence vpon your head. † For my siluer, and my 5
gold you haue taken: and my desirable thinges, and most
beautiful you haue caried into your temples. † And the chil- 6
dren of Ierusalem you haue sold to the children of the Greekes
that you might make them far of from their coasts. † Behold 7
I wil rayse them vp out of the place, wherein you haue sold
them: and I wil turne your retribution vpon your owne head.
† And I wil sel your sonnes, & your daughters into the handes 8
of the children of Iuda, and they shal sel them to the Sabzans,
a nation far of, because our Lord hath spoken. † Proclaime ye 9
this



this in the Gentils: sanctifie battel, rayse vp the strong: let
 10 them come, let al the men of warre come vp. † Cut your
 ploughes into swordes, and your spades into speares. Let the
 11 weake say: That I am strong. † Breake out, and come al ye
 nations from round about, and be gathered together: there
 12 wil our Lord make al thy strong ones to be slaine. † Let them
 arise, and let the Gentils ascend into the valley of Iosaphat:
 13 because there I wil sit, to iudge al nations round about. † Put
 in the sithes, because the haruest is ripe: come, and descend,
 because the presse is ful, the presses runne ouer: because their
 14 malice is multiplied. † c Peoples peoples in the valley of a con-
 cision, because the day of our Lord is nigh in the valley of con-
 15 cision. † The sunne and the moone are darkened, and the
 16 starres haue withdrawen their shining. † And our Lord wil
 roare out of Sion, and out of Ierusalem he wil geue his voice:
 and the heauens, & the earth shal be moued, and our Lord the
 hope of his people, and the strength of the children of Israel.
 17 † And you shal know that I am the Lord your God dwelling
 in Sion my holy mount: and Ierusalem shal be holie, & stran-
 18 gers shal passe through it no more. † And it shal be in that day:
 the mountaines shal distil sweetnes, and the hilles shal flow
 with milke: and through al the riuers of Iuda shal runne wa-
 ters: & a fountaine shal issue out of the house of the Lord, and
 19 shal water the torrent of thornes. † Ægypt shal be into deso-
 lation, & Idumea into a desert of perdition, for that they haue
 done vniustly against the children of Iuda, and haue shed in-
 20 nocent blood in their land. † And Iewrie shal be inhabited for
 21 euer, and Ierusalem vnto generation and generation. † And I
 wil cense their blood, which I had not censed: and the Lord
 wil dwel in Sion.

ded into hea-
 uen. Neither
 is there anie
 reason why
 the Iudge-
 ment should
 rather be in
 an other place
 seeing this is
 exprest by
 name, signify-
 ing: The Iudge-
 ment of our
 Lord.

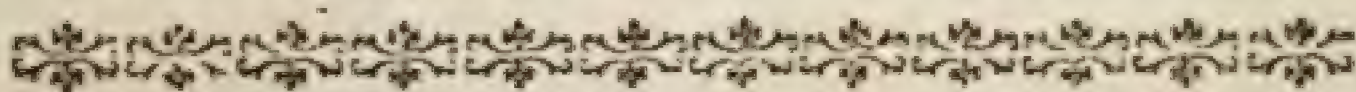
c This dupli-
 cation of the
 word peoples
 importeth an
 innumerable
 multitude in
 that valley of
 concision (also
 repeted) to
 signifie, that
 there al Gods
 enemies shal
 be vtterly dam-
 ned to eternal
 destruction, as
 it were cut in
 peeces, as fuel
 to the fire of
 hel Psal. 128.
 v. 4. Our iust
 Lord will cense
 the needes of sin-
 ners.

Apoc. 14.

Iere. 21.

Amos. 1.

Amos. 9.



THE PROPHECIE OF AMOS.

AMOS a herdesman of Thecua in the tribe of Zabulon, was
 indued with the spirite of prophecie abou: the same time with
 Osee, and Ioel, in the reigne of OZias king of Iuda, and of Ieroboam sonne
 of Ioas king of Israel; in Metaphores, and other obscure speeches agreeable to
 his pastoral education, but profound in sense, prophecieth especially a-
 gainst the kingdom of Israel, and diuers Gentiles; partly also against
 Iuda, foreshewing their afflictions for their sinnes: but at last the vocation
 of al Nations to Christ, with abundance of spiritual graces in his Church.

Amos prophesied the same
 time with O-
 see, and Ioel.

Especially.
 Against the
 tenne tribes.

H h h h h

CHAP.

S. Ierom.
 Epist. ad
 Paulin.



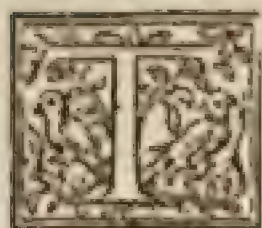
In the reigne of Iozias in Iuda, and of Ieroboam in Israel, this prophet Amos, 5. threatneth Damascus, 6. Gaza, 8. Azotus, and other Philistians. 9. Tyre, 11. Idumea, 13. and Ammon, for their obstinacie in sinne, abusing his long patience.

As David was called from keping shepe, made a king, & a Prophet: so Amos being a sheheard or hearde man was also made a Prophet.

b Iosephus. li. 2. c. 1. *Antiq.* sayeth this earthquake happened when king Ozias presumed to offer incense, but it must nedes be vnderstood of a former, in the dayes of Ieroboam, 7. 1. who died in the 38. yeare of Ozias 2. *Par.* 26. at least 14. yeares before his deposition: for he reigned in al. 52.

c Three signifie the multitude of their finnes: for three is the first number that is called manie or may be called al.

d And foure signifie excelle in multitude, so



His wordes of Amos, who was among a the 1
pastours of Thecua: Which he saw vpon Israel in
the dayes of Ozias the king of Iuda, and in the
dayes after Iereboam the sonne of Ioas the king of
Israel two yeares before *b* the earthquake. † And he sayd: Our 2
Lord wil roare out of Sion, and out of Ierusalem he wil geue
his voice: & the beautiful places of the pastours haue mourned
and the toppe of Carmel is withered. † Thus sayth our Lord: 3
Vpon *c* three wickednesses of Damascus, and *d* vpon foure
I wil not conuert it: because they haue threshed Galaad with
yron waynes. † And I wil send fyre into the house of Azael, 4
and it shal deuoure the houses of Benadad. † And I wil breake 5
the barre of Damascus: and I wil destroy the inhabitant out
of the idol, and him that holdeth the scepter out of the house
of pleasure: and the people of Syria shal be transported to
Cyrene, saith our Lord. † Thus saith our Lord: Vpon three wic- 6
kednesses of Gaza, & vpon foure I wil not conuert it, because
they haue transported a perfect captiuitie, to shut it vp in
Idumea. † And I wil send fyre on the wal of Gaza, and it shal 7
deuoure the houses therof. † And I wil destroy the inhabitant 8
out of Azotus, and him that holdeth the scepter out of Asca-
lon: and I wil turne my hand vpon Accaron, and the rest of the
Philisthims shal perish, sayth our Lord God. † Thus saith our 9
Lord: Vpon the three wickednesses of Tyre, and vpon foure I
wil not conuert it: because they haue shut vpon a perfect captiuitie
in Idumea, and haue not remembred the league of bretheren. -
† And I wil send fyre vpon the wal of Tyre, it shal deuoure 10
the houses therof. † Thus sayth our Lord: Vpon three wicked- 11
nesses of Edom, and vpon foure I wil not conuert him: be-
cause he hath persecuted his brother with the sword, and hath
violated his mercie, and hath held his furie longer, and hath
kept his indignation euen to the end. † I wil send fyre into 12
Theman: and it shal deuoure the houses of Bosra. † Thus sayth 13
our Lord: Vpon three wickednesses of the children of Am-
mon, and vpon foure I wil not conuert him: because he hath
cut in

*Isrl. 34.
Zach. 14.*



cut in sunder the women with childe of Galaad to dilate his thar, albeit
 14 limite. † And I wil kindle a fyre in the wal of Rabba: & it shal God doth for-
 deuoure the houses therof with howling in the day of battel, geue a multi-
 and with a whirlewind in the day of commotion. † And yet at last for
 * Melchom shal goe into captiuitie, himself, and his princes so great ex-
 together, sayth our Lord. cesse he haste-
 neth their pu-
 nishment.

CHAP. 11.

*God also breatheth Moab, 4. Iuda, 6. and Israel, 9. that for ingratitude,
 12. and other sinnes, they shal be brought into captiuitie.*

1 **T**HVS sayth our Lord: Vpon three wickednesses of Moab ^{a Besides o-}
 and vpon a foure I wil not conuert him: because he hath ^{ther sinnes of}
 2 burnt the bones of Idumea euen to ashes. † And I wil send ^{the Moabites,}
 fyre into Moab, and it shal deuoure the houses of Carioth: ^{their cruellie,}
 and Moab shal dye in the found, in the noyse of the trumpet: ^{in drawing}
 3 † and I wil destroy the iudge out of the middes of him, and al ^{the bones of}
 4 his princes I wil kil with him, saith our Lord. † Thus saith our ^{the king of I-}
 Lord: Vpon three wickednesses ^b of Iuda, & vpon foure I wil ^{dumea out of}
 not conuert him: because he hath cast away the law of our ^{the graue, as S.}
 Lord, and not kept his commandments: for their idols haue ^{Ierom testi-}
 5 deceiued them, after which their fathers went. † And I wil ^{fieth by tradi-}
 send fire into Iuda, and it shal deuoure the houses of Ierusa- ^{tion; and their}
 6 lem. † Thus saith our Lord: Vpon three wickednesses of Is- ^{king immola-}
 rael, and vpon ^c foure I wil not conuert him: because he hath ^{ting his ouyne}
 7 sold the iust for siluer, and the poore for shoes. † Which bruiſe ^{sonne, 4. Reg.}
 the heades of the poore vpon the dust of the earth, and decline ^{3. exceeded the}
 the way of the humble: and ^d the sonne and his father haue ^{rest, and ther-}
 gone to ^e a young woman, that they might violate my holie ^{fore were at}
 8 name. † And vpon garments layd to pledge they did lye beside ^{last more se-}
 euerie altar: & the wine of the condemned they dranke in the ^{uerely punish-}
 9 house of their God. † But I did cast out the Amorrhite before ^{ed.}
 their face: whose height the height of Cedars, & he strong as ^{b. The most}
 an oke: and I destroyed his fruite from aboue, & his rootes be- ^{heynous sinne}
 10 neath. † It is I that made you come vp out of the Land of ^{in Iuda, vvas}
 gypt, & I ledde you in the desert fourtie yeares, that you might ^{that hauing}
 11 possesse the Land of the Amorrhite. † And I rayſed vp of your ^{the law to in-}
 sonnes to be prophets & of your yongmen Nazareites, is it not ^{struct them,}
 12 so o children of Israel, saith our Lord? † And you dranke wine ^{they contem-}
 to the Nazareites: and the prophets you commanded, saying: ^{ned, and trans-}
 13 Prophecie not. † Behold I wil screake vnder you, as a wayne ^{grested it.}
 14 screaketh loden with hay. † And flight shal perish from the ^{c Israel much}
 more contem-
 ned the same
 law of God,
 & committed
 the sinnes of
 al nations.
 d Sonnes com-
 mitted incest
 wise,

The
 d of
 e Am-
 mites.

pul-
 m.

200.21.
 100.2.



with their fa-
thers viues;
& the fathers
with their
daughters in
law, which
most detesta-
ble finnes
must nedes be
seuerly pu-
nished.

swift, and the valient shal not obteyne his strength, and the
strong shal not saue his life. † And he that holdeth the bow 15
shal not stand, and the swift of his feete shal not be saued, and
the rider of the horse shal not saue his life. † and the stoute 16
of hart among the valients shal flee naked in that day, sayth
our Lord.

CHAP. III.

*For their manifold finnes, al the twelue tribes shal be sore plagued. 11. and
made captiues.*

a By Israel is
here vnder-
stood the
whole people
at the kindred or
offspring of Ia-
cob, deliue-
red from Æ-
gypt.
b As two men
do not wel tra-
uel together
except they a-
gree: so man
can not walke
with God, vn-
les he agree
with God, kee-
ping his com-
mandments.
c Al euil of paine
that is, punish-
ment for sinne
is by Gods per-
mission, and
ordinaunce, ei-
ther to bring
sinners to re-
pentance, or
(if they dye in
mortal sinne)
the beginning
of eternal pu-
nishment.

HE ARE the word, that our Lord hath spoken vpon you, 1
ye children of Israel: vpon al a the kindred that I brougt
forth out of the Land of Ægypt, saying: † Onlie you have I 2
known of al the kindreds of the earth: therefore wil I visite
vpon you al your iniquities. † b Why shal two walke together, 3
vnles they be agreed? † Wil the lion roare in the Forrest, vnles 4
he haue a praye? wil the lions whelp: geue voice out of his
denne, vnles he hath caught somewhat? † wil the bird fal into 5
the snare of the earth, without the fowler? Shal the snare be
taken away from the earth, before it hath taken somewhat?
† Shal the trumpet sound in the citie, and wil not the people be 6
afrayd? Shal there be c euil in the citie, which our Lord hath
not done? † Because our Lord God wil not doe a word, vnles 7
he haue reueled his secret to his seruants the prophets. † The 8
lion shal roare, who wil not feare? Our Lord God hath spoken,
who shal not prophecie? † Make it heard in the houses of 9
Azotus, and in the houses of the Land of Ægypt: and say: Ga-
ther ye together vpon the mountaines of Samaria, and see the
manie madneses in the middles therof, and them that suffer
calumnies in the inner parts therof. † And they haue not 10
knowne to doe right, sayth our Lord, treasuring vp iniquitie,
and robberies in their houses. † Therefore thus sayth our Lord 11
God: The land shal be in tribulation, & compassed about: and
thy strength shal be plucked away from thee, and thy houses
shal be spoyled. † Thus sayth our Lord: As if a pastour should 12
get out of the lions mouth two legges, or the tippe of the eare:
so shal the children of Israel, that dwel in Samaria, be deliue-
red, in the plague of the bed, and in the couche of Damascus.
† Heare ye, and contest in the house of Iacob, sayth our Lord 13
the God of hosts: † That in the day when I shal begin to visite 14
the preuarications of Israel, I wil visite vpon him, and vpon
the



the altars of Bethel: and *d* the hornes of the altar shall be cut
 of, and shall fall to the ground. † And I will strike the winter
 house with the summer house: and the houses of y^euone shall
 perish, and manie houses shall be dissipated, sayth our Lord.

d The fayrest
 and strongest
 thinges that
 vicked men
 haue shall at
 last be destroy-
 ed.

CHAP. IIII.

*The tenne tribes are particularly charged for oppressing the poore, 2. there-
 fore threatened with calamities: 6. blamed for their obstinacie: 12. never-
 theles, al are admonished to expect Christ.*

1 **H**EAR this word ye: satte kine, which are in the
 mountaines of Samaria: which doe calumnie to the
 needie, and breake the poore: which say to your lords: Bring,
 2 and we will drinke. † Our Lord God hath sworne by his
 holie, that loe the dayes shall come vpon you, and they shall lift
 you vp on poles, and your remnant in pottes boyling hotte.
 3 † And by the breaches you shall goe out one against an other,
 4 & you shall be cast forth into Armon, saith our Lord. † Come
 ye to Bethel, and doe impiously: to Galgal, and multiplie
 preuarication: and offer in the morning your vittimes, three
 5 dayes your tithes. † And sacrifice ye prayse of the leauened:
 and cal voluntarie oblations, and proclaime it: for so would
 6 you o children of Israel, sayth our Lord God. † Whereupon I
 also: haue geuen you dulnes of the teeth in al your cities, and
 lacke of bread in al your places: and you haue not returned to
 7 me, sayth our Lord. † I also haue stayed the rayne from you,
 when there remayned yet three monethes vnto harvest: and I
 rayned vpon one citie, and vpon an other citie I rayned not:
 one part was rayned vpon, and the part whereupon I rayned
 8 not, withered. † And two and three cities came to one citie
 to drinke water, & were not filled: & you returned not to me,
 9 saith our Lord. † I stroke you with a burning winde, & with
 blasting, the multitude of your gardens, and al your vineyards:
 your olive groues, & figgroues the cruke hath eaten: and you
 10 returned not to me, sayth our Lord. † I sent death vpon you
 in the way of Ægypt, I stroke your yongmen with the sword,
 euen to the captiuitie of your horses: and I made the putrefac-
 tion of your campe to come vp into your nōtherels: and you
 11 returned not to me, sayth our Lord. † I subuerted you, as God
 subuerted Sodom and Gomorth, and you were made as a fyre-
 brand hastily caught from the burning: and you returned not
 12 to me, sayth our Lord. † Wherefore these thinges will I doe to

: Rich hard-
 hearted people,
 who being
 vrelthie haue
 no compassion
 of the poore.

: After manie
 admonitions
 geuen in vaine
 God suffereth
 the idolaters
 to do al the
 vickednes
 they list.

: All these affli-
 ctions God
 sent to the
 children of Is-
 rael for their
 good, but they
 murmured &
 were stil ob-
 stinate.



After long captiuitie Christ wil offer himself to the Iewes, and such as receiue him, he wil saue.

thee Israel: but after I shal doe these thinges to thee, ⁊ be prepared to meete thy God o Israel. † Because loe he that for-
meth the mountaines and createth the wind; and declareth his
word to man, maketh the morning mist, and walketh vpon the
high places of the earth: our Lord the God of host is his name.

CHAP. V.

Notwithstanding great miseries threatened against the tenne tribes: 4. yet if they wil repent they shal escape: 7. otherwise they shal fall into captiuitie: 14. and therefore they are admonished to returne to God: 16. but being obstinate, 21. no sacrifice can appeaze Gods wrath.

When the people either fele not feare euil, God for- seing their calamities, lamenteth the same in their behalf, thereby admonishing them to know their owne danger, and by repentance to preuent it.

HEARE, ye this word, that I lift vpon you: a lamentation. 1
The house of Israel is fallen, and it shal not adde to rise
again. † The virgine of Israel, is cast forth vpon her land, 2
there is none to raise her vp. † Because thus sayth our Lord 3
God: The citie, out of which came forth a thousand, there shal
be left in it an hundred: and out of which there came an hun-
dred, there shal be left in it tenne, in the house of Israel.
† Because thus sayth our Lord to the house of Israel: Seeke ye 4
me, and you shal liue. † And seeke not Bethel, and into Galgal 5
enter not, and into Bersabee you shal not passe: because Gal-
gal shal be led captiue, and Bethel shal be vnprofitable. † Seke 6
ye our Lord: and liue; lest perhaps the house of Ioseph be
burnt as fyre, and it shal deuoure, and there shal be none to
quench Bethel. † You that turne iudgement into wormewod, 7
and leaue of iustice in the land. † Him that maketh Arcturus, 8
and Orion, and that turneth darknes into morning, and that
changeth day into night: that calleth the waters of the sea, and
powreth them out vpon the face of the earth: The Lord is his
name. † He that seeketh destruction vpon the strong, and 9
bringeth depopulation vpon the mightie. † They haue hated, 10
him that rebuketh in the gate: and him that speaketh perfectly
they haue abhorred: † Therefore because you spoiled the 11
poore, and tooke the chosen praye from him: you shal build
houses with square stone, and shal not dwel in them: you shal
plant most amiable vineyards, and shal not drinke the wine of
them. † Because I haue knowen manie your wickedneses, 12
and your strong sinnes: enemies of the iust, taking bribe, and
oppressing the poore in the gate. † Therefore shal the wise at 13
that time hold his peace, because it is an euil time. † Seeke ye 14
good, and not euil, that you may liue: and our Lord the God of
hosts

Soph. 1



Rom. 11.
Psal. 96.

- 15 hosts wil be with you, as you haue sayd. † Hate ye euil; and loue
good, and establish iudgement in the gate: :: if perhaps our
Lord the God of hosts may haue mercie on the remnant of
16 Ioseph. † Therefore thus sayth our Lord the God of hosts the
Dominator, in al streates lamentation: and in al places that are
without, shal be sayd wo wo: and they shal cal the husband-
man to mourning, and to lamentation them that know to
17 lament. † And in al vineyardes there shal be lamentation: be-
cause I wil passe through in the middes of thee, sayth our Lord.
18 † Wo vnto them that desyre the day of our Lord: to what pur-
pose the same vnto you? This day of our Lord, darkenes, and
19 not light. † As if a man should flee from the face of a lion, & a
beare should mete him: & enter into the house, & leane with
20 his hand vpon the wal, and a serpent should bite him. † Why, is
not the day of our Lord darkenes, and not light: and mist, and
21 no shining therein? † I haue hated, and haue reiecked your
festiuities: and I wil not take the odour of your assemblies.
22 † And if you shal offer vnto me holocausts; and your gifts, I
wil not receiue them: and the vowes of your fat thinges I wil
23 not respect. † Take away from me the rumuli of thy songes:
24 and the canticles of thy harpe I wil not heare. † And iudge-
ment shal be reueled as water, and iustice, as a mightie torrent.
25 † Why, :: did you offer hostes and sacrifice to me in the desert
26 fourtie yeares, o house of Israel? † And you caried a taber-
nacle for your Moloch, and the image of your idols, the statute
27 of your God, which you made to your selues. † And I wil
make you remoue beyond Damascus, saith our Lord, the God
of hostes is his name.

Isa. 13.
Ier. 30.
Isa. 1.
Ier. 1.
Ier. 1.

Isa. 1.
Ier. 6.
Mat. 2.

Act. 7.
Psal. 94.

:: If men see
good & not evil.
God vv. i. assist
them, as in the
former versie,
and in innu-
merable holie
scriptures: but
it is here sayd:
perhaps God vv. i.
haue mercie by
reason of the
difficultie of
mans part who
conuerteth
not alwayes
perfectly, as he
hath free vv. i.
to do by Gods
grace assisting
him.

:: In the first
yeare of the
40. and begin-
ning of the se-
cond they of-
fered sacrifici-
ces to God.
Leuit. 8 & 9.
Num. 7. But not
afterwardes.
S. Aug. q. 47. in
Exod.

CHAP. VI.

For the auarice, and luxurie of both kingdomes, 7. they shal be caried into
captiuitie.

- 1 **V**V O to you that are rich :: in Sion, and haue con-
fidence in the mountaine of Samaria: ye great men,
heads of the peoples, going stately into the house of Israel.
2 † Passe ye into Chalane, and see, & goe ye thence into Emath
the great: and descend into Geth of the Palestines, and to al
the best kingdoms of these: if their border be larger then
3 your border. † You that are seperated vnto the euil day: and
4 approach to the throne of iniquitie. † You that sleepe in beds
of iorie, and play the wantons in your couches: that eate the
lambe out of the flocks, and calves out of the middes of the

:: It is a fowle
& odious faule
when rich
men neglect
the poore, but
most detesta-
ble when the
rich in sion, wel-
thie clergie
men, haue not
compassion
on them that
want, either
spiritual or
temporal
helpe.



∴ VVheras Iacob by humilitie, patience, & manie other vertues, became great in Gods fauour: now by his progenie by pride and delicacie become hateful to God in respect of these sinnes, & are therefore afflicted, and miserably slaine, and carried captiues. ∴ To turne the workes of iudgement and iustice, into sinnes, which are bitter and vngreatful, is as contrarie to order, as it is contrarie to the course of nature, that horses should runne vpon craggie rockes or wild buffes be brought to draw the plough.

^a Locustes swarming in multitude signified the Assyrian souldiers inuading the tenne tribes, as is recorded 4. R. 2. 18.
^b Salmansar king of Assyrians hauing

heard. † You that sing to the voice of the psalter: as David 5
they haue thought themselves to haue the instruments of song.
† That drinke wine in phials, and are annoynted with the best 6
oyntment: and they suffered nothing vpon the contrition of
Ioseph. † Wherfore now they shal goe in the head of them, 7
that goe in transmigration: and the faction of the wantons
shal be taken away. † The Lord God hath sworne by his soule, 8
saith our Lord the God of hostes: I detest the pride ∴ of Iacob,
and I hate his houses, and I wil deliuer vp the citie with the in-
habitants thereof. † And if there shal be left tenne men in one 9
house, they also shal dye. † And his kinsman shal take him vp, 10
and shal burne him, that he may carie the bones out of the
house: and he shal say to him, that is in the inner parts of the
house: Is there yet with thee? † And he shal answer: There is 11
an end. And he shal say to him: Hold thy peace, & remember
not the name of our Lord. † Because loe our Lord hath com- 12
manded, and he wil strike the greater house with ruins, and the
lesser house with clefts. † Why ∴ can horses runne vpon rockes, 13
or can there be ploughing with buffes? because you haue tur-
ned iudgement into bitternes, and the fruite of iustice into
wormewood? † Which reioyce in thinges of naught: which 14
say: Why haue not we taken vnto vs hornes in our owne
strength? † For behold I wil rayse vp from you o house of Is- 15
rael, saith our Lord the God of hostes, a nation: and they shal
destroy you from the entrance of Emath, euen to the torrent
of the desert.

CHAP. VII.

In three visions manie miseries are reueled, which shal come vpon both the kingdoms. 10. A false priest of Bethel accusing the prophet of sedition, and endeavouring to chase him away, 14. is by him forewarned of miseries to his familie, and death to himself.

TH E S E thinges hath our Lord God shewed to me: and 1
loe the former ^a of the locust in the beginning of thinges
that spring of the later rayne, and behold the later rayne after
the kings mowing. † And it came to passe: after it had fini- 2
shed to eate the grasse of the land, I sayd: O Lord God be
propitious I beseech thee: who shal rayse vp Iacob, because
he is a litle one? † Our Lord hath had pitie vpon this: ^b It shal 3
not be, sayth our Lord. † These thinges hath our Lord God 4
called iudgement vnto c fyre, and it deuoured the great depth
and

Iere. 31.



5 and it did eate a part together. † And I sayd: Lord God be quiet I beseech thee: who shal rayse vp Iacob, because he is a
 6 little one? † Our Lord had pitie vpon this: Yea this also shal not
 be, sayth our Lord God. † These thinges hath our Lord shewed
 to me: and loe our Lord standing vpon a wal plastered, and in
 8 his hand a masons truel. † And our Lord sayd to me: What
 seest thou Amos? And I sayd: A masons truel. And our Lord
 sayd: Behold I wil lay downe the truel in the middes of my
 9 people Israel: I wil adde no more to plaster it ouer. † And the
 excelses of the idol shal be throwen downe, and the sacrifici-
 cations of Israel shal be made desolate: and I wil rise vpon the
 10 house of Ieroboam with the sword. † And Amasias the priest
 of Bethel sent to Ieroboam the king of Israel, saying: Amos
 hath rebelled against thee in the middes of the house of Is-
 11 rael: the land wil not be able to susteyne al his wordes. † For
 thus saith Amos: Ieroboam shal dye by the sword, and Israel
 12 shal depart captiue out of their land. † And Amasias sayd to
 Amos: Thou that seest, goe, flee into the land of Iuda: & eate
 13 bread there, and thou shalt prophecie there. † And in Bethel
 thou shalt adde no more to prophecie: because it is the sancti-
 14 fication of the king, and it is the house of the kingdom. † And
 Amos answered, and sayd to Amasias: I am not a prophete
 * and I am not the sonne of a prophet: but an heardsman am I
 15 plucking sycomores. † And our Lord rooke me when I fol-
 lowed the flocke, and our Lord sayd to me: Goe, prophecie
 16 to my people Israel. † And now heare the word of our Lord:
 Thou sayest: Thou shalt not prophecie vpon Israel, and thou
 17 shalt not distil vpon the house of the idol. † Therefore thus
 saith our Lord: Thy wife shal fornicate in the citie, and thy
 sonnes, and thy daughters shal fall by the sword, & thy ground
 shal be measured with a corde: and thou shalt dye in a pollu-
 ted land, and Israel shal depart captiue out of their land.
 † For Amos sayd not: Ieroboam shal dye by the sword: but that God would rise vpon
 the house of Ieroboam with the sword. 7. 9. fulfilled when Zacharias the sonne of Ieroboam was
 slaine by Sellum. 4. Reg. 15. 7. 10.

CHAP. VIII.

*In a vision of an apple hooke the captiuitie of the tenne tribes is againe
 foretold, 4. with reprehension of their auarice, and oppression of the
 poore: 7. for which they shal fall into great miseries.*

1 **T**HESE thinges hath our Lord shewed to me: and a be-
 2 hold an apple hooke. † And he sayd: What seest thou
 Amos? And I sayd: An apple hooke. And our Lord sayd to
 me:

liiii;

me;



never partes
of the tenn
tribes should
be brought
into captiuitie
which is wri-
ten. 4. Reg. 15.
v. 29. but alio
the rest which
were further
off: as fruite of
trees, which
cannot be ga-
thered vvith
the hand, is
drayven vvith
a hook: & so
al were caried
away. 4. Reg. 3.
17. v. 6.
b In their
great prospe-
ritie, vvhen
they least sus-
pect, calami-
ties shal fal
vpon them.
c It can not be
doubted but
in the siege
there was
want of bread
drinke and of
other victuals:
but greater
want of spiri-
tual foode.

me: The end cometh vpon my people Israel: I wil adde no
more to passe them. † And the hinges of the temple shal creake 3
in that day, saith our Lord God: manie shal dye: in euerie place
shal silence be cast. † Heare this you that tread downe the 4
poore, & make the needie of the land to fayle, † saying: When 5
wil the moneth passe, and we shal sel wares: and the Sabbath,
and we open the corne: that we may diminish the measure,
and increate the sicke, and conuey in deceitful balances, † that 6
we may for siluer possesse the needie, and the poore for shoes,
and may sel the refuse of the corne? † Our Lord hath sworn 7
agaynst the pride of Iacob: If I shal forget euen to the end 8
their workes. † Why, shal not the land be moued vpon this, and
euerie inhabitant therof mourne: and rise vp as a riuer altoge-
ther, and be cast out, and runne downe to the river of Ægypt?
† And it shal be in that day, saith our Lord God: 9
shal goe downe at midday, & I wil make the earth to be darke
in the day of light. † And I wil turne your festiuities into mour- 10
ning, and al your songes into lamentation: and I wil bring in
vpon euerie backe of yours sackcloth, and vpon euerie head
baldnes: and I wil lay it as the mourning of an onlie begotten
sonne; and the later end therof as a bitter day. † Behold the 11
dayes come, saith our Lord, and I wil send forth famine into
the land: e nor the famine of bread, nor thirst of water, but
of heating the word of the Lord. † And they shal be moued 12
from the sea euen to sea, and from the North euen to the East:
they shal goe about seeking the word of our Lord, and shal
not finde. † In that day the fayre virgins shal faile, & the yong- 13
men in thirst. † They that sweare by the sinne of Samaria, and 14
say: Thy God o Dan liueth: and the way of Bersebee liueth:
and they shal fal, and shal rise no more.

Deut. 32.
19 & 25.

Tob. 2.
Mar. 5.

CHAP. IX.

*The great destruction of Ierusalem, & dispersion of al the Iewes are a-
gaine prophesied: 11. vvith the conuersion of Gentils, and the Church of
Christ shal greatly prosper.*

a Destruction
of the Altar,
b and the Tem-
ple, importe
the abolishing
of sacrifice,
vvhen the two
I SAW our Lord standing vpon a the altar, and he sayd: 1
† Strike b the hinges, & let the lintels be moued: for there
is auarice in the head of al, and the last of them wil I kil by the
sword: there shal be no flight for them: they shal see, and he
shal not be saued that shal see of them. † If they shal descend 2
euen to hel, thence shal my hand bring them out: and if they
shal

Psal. 137.



- shal ascend enen to heauen, thence wil I plucke them downe. tribes were
- 3 † And if they shal be hid in the toppe of Carmel, thence scar- ried into
ching wil I take them away: and if they shal hide themselves Babylon.
- 4 the serpent & he shal bite them. † And if they shal go into cap-
tiuitie before their enemies, there wil I command the sword,
Iere. 44. and it shal kil them. And I wil set mine eyes vpon them. to
5 euil, and not to good. † And our Lord the God of hostes,
which toucheth the earth, and it shal melt away: and al that
dwell therein shal mourne: and it shal al rise as a riuer, and shal
6 runne downe as the flood of Ægypt. † He that buildeth in
heauen his ascension, and hath founded e his bundel vpon the e God who de-
earth: whō calleth the waters of the sea, and powreth them fendeth his
7 out vpon the face of the earth, the Lord is his name. † Why, are Church as a
not you as the children of the Æthiopians vnto me, o children strong bundel
of Israel, saith our Lord? Did not I make Israel to ascend out fast bond toge-
of the Land of Ægypt: and the Palesthins out of Cappadocia, ther, vvil pu-
8 and the Syrians out of Cyrene? † Behold the eyes of our nish the vvic-
Lord God vpon the sinning kingdom; & I wil destroy it from ked vvith iust
the face of the earth: but yet destroying I wil not destroy d the afflictions.
9 house of Iacob, sayth our Lord. † For behold I wil command, d Norwich-
and wil shake the house of Israel in al nations, as wheate is standing the
shaken in a sieue: and there shal not a litle stone fal vpon the great ruine of
10 earth. † Al the sinners of my people shal fal by the sword: the leues,
which say: The euil shal not approch, & shal not come vpon slaine & ledde
11 vs. † e In that day I wil rayse vp the tabernacle of David, that captives, yet
was fallen: & I wil reedifie the breaches of the walles therof, God in them
and those thinges, that were fallen I wil repayre: and I wil ree- conserued the
12 difie him as in the dayes of old. † That they may possesse the Church that is
remnant of Idumea, and al nations, because that my name is vvas not de-
inuocated vpon them: saith our Lord that doth these thinges. stroyed.
13 † Behold the dayes come, saith our Lord: and the plougher e S. James con-
shal ouertake the reaper, & the treader of the grape him that formable to S.
soweth sede: and the mountaynes shal droppe sweetnes, and Peters do-
14 al hilles shal be tilled. † And I wil conuert the captiuitie of my ctrine, inter-
people Israel: and they shal build the desert cities, & inhabite: pretereth this
and shal plant vineyards, and drinke the wine of them: & shal place of the
make gardens, and eate the fruites of them. And I wil plant conuerfion of
them vpon their owne ground: & I wil no more plucke them the Gentiles
out of their land, which I haue geuen them, sayth our Lord to Christ. Act.
thy God. 15. 7. 15. &c.

THE



THE PROPHECIE OF ABDIAS.

ABDIAS borne in Sichem, of the tribe of Ephraim, prophesied the same time with Amos; so briefly that his prophesie is not parted into chapters: 1. against the Idumeans; foreshewing their destruction; 10. for their perpetual enmitie against the Iewes, and confederacie with the Chaldees. 17. The captiuitie and relaxation of the Iewes. 19. And redemption of the whole world by Christ. S Epiph.

¶ God directed the cogitations of diuers other Gentiles, to ioyne their forces against the Idumeans.



His vision of Abdias. Thus sayth our Lord God 1 Ier. 49
to Edom: We haue heard a bruit from our Lord,
and he hath sent a legate to the Gentils: Rise ye,
and let vs arise against him into battel. † Behold I 2
haue geuen thee a litle one in the Gentils: thou art contēptible
exceedingly. † The pride of thy hart hath extolled thee, dwelling 3
in the clefts of rockes, exalting thy throne: which sayst in
thy hart: Who shal plucke me downe to the earth? † If thou 4
shalt be exalted as an eagle, and if thou shalt set thy nest among
the starres: thence wil I plucke thee downe, sayth our
Lord. † If theues had gone in to thee, if robbers by night, 5
how hadst thou held thy peace? would not they haue stolen
thinges sufficient for themselues? if the grape gatherers had entered
in to thee, would they not haue left thee at the least a cluster? 6
† How haue they searched Esau, haue they sought out his
hidden thinges? † Euen to the border haue they cast thee out: 7
all the men of thy league haue mocked thee: the men of thy
peace haue preuailed against thee: they that eate with thee,
shal lay embushments vnder thee: there is no wisdom in
him. † Why, shal not I in that day, sayth our Lord, destroy the 8 Isa. 29.
wise out of Idumea, and prudence from the mount of Esau,
† And thy valients of the South shal feare, that man may per- 9
ish from the mount of Esau. † For the slaughter, and for the 10 Gen. 27
iniquitie against thy brother Iacob, confusion shal couer thee,
and thou shalt perish for euer. † In the day when thou stoodest 11
against him, when strangers tooke his armie, and foreners
entered his gates, and vpon Ierusalem cast lotte: thou also
wast as one of them. † And thou shalt not dispise in the day 12
of thy brother, in the day of his peregrination: and thou shalt
not reioyce ouer the children of Iuda, in the day of their perdi-
tion: & thou shalt not magnifie thy mouth in the day of distresse.
† Neither

¶ God admonisheth them what they ought not to do, but withal



- 13 † Neither shalt thou enter the gate of my people in the day of their ruine: neither shalt thou also dispise in his evils in the day of his destruction: and thou shalt not be sent out against his armie in the day of his destruction. † Neither shalt thou stand in the outgoings to kil them that flee: and thou shalt not shut vp his remnant in the day of tribulation. † Because the day of our Lord is at hand vpon al nations: as thou hast done, so shal it be done to thee: thy retribution he wil retorne vpon thine owne head. † For as you haue drunke vpon my holic mount, shal al Gentils drinke continually: & they shal drinke, and swallow vp, and they shal be as though they were not.
- 17 † And in mount Sion shal be saluation, and it shal be holic: and the house of Iacob shal possesse those that had possessed them. † And the house of Iacob shal be a fyre, and the house of Ioseph a flame, and the house of Elau stubble: and they shal be kindled in them, and shal deuoure them: and there shal be no remaynes of the house of Esau, because our Lord hath spoken. † And they that are toward the South, shal inherite the mount of Esau, and they in the champaine countries, Philisthiims: and they shal possesse the region of Ephraim, and the region of Samaria: and Benjamin shal possesse Galaad. † And the transmigration of this host of the children of Israel, al places of the Chananeits euen to Sarepta: and the transmigration of Ierusalem, that is in Bosphorus, shal possesse the cities of the South. † And sauiours shal ascend into mount Sion to iudge the mount of Esau: and the kingdom shal be to our Lord.

for they wil
dispiſe the le-
ues their bre-
theren: & wil
reioyce in their
miserics.

Historically
al this prosper-
itie was prom-
ised to the
Iewes after
their deliuerie
from Babylon
and so much
ther of perfor-
med as their
new finnes
hindered not,
the rest is ful-
filled in Chri-
stians. S. Ierom.
ep. ad Dardan.

The rest of
this prophetic
is only of
Christ posses-
sing al nations.

To whom al
the prophetes
gave testimonie
that al receiue
Act. 10. v. 43.
See S. Augu-
stin. li. 18. c. 31.
de ciuit.

remission of finnes by his name believing in him.

THE PROPHECIE OF IONAS.

Mat. 12.
Luc. 11.

S. Ierom.
epist ad
Paulin.

IONAS the sonne of Amathi in Geth, of the tribe of Zabulon, in the reign of Ieroboam sonne of Ioas king of Israel, not only in wordes, but also in his person prophesied, and prefigured Christ; as our Saviour himself testifieth. And vnder the name of Ninue announceth saluation to al Gentiles, that repent, and retorne to God, as Ninue did.

Jonas a figure
of Christ pro-
phesied salua-
tion to al na-
tions.

CHAP. I.

Jonas being sent to preach in Ninue fleeth by sea, 4. a tempest riseth, 8. wherof he being sonnd by lotte, to be the cause, 12. is cast into the sea, 15. and it is calme.

Kkkkk

AND



a God creator
and Lord of al
the vworld,
hath also care
of al. Rom 1. v.
29. & therefore
sent this pro-
phet to the
great citie Ni-
niue, as like-
vvise others
prophesied to
the Babylonians
Egyptians,
Mosabites, Am-
monites, Idume-
ans, &c.
b Ionas shew-
eth the cause
vvhy he fled,
ch. 4. v. 2. fea-
ring to be
counted a fals
prophet.
c The mari-
ners seing no
natural cause
of so sudaine
& great a tem-
pest, sought
to know the
reason therof
by lotte, wher-
to the prophet
agreed, by
Gods inspira-
tion, & so was
discovered.

d Sacrifice and
vowes are
knowne to al
men by the
light of nature
to be grateful
to God.



Now the word of our Lord was made to Ionas
the sonne of Amathi, saying: † Arise, and goe into
Niniue the great citie, and preach in it: because
the malice therof is ascended before me. † And
Jonas arose, & to flee into Tharsis from the face of
our Lord, and he went downe into Ioppe, and found a shippe
going into Tharsis: and he gaue the fare therof, & went downe
into it, that he might goe with them into Tharsis from the
face of our Lord. † But our Lord sent a great winde into the
sea: and a great tempest was made in the sea, & the shippe was
in danger to be broken. † And the mariners were afrayd, and
the men cried to their god: & they threw the vessels, that were
in the shippe, into the sea, that it might be lightned of them:
and Ionas went downe into the inner part of the shippe, and
slept a deepe sleepe. † And the gouernour came to him, & sayd
to him: Why art thou oppressed with sleepe? Rise, inuocate
thy God, if perhaps God wil thinke of vs, and we perish not.
† And euerie one sayd to his felow: Come, and let vs cast
lottes, and know vvhy this euil is to vs. And they cast lottes,
and the lot fel vpon Ionas. † And they sayd to him: Tel
vs for whose cause this euil is to vs, what is thy worke? what
is thy countrie? and whither goest thou? or of what people
art thou? † And he sayd to them: I am an Hebrew & the Lord
God of heauen I feare, which made the sea and the drie land.
† And the men feared with great feare, and they sayd to him:
Why hast thou done this? (For the men knew that he fled from
the face of our Lord: because he had told them.) † And they
sayd to him: What shal we do to thee, and the sea shal cease
from vs? because the sea went, and swelled. † And he sayd to
them: Take me vp, and cast me into the sea, and the sea shal
cease from you: for I know that for me this great tempest is
vpon you. † And the men rowed, to returne to the land, and
they were not able: because the sea went and swelled vpon
them. † And they cried to our Lord, and sayd: We besech thee
O Lord, let vs not perish in the life of this man, and geue not
vpon vs innocent bloud: because thou O Lord, hast done as
thou wouldest. † And they tooke Ionas, and cast him into the
sea: and the sea ceased from his rage. † And the men feared
our Lord with great feare, & immolated hostes to our Lord,
and vowed vowes.

CHAP.



Jonas is swallowed by a great fish; 3. prayeth with confidence in God; 11. and the fish casteth him on the drie land.

Mat. 12.
Mat. 11.

Mat. 119.
Psal. 129.

- 1 **A**ND our Lord prepared a great fish to swallow done
Jonas: and Jonas was in the bellie of the fish three dayes
2 and three nightes. † And Ionas b prayed to our Lord his God
3 out of the bellie of the fish. † And he sayd:
I cryed out of my tribulation to our Lord, & he hath heard me:
out of the bellie of hel cried I, and thou hast heard my voice.
4 † And thou hast cast me forth into the depth in the hart of the
sea, and a flood hath compassed me: al thy surges, & thy waues
haue passed ouer me.
5 † And I sayd: I am cast away from the sight of thine eyes: but
yet I shal see thy holie temple againe.
6 † The waters haue compassed me euen to the soule: the depth
hath inclosed me, the sea hath couered my head.
7 † I am descended to the e extreme parts of the mountaines:
the barres of the earth haue shut me vp for euer: and thou wilt
lift vp my life from corruption, o Lord my God.
8 † When my soule was in distresse within me, I remembered
our Lord: that my prayer may come to thee vnto thy holie
temple.
9 † They that kepe vanities in vaine, forsake their mercie.
10 † But I in the voice of prayse wil immolate to thee: what
thinges soeuer I haue vowed I wil render for saluation to our
Lord.
11 † And our Lord d spake to the fish: and it vomited vp Ionas
vpon the drie land.

any other valleyes. d Gods vvil is his vword by vvhich al creatures were made, and to vvhich,
as vvel liuing, as senseles thinges obey.

CHAP. III.

*Againe Ionas is commanded to preach in Ninieue, that within fourtie dayes
it shal be destroyed: 5. They al fast, and repent: 10. and God recalleth
his sentence.*

- 1 **A**ND the word of our Lord was made to Ionas the second
2 time, saying: † Arise, & goe into Ninieue a the great citie:
3 and preach in it the preaching which I speake to thee. † And
Jonas arose, & went into Ninieue according to the word of our
4 Lord: & Ninieue was a great citie of three dayes iorney. † And
Jonas began to enter into the citie on dayes iorney: & he cried,

Kkkkk

and

a That this
great fish was
a vrhale, our
Sauour plain-
ly expresseth.

Mat. 12 v. 40.

b The pro-
phet doubtles
prayed before
& vvhether they
cast him out
of the shippe,
and continued
the same pray-
er being in the
vrhales bellie,
vvith more
confidence,
that he should
be safely cast on
the drie land
v. 5. And there-
fore rendereth
thanks, vow-
ing sacrifice
of thanks ge-
uing. v. 10.

c Furthest that
can be from
mountaines,
euen into the
depth of the
sea, vvhich is
lower then

a Diodorus Si-
culus, li. 5. c. 1.
Vvrite that
Ninieue was in
length, 150. sta-
dia or forlōgs,
in breadth, 90.



so it was in circuit of the vualles. 480. And euerie forlong hauing 125. paces of hie foote the pace, the compasse was 60. Italian myles, about 50. or 48. English myles: a sufficient trauel of three dayes, to passe through the principal streates, and more publique places therof.

b As vrel this, as manie other like prophecies, shew that Gods threatnes are conditional, if sinners vvil repent: for then God changeth his sentence. S. Chrys. ho. 5. ad popul. S. Iero. in hanc. locum. S. Greg. li. 16. c. 18. Moral. The same is also clere. Iere. 18. v. 8.
c Great remorse & detestation of sinne maketh penitents to excede in austere wokes, which being vrel meant is accepted at Gods handes, so it be not indilcrete.

and sayd: As yet fourtie dayes, and Ninue shall be subuerted. † And the men of Ninue beleued in God: and they proclaimed a fast, and were clothed with sackcloths from the greater to the lesser. † And the word came to the king of Ninue: and he rose vp out of his throne, and cast away his garment from him, and was clothed with sackcloth, and sate in ashes. † And he cried, and sayd in Ninue from the mouth of the king & of his prioces, saying: Men, and beasts, and oxen, and cattel let them not taste any thing: nor feede, and let them not drinke water. † And let men, and beasts be conered with sackcloths, and crie to our Lord in strength, and let euerie man conuert from his euil way & from the iniquitie, that is in their handes. † Who knoweth if God wil conuert, and forgeue: and wil returne from the furie of his wrath, and we shal not perish? † And God saw their workes, that they were conuerted from their euil way: and God had mercie on the euil which he had spoken, that he would do to them, and he did it not.

Iere. 18.

Ierl. 2.

CHAP. IIII.

The prophet lamenteth for that he was commanded to preach otherwise then it came to passe. 5. Going forth he steyeth nere the citie to see the end; 6. an iuie growing couereth his head from the sunne; 7. but withereth the next day; 8. & he lamenting desireth to dye; 10. and God sheweth that it is more meete to saue Ninue then the iuie.

a Jonas coniectured by their penance that God would for this time spare Ninue, and so was afflicted fearing that both this, and other prophecies should be reputed vncertaine. But this doubt is solved, vnderstanding Gods

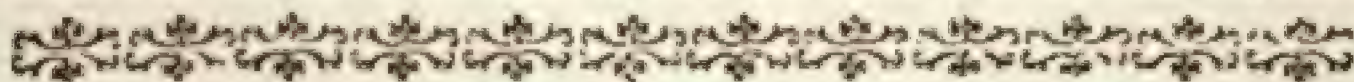
And Jonas was afflicted with great affliction, and was angrie: † and he prayed to our Lord, and sayd: I beseech thee O Lord, Why, is not this my word, when I was yet in my countrie? for this did I preuent to flee into Tharsis. For I know that thou art a clement, and merciful God, patient, and of much compassion, and forgeuing vpon the euil. † And now Lord take I beseech thee my soule from me: because better is death to me then life. † And our Lord sayd: Art thou angrie wel thinkest thou? † And Jonas went out of the citie, and sate against the East part of the citie: and he made himself a bowre there, and he sate vnder it in the shadow, til he might see what would befall to the citie. † And our Lord God prepared an iuie tree, & it came vp ouer the head of Jonas, to be a shadow ouer his

Psal. 101.



- his head, and to couer him: for he had laboured: and Ionas threatens to be
 7 reioyced vpon the iuie with great ioy. † And God prepared a conditional as
 worme in the ryfing of the morning against the morrow: and before. *ch. 3 v. 4.* and so it
 8 it stroke the iuie, and it withered. † And when the sunne was proued. For
 risen, our Lord commanded an horre, and burningwinde: and they falling
 the sunne beate vpon the head of Ionas, and he broyled for againe into
 beate: and he desired for his soule to dye, and sayd: It is better former sinnes
 9 for me to dye then to liue. † And our Lord sayd to Ionas: Art were after-
 thou angrie wel, thinkest thou, for the iuie? And he sayd: *b 1* destroyed. *Na-*
 10 am * angrie wel euen vnto death. † And our Lord sayd: Thou *hum. 1. 2, & 3.*
 art sorie for the iuie, wherein thou hast not laboured, nor made *b Ionas had*
 it to grow, which in one night came forth, and in one night is iust cause to
 11 perished. † And shal not I spare Ninieue the great citie, wherein be greued; &
 are more then a hundred twentie thousand men, that know so god had iust
 not what is betwen their right hand and their left, and manie cause of com-
 beastes? the citie should
 not perish.

In this prophetic, which is also an historie, who could have thought that Ionas had bene a figure of our Saviours death, and resurrection, vnto himself had so expounded it? *Mat. 12.*



THE PROPHECIE OF MICHEAS.

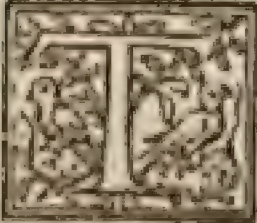
S. Epiph.
de vita
prophet.

MICHEAS a Morasthite of the trike of Ephraim, prophesied part of the time with Isai, & the former five lesse Prophets: against both the kingdomes of Israel and Iuda: foreshewing their captiuities, and relaxation of Iuda from Babylon: their conuersion to Christ nere the end of the world: and that in the meane time al other nations shal belene in Christ.

Micheas prophesied the same time with Isai. &c.

CHAP. I.

Samaria and al the tenne tribes shal be brought into captiuitie by the Assyrians. 9. The two tribes shal also be innaded and spoyled, euen nere to Ierusalem.

1.  HE word of our Lord that was made to Michas the Morasthite, in the dayes of Ioathan, Achaz, and Ezechias kinges of Iuda: which he saw vpon
 2. Samaria and Ierusalem. † Heare al ye peoples: and let the earth attend, and the fulnes therof: and let our Lord God be vnto you for a witnes, our Lord out of his holie
 3. temple. † Because loe our Lord wil goe forth out of his place: and he wil descend, & wil tread vpon the highest of the earth.
 4. † And the mountaines shal be consumed vnder him: and the

4 If the prophet should not admonish the people, both he and they should dye in their sinne; *lere. 3. v. 18 19* but he discharging
 valleis

Kkkkk 3



his office (as
god is witness)
they not re-
penting shal
perish in their
iniquitie.

¶ Samaria ga-
thering riches
by traffike
with idolaters
communica-
red also with
them in idola-
trie & therefore
their riches
shal be caried
into Ninive,
& other places
of Assyria.

¶ Tel not these
calamities
which I fore-
shew amongst
your enemies,
lest they re-
ioyce therat.

¶ But lament
in your owne
houses which
shal be ruined,
& replenished
with dust. S.

Jerome here re-
fuseth the hard-
nes of this place
praying for the
assistance of the
Holie Ghost to
vnderstand it.

¶ Ironioully
he sayth the glorie,
that is, the miserie
of Israel shal be
extended to Odolla
the uttermost
citic of Iuda.

valleis shal be clouen, as waxe at the presence of fyre, & as wa-
ters that runne downe headlong. † For the wickednes of
Iacob at this, and for the sinnes of the house of Israel. what is
the wickednes of Iacob? is it not Sammaria? and what the
excellences of Iuda? is it not Ierusalem? † And I wil lay Sa-
maria as a heape of stones in the filde when a vineyard is plan-
ted: and I wil plucke downe her stones into the valley, & wil
discoouer her foundations. † And al her sculptils shal be cut in
sunder, and al her wages shal be burnt with fyre, and I wil lay
al her idols into perdition: because they are gathered together
of the wages of an harlot, & vnto the hyre of an harlot they
shal returne. † Vpon this wil I lament, and howle: I wil goe
spoiled, and naked: I wil make lamentation as of dragons, and
mourning as it were of striches. † Because her plague is de-
perate, because it is come euen to Iuda it hath touched the
gate of my people euen to Ierusalem. † ¶ In Geth declare it
not, weepe not with teares: ¶ in the house of dust sprinkle
your self with dust. † And passe ye to your selues o faire habi-
tation, confounded with ignominie: she went not out that
dwelleth in the going out: the house adioyning shal receiue
lamentation of you, which stood to her self. † Because she
is weakened to good which dwelleth in bitterness: because
euil is descended from our Lord into the gate of Ierusalem.
† Tumult of the chariot of astonishment to the inhabitant
of Lachis: it is the beginning of sinne to the daughter of Sion,
because in thee are found the wickednesses of Israel. † Ther-
fore shal he geue spoilers vpon the inheritance of Geth: the
houses of lying into deception to the kinges of Israel. † As
yet wil I bring an heyre to thee which dwellest in Maresa:
euen to ¶ Odolla shal the glorie of Israel come. † Be bald, and
be pouled for the children of thy delicacies: enlarge thy
baldnes as an eagle: because they are led captiues out of thee.

that is, the miserie of Israel shal be extended to Odolla the uttermost

CHAP. II.

*By their great iniustice, 7. notwithstanding their vaine presumption of Gods
mercie; wherto he is in dede most prone, 8. the Israelites through their
excessive rapine, prouoke God to punish them. 12. yet when Christ shal
come some fewes wil serue him; and manie more in the end of the world.*

¶ By the figure
of a prostitute, that is
here called vn-

VV O TO you which thinke that is a vnpositable, 1
and worke euil in your beds: in the morning light
they



- 1 they doe it, because their hand is against God. † And they haue coueted fildes, and violently taken, and houses forcibly taken away: and oppressed the man and his house, the man and his inheritance. † Therefore thus saith our Lord: Behold I purpose euil vpon this familie: whence you shal not take away your neckes, and you shal not walke proud, because it is a very euil time. † In that day a parable shal be taken vp vpon you, and a songue shal be sung with sweetnes, of them that say: With depopulation we are wasted: part of my people is changed: how shal he depart from me, whereas he returneth, that wil diuide our regions? † For this cause thou shalt haue none casting the cord of lot in the assemblie of our Lord. † Speake ye not *b* speaking: It shal not droppe vpon these, confusion shal not apprehend them. † The house of Iacob saith: Why is the spirit of our Lord abridged, or are his cogitations such? *c* Are not my wordes good with him that walketh rightly? † And on the contrarie my people is risen vp as an aduersarie: from aboue the core you haue taken away the cloke: & them that passed simply, you turned into battel.
- 9 † The women of my people you haue cast out of the house of their delicacies: from their litle ones you haue taken my praise for euer. † Arise, and goe, because you haue no rest here. For the vncleannes therof it shal be corrupted with a sore putrefaction. † Would God I were not a man hauing the spirit, and that I did rather speake alie: I wil distil to thee into wine, and into drunkennes: and it shal be this people vpon whom it is distilled. † *d* Gathering I wil gather thee wholly together *o* Iacob: I wil bring together the remnant of Israel into one, I wil put them together as a flocke in the fold, as cattel in the middes of sheepecotes, they shal make a tumult by reason of the multitude of men. † For he shal ascend opening the way before them: they shal diuide, and passe through the gate, and shal enter by it: and their king shal passe before them, and our Lord in the head of them.

CHAP. III.

For the sinnes of the rich oppressing the poore, 5. of false prophets flatering for lucre, 9. and of Iudges peruertering iustice, 12. Ierusalem, and the temple shal be destroyed.

- 1 **A**N D I sayd: Heare ye princes *a* of Iacob, & ye dukes of the house of Israel: Why, is it not your part to know *b* The chief of both the kingdoms (the iudgement.

*p*rofitable, which is indeede extreme hurtful, & hath nothing profitable in it.

b The princes of the people command the prophets not to speake and inculcate so much of future afflictions.

c God answereth, that his

threates pro-

ceede from his

mercie. For he

would saue al

and those that

either *v* were

rightly, or re-

pent shal feele

the effect of

his mercie, but

except they be

admonished,

neither the

good vvil per-

seuerer in good

nes, nor the

euil returne

into the right

vay.

d In further

prooffe of

Gods mercie

he promisseth

to gather his

Church of al

nations by

Christ.



two tribes, & the tenne) were great extortioners, and the poore murmuring against the rich also extorted each from other: imitating the greater sorte in euil.
 b False prophets sought altho their private gaine.

c Likewise the Iudges peruerred iudgement scraping their temporal profite of other mens quarrels. d And therefore al sortes greeduously offending shal alworthely perishe.

iudgement, † which hate good, and loue euil: which violently 1
 take away their skinnnes from them, and their flesh from their 2
 bones: † Which haue eaten the flesh of my people, and haue 3
 slead their skinnne from them: and haue broken, and cut their 4
 bones as in a kettle & as it were flesh in the middes of a potte.
 shal they crie to our Lord, and he wil not heare them: and he
 wil hide his face from them at that time, as they haue done
 wickedly in their inuentions. † Thus sayth our Lord vpon 5
 b the prophets, that seduce my people: that bite with their
 teeth, and preach peace: and if a man geue not something in
 their mouth, they sanctifie battel vpon him. † Therefore there 6
 shal be nigt to you for vision, and darkenes to you for diuina-
 tion: and the sunne shal goe downe vpon the prophets, & the
 day shal be darkened ouer them. † And they shal be confoun- 7
 ded that see visions, and the diuiners shal be confounded: and
 al shal couer their faces, because there is no answer of God.
 † But yet I am replenished with the strenght of the spirit of our 8
 Lord, with iudgement, and power: to declare vnto Iacob his
 wickednes, and to Israel his sinne. † Heare this ye princes 9
 of the house of Iacob, and ye c iudges of the house of Israel:
 which abhorre iudgement, & peruerre al right thinges † Which 10
 build Sion in bloud, and Ierusalem in iniquitie. † Her princes 11
 iudged for gifts, and her priests taught for wages, and her pro-
 phets diuined for money: & they rested vpon our Lord, saying:
 Why, is not our Lord in the middes of vs? euils shal not come
 vpon vs. † d For this, because of you, Sion shal be ploughed 12
 as a filde, and Ierusalem shal be as an heape of stones, and the
 mount of the temple as the high places of forests,

Jer. 21:
20 ph. 3.

Ier. 26

CHAP. IIII.

*Manie Gentiles shal beleue in Christ: 6. and lastly the multitude of Iewes.
 8. In the meane time the two tribes shal be caried into captiuitie, and be
 deliuered againe.*

a The Iewes confesse this prophecie to be of Christ the promised Messias: but denie it to be of our Saviour Iesus of Nazareth, fraiming for their

AND it shal be: In a the later end of dayes there shal be the 1
 A mount of the house of our Lord prepared in the toppes
 of mountaines, and high aboue the hilles: and peoples shal
 flow to it. † And manie nations shal hasten, & shal say: Come, 2
 let vs goe vp to the mountaine of our Lord, & to the house of
 the God of Iacob: & he wil teach vs of his wayes, and we shal
 goe in this pathes: because out of Sion shal the law goe forth,
 and the word of our Lord out of Ierusalem. † And he shal 3
 iudge

Isa. 2.



- judge between manie peoples, and he shal rebuke strong nations vnto a far of: and they *b* shal cut their swordes into cul-
 ters, and their speares into spades: nation shal not take sword
 against nation: and they shal no more learne to make battel.
 4 † And euerie man shal sitte vnder his vine, & vnder his figtree,
 and there shal be none to make them afraide: because the
 5 mouth of the Lord of hosts hath spoken it. † Because *e* al
 peoples wil walke euerie one in the name of his God: but we
 shal walke in the name of the Lord our God for euer and euer.
 6 † In that day, saith our Lord; *d* I wil gather her that haltereth:
 and her that I had cast out, I wil gather vp, & her whom I had
 7 afflicted. † And I wil make her that halted into a remnant:
 and her that had laboured into a mightie nation: and our Lord
 wil reigne ouer them in mount Sion, from this time now and
 8 for euer. † And thou *e* the towne of flocke, clowdie of the
 daughter of Sion shal come to thee: and the first powre shal
 9 come the kingdom to the daughter of Ierusalem. † Now why
 art thou drawne together with pensifnes? why, is there not a
 king to thee, or is thy counsellor perished, because sorow hath
 10 apprehended thee as a woman in trauel? † Sorow thou & la-
 bour o daughter of Sion as a woman in trauel: because now
 shalt thou goe out of the citie, and shalt dwel in the countrie,
 and shalt come euen to Babylon, there thou shalt be deliuered:
 there our Lord wil redeme thee out of the hand of thine ene-
 11 mies. † And now manie nations are gathered together vpon
 thee, which say: Let her be stoned: and let our eye looke vpon
 12 Sion. † *f* But they haue not knowne the cogitations of our
 Lord, and haue not vnderstood his counsel: because he hath
 13 gathered them together as the haye of the floore. † Arise, and
 thresh o daughter of Sion: because I wil make thy horne of
 yron, and thy hooves I wil make of brasse: & thou shalt breake
 in peeces manie peoples, and shalt kil the spoiles of them to
 our Lord, and their strength to the Lord of the whole earth.

e Al such quiet patient people as walke in the name of God our Lord, wil kepe this peace, yea
 euen with them that hate peace. *Ps* 119. suffering persecution with alacritie of minde. *Heb* 10. v. 34.
S. Iren l. 4 c. 67. aduers. haer. *S. Iustin. Apolog.* 2. pro Christian. *S. Cyril in hunc loc.* *d* The Iewes shal
 be at last conuerted to Christ. *e* Captiuitie of the two tribes. *f* The relaxation from captiuitie.

CHAP. V.

Ierusalem shal be besieged and taken (2. Christ shal be borne in Bethlehem)
3. the Iewes shal not be wholly reiecte, until the Gentiles beginne to em-
brace the true faith. 4. Which shal be spread in the whole world, 5. pure
from idolatrie, 14. and the incredulous punished.

LIII

Now

purpose diuers
 arguments,
 which the ler-
 ned may see
 very wel con-
 futed by Doct.
Franc. Ribera.
in this place.
The later dayes
 are this whole
 time from
 Christ to the
 end of the
 world, which
 is the last time
 or state, after
 which shal be
 no other state
 of time, but
 eternitie.
 Though in
 some places,
the later dayes,
or last dayes,
 signifie the
 time that fol-
 loweth after
 the thing then
 mentioned.
25. Ista. 9. 7. 1.
2. Tim 5. 7. 1.
b True and sin-
 cere christians
 loue & kepe,
 peace, yea ra-
 ther sustaine
 iniuries with
 meeknes then
 contend one
 against ano-
 ther. *1 Cor. 6.*

Soph. 3.
Luc. 1.
Dan. 7.



a Ierusalem is called daughter of the spoiler, that is, addicted to spoiling & oppressing the poore as *ch. 3.* and therefore shall be spoiled; yet shall be restored, & conserued, til Bethlehem bring forth the Dominatour, Christ our Lord.

b Bethlehem a smal citie, of least account amongst manie yet by Christ borne there, it became not a litle one, but more excellent then manie others. *Mat. 2. v. 6.*

NOW shalt thou be spoiled a daughter of the spoiler: *1*
 they haue layd siege vpon vs, with a rod shall they strike
 the cheeke of the iudge of Israel. † AND THOU BETHLEHEM, *2*
 Ephrata, art *b* a litle one in the thousands of Iuda: out of thee
 shall come forth vnto me he that shall be the dominatour in Is-
 rael: and his coming forth " from the begynning, from the
 dayes of eternitie. † Therefore shall he geue them euen til the *3*
 time, wherein she that traueleth shall bring forth: and the rem-
 nant of his bretheren shall be conuerted to the children of Is-
 rael. † And he shall stand, and feede in the strength of our Lord, *4*
 in the height of the name of our Lord his God: and they shall
 be conuerted, because now shall he be magnified euen to the
 endes of the earth. † And this man shall be peace: when the *5*
 Assyrian shall come into our land, and when he shall tread in
 our houses: and we wil rayse vpon him " seuen pastours, and
 " eight principal men. † And they shall feede the land of Assur *6*
 in the sword, and the land of Nemrod in the speares therof:
 and he shall deliuer from Assur, when he shall come into our
 Land, and when he shall tread in our coasts. † And the remnant *7*
 of Iacob shall be in the middes of manie peoples as dew from
 our Lord, and as droppes vpon the grasse, which expecteth not
 man, and tarieth not for the children of men. † And the rem- *8*
 nant of Iacob shall be in the Gentiles in the middes of manie
 peoples, as a lion among the beasts of the forests, and as a lions
 whelp among the flockes of cattel: who when he hath passed,
 and troden downe, and taken, there is none to deliuet. † Thy *9*
 hand shall be exalted ouer thine enemies, and al thine enemies
 shall perish. † And it shall be in that day, sayth our Lord: I wil *10*
 take away thy horses out of the middes of thee, and wil destroy
 thy chariots. † And I wil destroy the cities of thy land, and *11*
 wil destroy al thy munitions, and I wil take away sorceries
 out of thy hand, & there shall be no diuinations in thee. † And *12*
 I wil make thy sculptrils to perish, and thy statues out of the
 middes of thee: and thou shalt no more adore the workes of
 thy handes. † And I wil plucke vp thy groues out of the middes *13*
 of thee: and wil destroy thy cities. † And I wil doe vengeance *14*
 in furie and in indignation among al the nations, that haue not
 heard.

Mat. 2.
Iohn. 7.

ANNOTATIONS. CHAP. V.

Christ man
and God.

2. From the beginning, from the dayes of eternitie.] To signifie that Christ taking mans nature, was neuertheles eternal God with the Father and Holie Ghost, the



the prophet addeth that he was from the beginning, and from the dayes of eternitie, which maner of speech, by iterating the same termes, as also *seculum seculi*, *secula seculorum*, & the like, signifie absolute eternitie. Though the same wordes put single, in some places do only importe long time, or during such a state: as *Exo. 21. v. 6*, *Psal. 25. v. 7*. &c.

5. *Seven pastors, eight principal men.*] Christ raiseth vp, and alwayes conserueth manie, or a great number, (signified by the two myssical numbers, *seven* The Church and eight) to defend the faithful people of the Church, against *Assur*, & *Nemrod*, hath alwayes that is, against al persecutors and aduersaries. These defenders are the Fathers true pastors, and Doctors of the Church, especially Bishops, who are here called *Pastors*, to admonish them, that their office is to feede the people with spiritual foode, doctrine and Sacraments: and are called also *princes*, or *principal men*, to admonish the people to obey, and folow their ordinance. As *S. Paul* also admonisheth: *Obey your Prelates, and be subiect to them. For they watch as being to render account for your soules. Heb. 13.*

CHAP. VI.

God expostulateth with the chiefe of the Iewes, 3. and with the whole people, their ingratitude, for his singular benefites: 6. who is not pacified with sacrifices, 8. but by doing iustice. 9. which they not doing, 13. shal be afflicted by their enemies.

1 **H**EARE ye what our Lord speaketh: Arise, contend in iudgement against the mountaines, & let the hilles heare thy voice. † Let the mountaynes heare the iudgement of our Lord, & the strong foundations of the earth: because the iudgement of our Lord is with his people, and with Israel he wil be iudged. † a My people what haue I done to thee, or what haue I molested thee? answer me. † Because I brought thee out of the Land of *Egypt*, & deliuered thee out of the house of them that serued: and sent before thy face *Moyse*, and *Aaron*, and *Marie*? † My people remember I pray thee, what *Balach* the king of *Moab* purposed: and what *Balaam* the sonne of *Beor* answered him: from *Setim* euen to *Galgai*; that thou mightst know the iustices of our Lord. † What worthie thing shal I offer to our Lord? shal I bow the knee to the high God? What shal I offer vnto him holocausts, & calves of a yeare old? † Why, can our Lord be pacified with thousandes of rammes, or with manie thousandes of fatte buckgoates? Why, shal I geue my first borne for my wickednes, the fruite of my womb for the sinne of my soule? † I wil shew thee o man what is good, and what our Lord requireth of thee: Verely c to do indgement, and to loue mercie, and to walke solicitous with thy God. † The voice of our Lord crieth to the citie, and saluation shal be to them that feare thy name: heare ye o tribes, and who shal approue it? † As yet there is fire in the house of

a VVheras God shewed most singular great benefites the vngrateful malignant people requi- red him with most wicked & reprochful crueltie. As is excellently set forth, in the Churches seruite on good friday. b Both *Moyse* & *Aaron* were figures of our Sauour, and their sister *Marie* a figure of B. *Marie* the mother of Christ. c VVorkes of iustice, & mer- cie do farre excel external sacrifice of the old law.

Ierr. 2.
Exo 14.
Num. 22.



the impious, treasures of iniquitie, and a lesser measure ful of
wrath. † Why, shal I iustifie an impious balance, and the de- 11.
ceitful weights of the bag? † By which her richmen were re- 12
plenished with iniquitie, and the inhabitants therein spake lies,
and their tongue was fraudulent in their mouth. † And I ther- 13
fore begane to strike thee with perdition for thy sinnes. † Thou 14
shalt eate, & shalt not be filled: and thy humiliation in the mid-
des of thee: and thou shalt apprehend, and shalt not saue: and
whom thou shalt saue, I wil geue vnto the sword. † Thou 15
shalt sow, and shalt not reape: thou shalt tread the olue, and
shalt not be anoynted with the oyle: and presse muste, & shalt
not drinke the wine. † And thou hast kept the precepts of 16
Amri, and al the worke of the house of Achab: and thou hast
walked in their willes, that I might geue thee into perdition,
and the inhabitants therein into hissing, and the reproch of my
people you shal beare.

Leuit. 26.
Deut. 28.
Agg. 1.

¶ Thou Ieru-
salem art so
wicked & foo-
lish, as to imi-
tate the most
wicked king
and people of
the tenne
tribes Amri, &
Achab. 1. 2. 3.
16. 17. 18. & 30.

CHAP. VII.

*The prophet lamenteth, that for al his preaching few are good, and manie
corrupt in maners: 5. therefore their miseries approach: 7. from which they
shal be againe deliuered, 14. and prosper, 20. and al mankind shal be
redemed by Christ.*

¶ Such gene-
ral speech
doth not im-
porte absolut-
ly al without
exception, but
that very ma-
nie of the same
greater part
of the wicked
remained so stil
notwithstan-
ding the pro-
phets dili-
gence in prea-
ching, by the
which few
were conuer-
ted.
¶ In time of
great & gene-
ral distresse be-
sest freindes

VV O is me, because I am become as he that gathereth 1
in autumnne the clusters of vintage: there is no cluster
to eate, timely ripe figges my soule hath desired. † The holie is 2
perished out of the earth, & there is none righteous among
men: al lie in wayte for bloud, euerie one hunteth his brother
to death. † The euil of their handes they cal good the prince 3
requireth, and the iudge is in rendring: and the great man hath
spoken the desire of his soule, and they haue troubled it. † He 4
that is left among them, is as a brier: and he that is righteous,
as the thorne of the hedge. The day of thy speculation, thy
visitation cometh: now shal be the destruction of them.
† Beleue not a frend, and trust not in prince: from her that 5
sleepeth in thy bosome, keepe the closures of thy mouth. † Be- 6
cause the sonne doth contumelie to the father, & the daugh-
ter ryseth agaynst her mother, the daughter in law agaynst her
mother in law: & a mans enemies they of his owne houshold.
† But I wil looke towards our Lord, I wil expect God my sa- 7
lour: my God wil heare me. † Reioyce not thou mine ene- 8
mie ouer me, because I am fallen: I shal arise, when I haue sitte
in

Mat. 16.
7. 21. 3.

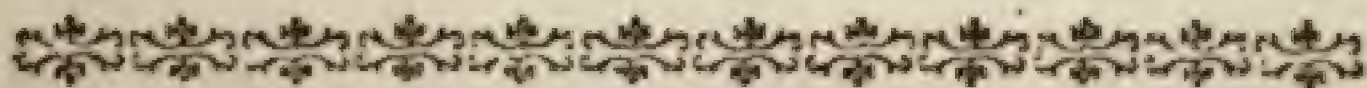


- 9 in darkenes, our Lord is my light. † I wil beare the wrath of our Lord, because I haue sinned to him: vntil he iudge my iudgement: he wil bring me forth into the light, I shal see his iustice. † And mine enemie shal behold, and she shal be con-
 10 red with confusion, which sayth to me, where is the Lord thy God? Mine eyes shal looke on her: now shal she be into con- culation as the myre of the streetes. † The day that thy walles may be builded vp: in that day shal the law be made far of.
 12 † In that day and Assur shal come euen to thee, & euen to the fenced cities, and from the fenced cities euen to the riuer, and
 13 to sea from sea, and to mountaine from mountaine. † And the land shal be into desolation for the inhabitants therof, and for
 14 the fruite of their cogitations. † And Feede thy people with thy rod, the flocke of thine inheritance, them that dwell alone in in the forest, in the middes of Carmel: they shal feede vpon
 15 Basan and Galaad according to the dayes of old. † According to the dayes of thy coming forth out of the Land of Ægypt I
 16 wil shew him meruels. † The nations shal see, and shal be con- founded vpon al their strength: they shal put the hand vpon
 17 the mouth, their eares shal be deafe. † They shal licke dust as serpents, as the creeping beasts of the earth, they shal be tru-
 18 bled in their houses: the Lord our God they shal dreade, and shal feare thee. † What God is like to thee, which rakest away
 iniquitie, and passiſt ouer the sinne of the remnant of thine in- heritance? he wil send his furie in no more, because he is wil-
 19 ling mercie. † He wil returne, and wil haue mercie on vs: he wil lay away our iniquities: and he wil cast al our sinnes into the botome of the sea. † Thou wilt geue f truth to Iacob,
 g mercie to Abraham: which thou hast sworne to our fathers from the dayes of old.

even domesti- cal may not be trusted, be- cause euerie one in such case hath care of himself, though it be vvith preiu- dice of others. & Babylon shal be taken and spoyled by the Medes & Per- sians, by them the Iewes shal be deliuered: vvherat the Chaldees vvil much repine. d Pastor's office is to feede and rule, vvith meate, and rodde; vvith doctrine and discipline. f God gaue truth to Iacob performing that vvich was promised, g of his mere mercie to A- braham.

Iere. 10.
 Aſ. 10.
 Colof. 2.

Luc. 1. 7.
 33. 73.
 Gen. 22.
 7. 17.



THE PROPHECIE OF NAHVM.

J. Ierem.
 Epist ad
 Paulin.

NAHVUM borne in Elcese a towne in Galiley, prophesied shortly after the captiuitie of the tenne tribes, against Ninive, about fiftie yeares after Ionas preaching, and their repentance; when they became more wicked then before: foreshewing their viter ruine, and ignominie. In figure of the destruction of idolatrie in al nations, by Christ euangelizing and announcing peace, to al that wil belene in him.

Nahum pro- phesied about 50. yeares after Ionas, nere 135. before the de- struction of Ninive.

LIII 3

CHAP.



Niniue shal be destroyed, not able to escape Gods p̄uressful wrath. 9. The Affirians shal not preuaile against Ierusalem: 13. but themselves shal be slaine.

*a burden signi-
fieri commi-
natorie & pen-
sue prophetic
of ruine and
punishment.
Allegorically
Nahum accord-
ing to his
name, comfort
eth the iust,
shewing that
God wil re-
uenge them
by destroying
Niniue the beau-
tiful great ci-
tie, that is,
the terrestrial
world called
cosmos beautiful,
and then re-
ward his Sain-
tes in eternal
glorie.
b The Affi-
ans accoun-
ting them-
selues assured
to take and
spoil Ierusa-
lem, and ther-
upon banket-
ting and drin-
king were de-
feated al in
one night.
c To Senache-
rib succeded
his sonne Asar
haddon, but
presently after
the whole li-
neage was
destroyed. 4.
Reg 19.*



HE a burden of Niniue. The booke of the vision of 1
Nahum the Elcesete. † God is ielous, & our Lord 2
reuenging, our Lord reuenging, and hauing furie:
our Lord reuenging on his aduersaries, and he is
angrie with his enemies. † Our Lord is patient, and great of 3
strength and clensing, he wil not make innocent. Our Lords
wayes in tempest, and whirlewind, and clowdes the dust of his
feete. † Rebuking the sea, and dryng it vp: and bringing al ri- 4
uers to a desert. Basan is weakened and Carmel: & the floure
of Libanus is faided. † The mountaines were moued at him, 5
and the hilles were desolate: and the earth hath trembled at
his presence, and the world, and al that dwel therein. † Before 6
the face of his indignation who shal stand? and who shal resist
in the wrath of his furie? his indignation is powred out as fire:
and the rockes are dissolued by him. † Our Lord is good, and 7
strengthening in the day of tribulation: and knowing them that
hope in him. † And in a floud passing by, he wil make a con- 8
summation of the place therof: & darkenes shal pursue his e-
nemies. † VVhat thinke ye against our Lord? consumation he
wil make: there shal not rise duple tribulation. † Because as 10
thornes claspe one an other: so b the feast of them that drinke
together: they shal be consumed as stubble ful of drieness. † Out 11
of thee shal come forth one that thinketh malice against our
Lord in the minde deuising preuarication. † Thus saith our 12
Lord: If they shal be perfect: and so a great manie, so also shal
they be shorne, and he shal passe by: I haue afflicted thee, and
I wil afflict thee no more. And now I wil breake his rod from 13
of thy backe, and I wil burst thy bondes in sunder. † And Our 14
Lord wil command vpon thee, there'c shal not be sowne of
thy name any more: out of the house of thy God I wil destroy
sculptil, & molten, I wil put thy graue, because thou art disho-
nored. † Behold vpon the mountaines the seete of him that 15
Euangelizeth, and preacheth peace: celebrate o Iuda thy festi-
uities, & render thy vowes: because Belial shal no more adde
to passe through thee, he is wholly perished.

CHAP.

*Isa. 51.
Rom 10*



The Chaldees shal mightely innade the Assirians, & take and ransacke Ninive.

- 1 **H**E is come vp that *a* shal scatter before thee, that shal *a* Nabuchodo-
 keepe the seige: behold the way, fortifie the loynes, *a* nosor inua-
 2 strengthen force exceedingly. † Because our Lord hath rende- *a* ding the terri-
 red *b* the pride of Iacob, as the pride of Israel: because the *b* tione of Ni-
 waters haue dissipated them, and haue marred their branches. *b* nine vvaisted al
 3 † The buckler of his valiants fyrie, the men of the armie in *b* thinges, and
 scarlets, the raynes of the chariot fyrie in the day of his prepa- *b* then assaulted
 4 ration, and the driuers are brougt asleepe. † In the wayes they *b* and tooke the
 are trubled, the chariots strooke one agaynst an other in the *b* cite.
 streetes: their appearance are as it were lampes, as it were *b* The Assiri-
 5 lightning running to and fro. † He wil remember his valiants, *b* ans became
 they shal fal in their wayes: they shal quickly scale the walles *b* more proud
 6 therof, and a bowre shal be prepared. † The gates of the riuers *b* and insolent
 are opened, and the temple throwen downe to the ground. *b* after they had
 7 † And the souldiar is led away captiue: and her handmayds *b* spoiled the
 were led away mourning as doves, murmuring in their hartes. *b* two tribes &
 8 † And Ninive *c* her waters as it were a fishpoole of waters: but *c* caried the ten
 themselves are fled *d* Stand stand, & there is none that wil re- *c* into captiuitie
 9 turne. † Spoile the silver, spoile the gold: and there is no end *c* and therefore
 of the riches of al vessels that are to be desired. † She is dissipa- *c* God vvil now
 10 red, and rent, and torne: and pyning hart, and dissolution of *c* reuenge this
 the knees, and defect in al reynes: and the faces of them al as *c* pride.
 11 the blacknes of a pot. † *e* VVhere is the habitation of lions, & *e* The people
 the pasture of lions welps, to which the lion went, to goe in *e* of Ninive,
 12 thither, the lions whelpes, and is there none to make them a- *e* when the wal
 frayd? † The lion hath caught sufficiently for his welpes, and *e* of the cite
 13 hath killed for his lionesses: and he hath filled his dennes with *e* shal once be
 praye, and his couch with rauening. † Behold I to thee, saith *e* broken by the
 the Lord of hosts, and I wil burne thy chariots euen to smoke, *e* enemies, vvil
 and the sword shal eate thy litle lions: and I wil destroy thy *e* flee away as
 praye out of the land, and the voice of thy messengers shal be *e* water run-
 heard no more. *e* neth out of a
 pond, or fish-
 poole, vvhen
 the banke is
 broken.
d Although
 some of more
 corege wil ex-
 horte the fugi-

ties to stay, and fight for their cite, it vvil not auaille, because the most part vvil seeke to escape by running away. *e* The king of Assirians like a furious lion gathered praye out of al countreies, and brought it into Ninive as into his denne, but at last shal be spoyled of al.

CHAP. III.

*A description of Ninives ruine, & made ignominious to al nations: 17. for-
 nine souldiars sleing away, and al their owne terrified.*

W o to



a Nemrod be-
ganne with
theeding
bloud to make
himself great.
Gen. 10. lo Ni-
nus who built
Ninieue, and
their succes-
sors were still
very bloudie,
and other wise
wicked, but at
last after 1200
yeares, vnder
Sardanapalus
their Monar-
chie decayed
much, as most
writers both
Greke & Latin
testifie, but yet
continued
longer & flo-
rished againe
as Doctor Ri-
bera sheweth
by the holie
Scriptures, &
continued in
al from Ninus
time til it was
destroyed by
the Chaldees,
about 1440.
yeares, yea &
was repayred
again & was
great after the
relaxation of
the lawes
from captiui-
tie. As Eusebius.
S. Augustin, S.
Beda and others
write.
b This citie
was first called
No, but being
destroyed by
the Chaldees,

VO to thee o citie a of blouds, al of lying ful of tea- 1
ring: spoile shal not depart from thee. † The voice 2
of the whippe, and the voice of the violence of the wheele, &
of the neighing horse, and of the feruent chariot, and of the
horsman mounting. † And of the glittering sword, and of the 3
glittering speare, and of a multitude slaine, and of a gre-
uous rume: neither is there an end of corles, and they shal fal
on their bodies. † Because of the multitude of the fornica- 4
tions, of the harlot beautiful & grateful, and hauing sorceries,
which hath sold nations in her fornications, & families in her
sorceries. † Behold I to thee, sayth the Lord of hosts: and I 5
wil discouer thy priue parts in thy face, and wil shew to the
Gentils thy nakednes, & to kingdoms thine ignominie. † And 6
I wil throw vpon thee abominations, and wil vse thee conu-
meliously, and wil put thee for an example. † And it shal be, 7
euerie one that shal see thee, shal leape backe from thee, and
shal say: Ninieue is wasted: who shal shake the head vpon thee?
whence shal I seeke a coforter for thee? † Why, art thou better 8
then b Alexandria ful of peoples, which dwelleth in the riuers?
waters round about it: whose riches, the sea: waters the wal-
les therof. † Ethiopia the strength of it, and Egypt, & there 9
is no end: Afrike, and the Libyans haue bene in thine ayde.
† But she also in transmigration was led into captiuitie: her 10
litle ones were dashed in the head of al wayes, and vpon her
noble ones, they haue cast lot, and al her great men were made
fast in fetters. † Thou also therefore shalt be made drunke, and 11
shal be despised: and thou shalt seeke helpe of the enemye.
† Al thy munitions as figtrees with their grene figges: if they 12
be shaken, they wil fal into the mouth of the eater. † Behold 13
thy people women in the middes of thee: to thine enemies
the gates of thy land with opening shal be opened, fyre shal
deuoure thy barres. † Draw thee water for the siege, build thy 14
munitions: enter into the clay, and tread, making mortar hold
the bricke. † There the fyre shal eate thee: thou shalt perish 15
by the sword, as a bruke it shal deuoure thee: be gathered to-
gether as the bruke, be multiplied as the locust. † Thou hast 16
made thy merchandises more then are the starres of heauen:
the bruke was spred, & flew away. † Thy keepers as the locusts: 17
& thy litle ones as it were the locusts of locusts, which swarme
on the hedges in the day of could: the sunne arose, & they flew
away, and their place was not knowen where they were. † Thy 18
pastours

Isa. 14.
Habac. 1.1

Isa. 47.



pastours slumbred, o King of Assur, thy princes shal be buried
thy people lay hid in the mountaynes, and there is none to ga-
ther them together. † Thy destruction is not obscure, thy
plague is very sore: al that haue heard the fame of thee, haue
clapped the hand vpon thee: for vpon whom hath not thy ma-
lice passed alwayes?

and reedified
by K. Alexan-
der vva then
called by his
name. S. Ierom.



THE PROPHECIE OF HABACVC.

HABACVC borne in BeZochar prophecied the same time with Na-
hum foreshewing the victories of the Chaldees subdewing manie na-
tions, namely the kingdom of Iuda, destroying Ierusalem and the temple,
and carying the people captiue into Babylon; and afterwards the ruine of
the same Chaldees, and relaxation of the Iewes: at last the coming of Christ,
with diuers particular Mysteries described in a Canticle from his Incarna-
tion to the general Iudgement, and eternitie of the next world.

Habacuc pro-
phced of the
two tribes: of
the Chaldees:
and of Christ.

CHAP. I.

The prophet lamenteth the imminent ruine of the people, by the insolent
crueltie of the Chaldees: 12. especially for that the holie citie shal be ran-
sacked by idolaters, and most wicked men.

This prophet
expresseth not
against what
kingdom citie

1 **T**H E a burden that Habacuc the prophete saw,
2 † How long o Lord shal I crie, and thou wilt not
3 heare? shal I crie out to thee suffering violence,
4 and thou wilt not save? † Why hast thou shewed
me iniquitie and labour, to see praye and iniustice against me?
5 and iudgement is made, & contradiction more mightie. † For
this cause is the law torne, & iudgement came not to the end:
because the impious preuaileth agaynst the iust, therefore doth
there come forth peruerse iudgement. † Behold ye in the na-
tions, and see: meruel, and be astonied: because b a worke
is done in your dayes, which no man wil beleue when it shal
6 be told. † Because loe I c wil rayse vp the Chaldees, a bitter &
swift nation, walking vpon the latitude of the earth, to pos-
7 sesse tabernacles not their owne. † It is horrible, and terrible:
out of it self shal the iudgement, and the burden therof pro-
8 ceede. † His horses lighter then leopards, and swifter then cue-
ning wolues; and his horsemen shal be spred abroad, for his
horsemen shal come from a far, they shal flie as an eagle haste-
9 ning to eate. † Al shal come to the praye, their faces a bur-

or person this
burden is: the
reason vher-
of semeth to
be, because it
is against very
manie and di-
uers, yea a-
gainst al perse-
cuers of Gods
seruantes.

b S. Paul allea-
geth this place
in the mystical
sense Act 13 in
the literal the
coherence is
very obscure.
c The Chal-
dees vvere not
yet comen to
their greatness
and therefore
this could not

M m m m m

ning

Act 13.
v. 41.



be the same
Habacuc men-
tioned. Daniel.
14. 7. 32.
d After that
the Chaldees
shal haue sub-
dued the Assi-
rians, they shal
also be over-
throwne by o-
thers, to witte,
by the Medes
and Persians.
e The Chal-
dees and other
victorious na-
tions conqu-
ring other
countries at-
tribute al to
their owne in-
dustrie, & for-
ces, honoring
themselues,
and not God. f

ning winde: & he shal gather together as the sand, captiuitie.
† And he shal triumph ouer kinges, & tyrants shal be his laugh- 10
hing flocke, and he shal laugh vpon euerie munition, and shal
cast vp a mount, and shal take it. † d Then shal the spirit be 11
changed, and he shal passe, & fal: this is his strength of his God.
† Why wast thou not from the beginning o Lord my God, my 12
holie one, & we shal not dye? Lord thou hast appoynted him
for iudgement: and strong to chastise, thou hast founded him.
† Thine eyes are cleane, from seing euil, & thou canst not looke 13
toward iniquitie. Why lookest thou not vpon them that doe
vniust thinges, & holdest thy peace when the impious deuou-
reth him that is more iust then him self? † And thou wilt make 14
men as the fishes of the sea, & as the creeping beast not hauing
a prince. † e He lifted vp al in the hooke, he drew it in his traine, 15
and gathered it into his nette: vpon this he wil be glad and re-
ioyce. † Therefore wil he immolate to his trayne, and he wil 16
sacrifice do his nette: because by them his portion is fatte, and
his meate chosen. † For this cause therefore spreddeth he his 17
trayne, and alwayes to kil f the nations he wil not spare.

Men of al nations.

CHAP. II.

*The captiuitie of the two tribes, their relaxation, Christ wil assuredly come
though not quickly. 5. Their afflictors (the Chaldees) shal be destroyed;
18. and al other idolaters.*

a The wordes
of the prophet
expecting
what God wil
further reuele
vnto him.
b He that co-
meth at the
time appoin-
ted though it
be long, is not
slacke.
c The princi-
pal comforte
of the iust
consisteth in
their faith and
confidence of
the world to
come. VVher-
by they liue
vvith consol-
ation, vvheras

I wil stand vpon my watch, and fixe my steppe vpon the 1
munition: and I wil behold, to see what may be sayd to me,
and what I may answer to him that rebuketh me. † And our 2
Lord answered me, & sayd: Write the vision, & make it playne
vpon tables: that he which runneth may read it ouer. † Because 3
as yet the vision is far, and it shal appeare at the end, and shal
not lye: if he shal make variance, expect him: because coming
he wil come, & he b wil not slacke. † Behold he that is incredu- 4
lous, his soule shal not be right in him self: but c the iust shal
liue in his faith. † And as wine deceineth him that drunketh: 5
so shal the proud man be, and he shal not be beautified: who
as it were hel, hath dilared his soule: and himself as death, and
he is not filled: and he hath gathered together vnto him al na-
tions, and hath heaped together vnto him al peoples. † Why, 6
shal not al these take vp a parable vpon him, and a speech of
obscure sayings of him: and it be sayd: Wo to him, that multi-
plieth thinges not his owne? how long also doth he agrauat
against

Isa. 2. 1.

Ioan. 3.
Rom. 1.
Gal. 3.
Heb. 10.



- 7 against himself thicke clay? † Why, shal they not rise sodenly, that shal bite thee: and they that teare thee, be raysed vp, otherwise this miserable life were rather a death. Heb. 10. v. 38. See also S. Aug. li. 3. c. 5. cont. duas. epist. Pe'ag. li. 14. de Trinit. c. 12. & de spiritu & lit. c. 9. & 11. explicating vwith the Apostle that faith is the beginning of spiritual life by grace, to vwhich workes of the law without faith in Christ sufficed not. Rom. 1. Gal. 3. & For much bloudshed by the Chaldees for auarice, in iustice & other wickednes they shal at last be ruined. & Vhiles thou thoughtest by rapine & auarice to eternize thy familie & kingdom thou hast merited the ruine therof.
- 8 and thou be for a spoile to them? † Because thou hast spoiled manie nations, al that shal be left of the peoples shal spoile thee: for the bloud & of man, and the iniquitie of the land,
- 9 of the citie, and of al that dwel therein. † Wo to him that gathereth together naughtie auarice to his house, that his nest may be on high, and thinketh he is deliuered out of the hand
- 10 of euil. † Thou & hast thought confusion to thy house, thou hast cut in sunder manie peoples, and thy soule hath sinned.
- 11 † Because the stone out of the wal shal crie: and the timber, that is betwen the iunctures of the buildings, shal answer.
- 12 † Wo to him that buildeth a citie in blouds, and prepareth a
- 13 citie in iniquitie. † Why, are not these thinges from the Lord of hosts? For the peoples shal labour in much fire: and the nations in vaine, and they shal faynt. † Because the earth shal be replenished, that they may know the glorie of our Lord, as
- 14 waters couering the sea. † Wo to him that geueth drinke to his freind, putting in his gal, and making drunke, that he may
- 15 behold his nakednes. † Thou art filled with ignominie for glorie, drinke thou also, and be fast a sleepe: the cuppe of the right hand of our Lord shal compasse thee, and the vomite of
- 16 ignominie vpon thy glorie. † Because the iniquitie of Libanus shal couer thee, and the wasting of the beasts shal terrifie them for the blouds of men, and the iniquitie of the land, and of the
- 17 citie, and of al that dwel therein. † What profiteth the thing engrauen, that the forger therof hath grauen it, a molten, and a false image? because the forger therof hath hoped in his for-
- 18 gerie, to make dumme idols. † Wo vnto him that layth to wood: Awake: Arise, to the dumme stone. Why, can it reach? Behold, this same is couered with gold, and siluer: and there is
- 19 no spirit in the bowels therof. † But our Lord is in his holie temple: let al the earth be silent at his presence.

CHAP. III.

1. The prayer of Habacuc the prophet for * ignorances.

* *Al sinnes in some sorte proceeds of ignorance: for remission wherof the prophet prayeth in this Canticle, & that for the same Christs coming may not be differred: 2. So prophesieth his Incarnation, 3. Natiuitie, 4. Miracles and Doctrines, 5. Passion, Resurrection, and conuersion of Gentiles: 16. The general Iudgement, Glorie of the blessed, & damnation of the reprobate.*

M m m m m 2

L O R D



For the great
excellent, and
admirable
mercie of God
I was astonish-
ed as one a-
frayde, seeing
God himself
vill take mans
nature, and
therin pay ran-
som & redeme
mankind.

b in the time di-
signed for this
purpose. The
70. Interpre-
ters reade,
betwene two li-
ving creatures
thou shalt be
found and so
the Church
hash in the of-
fice of Christs
Natiuitie and
Circumcision
betwene an oxe
and an asse in
the stall.

c From Beth-
lem vvhich
is southward
from Ierusalē.

e In Madian a
part of Æthio-
pia the people
liued most in
tentes, not in
houses so here
is signified
that in the ru-
mule of war-
res vill be
much remo-
uing of skinner
that is, of their
tentes made
of skinner.
e Antichrist
the head of the

LORD I heard thy hearing, and *a* was afrayd.

2

Lord thy worke in *b* the middes of yeares, quicken it:

In the middes of yeares shalt thou make it known: when
thou art angrie, thou wilt remember mercie.

† God wil come from *c* the South, and the holie one from
mount Pharan: *

3

His glorie shal couer the heauens, and the earth is ful of his
prayle.

† His brightnes shal be as the light, hornes in his handes:
There is his strength hid.

4

† Before his face shal death goe. and the deuil shal goe forth
before his feete.

5

† He stood and measured the earth. he beheld, and dissolued
the Gentils: and the mountaines of the world were broken.
The hilles of the world were bowed, by the wayes of his eter-
nitie.

6

† For iniquitie I saw the tents of Æthiopia, *d* the skinner of
the land of Madian shal be troubled.

7

† Why, wast thou angrie with the riuers O Lord? or was thy
furie in the riuers? or thine indignation in the sea?

8

Who wilt mount vpon thy horses, and thy chariots saluation.

† Rayling thou wilt rayse vp thy bow: the othe to the tribes
which thou hast spoken. *

9

Thou wilt curse the riuers of the earth.

* Sela.

† The mountaines saw thee, and were forie, the gulse of water
passed. The depth gaue his voice: the height lifted vp his handes.

10

† The sunne, and the moone stood in their habitation, in the
light of thine arrowes, they shal goe in the brightnes of thy
glittering speare.

11

† In freating thou wilt treade downe the earth: in furie thou
wilt astonish the Gentils.

12

† Thou wentst forth the saluation of thy people: saluation with
thy Christ. Thou strokest *e* the head out of the house of the
impious, thou hast discovered the fundation euen to the neck. *

13

* Sela.

† Thou hast cursed his scepters, the head of his warriors,
them that come as a whislewinde to disperse me.

14

Their exultation, as his that deuoureth the poore in secreete.

† Thou madest a way in the sea for thy horses, in the middes
of manie waters.

15

† I heard, and my bellie was troubled: at the voice my lippes
trembled. let rottenes enter in my bones, & swarme vnder me.

16

That



That I may rest in *f* the day of tribulation: that I may ascend malignant house, or conventicle, shall be destroyed by Christ. 1/a.
to our girded people.

17 † For the figtree shall not flourish: and there shall be no spring be destroyed by Christ. 1/a.
in the vines. The worke of the olive tree shall deceive: and the 11. v. 4 2. Thes 2.
fields shall not yield meate: the cattel shall be cut of from the f fold, and there shall be no heard in the stalles. Al afflictions are to be patiently sustayned, that we may have rest in the day of iudgement.

18 † But I will joy in our Lord: and will reioyce in God my Iesvs.
19 God our Lord is my strength: and he will make my feete as of
the harts. and vpon my high places he the conquerer will lead
me singing in psalmes.



THE PROPHECIE OF SOPHONIAS.

SOPHONIAS the sonne of Chusi borne in Sarabatha of the tribe of Sophonias
Simeon, in the reigne of Iosias king of Iuda, somewhat before prophecied
Jeremie (who beganne in the 13. yeare of the same Iosias. After whom the captivitie
loved Ezechiel, in the fift yeare of the transmigration of king Iachin, and of the two
Baruch in the fift yeare after the destruction of Ierusalem: then Daniel three tribes: their
yeares after him) prophecied the captivitie of the two tribes, and their re- relaxation.
laxation; likewise the ruine of diuers Gentiles, the coming of Christ; conuer- And Mysteries
sion of Gentiles, excecation of the Iewes, with their general conuersion so- of Christ.
wards the end of the world.

CHAP. I.

For certaine enormous sinnes, the captivitie of the two tribes, is threatned,
with admonition to repent, otherwise it shall be most terrible.

1 **H**E word *a* of our Lord that was made to So- *a* In saying the
phonie the sonne of Chusi, the sonne of Godo- word of our
lias, the sonne of Amatias, the sonne of Eze- Lord, the pro-
chias, in the dayes of Iosias the sonne of Amon phets signifie
king of Iuda. † *b* Gathering I will gather together al thinges that they are
from the face of the earth, sayth our Lord: † gathering man, not the princi-
and beast, gathering the foules of the heauen, and fishes of the pal auctors of
sea: and there shall be ruines of the impious: and I will destroy that which
men from the face of the earth, sayth our Lord. † And I will they preach or
stretch forth my hand vpon Iuda, and vpon al the inhabitantes write, but the
of Ierusalem: and I will destroy out of this place the remnant ministers, by
of Baal, and the names of the temple wardens with the priests: vvhom God
† and them that adore vpon the toppes of houses the host of speakeih.
heauen, and adore, and sweare *c* by our Lord, and sweare by *b* Gathering
Melchom. more comon-
ly signifieth a
benefite, but
by that which
foloweth,

M m m m m 3

Melchom.



from the face of the earth, it is manifest, that God here threatneth to destroy sinners, the kingdom of Iuda. & VVholoeuer ioyneth false goddes vwith God Almighty, in dede serueth not God. & The day of punishment is commonly called the day of our Lord

Ise. 2. Joel. 2. 1. Cor. 3. 2. Thess. 2. 1. Ioachaz vvas depriued of his kingdom and died in Ægypt. 4. Reg. 23. Ioakim vvas continually vexed by the Babylonians & other nations, 4. Reg. 24. at last slaine and his bodie cast out of the citie Iere. 22. Sedecias taken, his eyes put out, so carried into Babylon, and al his sonnes slaine,

Iechonias otherwise called Ioachin was kept long prisoner in Babylon, & al the issue of Iohas afflicted. f Al these afflictions are nere. & Repeting and inculcating the same termes, doth elegantly describe the greatnes of the future calamities.

Melchom. † And them that turne away from after the backe 6
of our Lord, and that haue not sought our Lord, nor searched 7
after him. † Be silent before the face of our Lord God : because 7
d the day of our Lord is nere, because our Lord hath prepared 8
an host, he hath sanctified his called. † And it shal be : in the 8
day of the host of our Lord I wil visite vpon the princes, and 9
vpon e the kinges sonnes, and vpon al that are clothed with 9
strange clothing : † and I wil visite vpon euerie one, that arro- 9
gantly entereth vpon the threshold in that day, them that fil 10
the house of our Lord their God with iniquitie, & guile. † And 10
it shal be in that day, sayth our Lord, the voice of clamor from 11
the gate of fishes, and howling from the second, and great 11
destruction from the hilles. † Howle ye inhabitants of the 11
* Morter. Al the people of Chanaan is hush, al are perished that 12
were wrapped in siluer. † & it shal be in that time: I wil search 12
Ierusalem with lampes, and wil visite vpon the men that are 13
fixed in their dregges : that say in their hartes : The Lord wil 13
not doe good, and he wil not doe euil. † And their strength 13
shal be into spoile, and their houses as a desert : and they shal 14
build houses, and shal not inhabite them : and shal plant vine- 14
yards, & shal not drinke the wine of them. † f The great day 14
of our Lord is neere, it is neere and exceding swift : the voice 15
of the day of our Lord is bitter, the strong shal there haue tri- 15
bulation. † That day g a day of wrath, a day of tribulation 15
and distresse, a day of calamitie and miserie, a day of darknes 16
and mist, a day of clowde & whirlewind : † a day of the trum- 16
pet and sound vpon the fensed cities, & vpon the high corners. 17
† And I wil afflict men, and they shal walke as blindmen, be- 17
cause they haue sinned to our Lord : and their bloud shal be 18
powred out as dust, and their bodies as dung. † Yea and their 18
siluer, and their gold shal not be able to deliuer them in the 19
day of the wrath of our Lord : in the fire of his ielousie shal 19
al the earth be deuoured, because he wil make consummation 20
with speede to al that inhabit the earth.

* the
valley
nere Ie-
rusalem

Amos. 5.

Iere. 30.
Joel. 2.
Amos. 3.

Ezech. 7.

CHAP. II.

An exhortation to repent : 4 with prophecie of the destruction of the Philistims ; 8. Moabites and Ammonites ; 12. Ethiopians : 13. Assirians : 15. with their chief citie Ninine.

COME



- 1 **C**OME together, be ye gathered together o nation not
 2 to be beloued: † before that the commandment bring
 forth the day as dust passing away, before the wrath of the
 furie of our Lord come vpon you, before the day of the in-
 3 dignation of our Lord come vpon you. † Seeke out Lord al
 ye meeke of the earth, which haue wrought his iudgement:
 seeke the iust, seeke the meeke: if by any meanes you may be
 4 hid in the day of the furie of our Lord. † Because Gaza ^b is
 destroyed, and Ascalon as a desert, Azotus at noone they shal
 5 cast out, and Accaron shal be rooted out. † Wo to you that
 inhabite the cord of the sea, o nation of castawayes: the word
 of our Lord vpon you o Chanaan land of the Philisthims, and
 6 I wil destroy thee, so that there shal not be an inhabiter. † And
 the cord of the sea shal be the rest of pastours, and foldes of
 7 cattel. † and it shal be the cord of him, that shal remayne of the
 house of Iuda, there they shal feede: in the houses of Ascalon
 at euen they shal rest: because our Lord their God wil visite
 8 them, and turne away their captiuitie. † I haue heard the re-
 proch of Moab, and the blasphemies of the children of Am-
 mon, with which they haue vpbrayded my people, and were
 9 magnified vpon their borders. † Therefore liue I, sayth the
 Lord of hosts the God of Israel, that Moab shal be as Sodom,
 and the children of Ammon as Gomorra, drynes of thornes,
 and heapes of salt, and a desert euen for euer: the remnant of
 my people shal spoile them, and the residue of my nation shal
 10 possesse them. † This shal befall them for their pride: because
 they haue blasphemed, and haue beene magnified vpon the
 11 people of the Lord of hosts. † Our Lord shal be dreadful vpon
 them, and shal attenuate al the goddes of the earth: and they
 shal adore him euerie man out of his owne place, al the islands
 12 of the Gentils. † Yea and you Ethiopians shal be slaine with
 13 my sword. † And he wil stretch forth his hand vpon the North,
 and wil destroy Assur: and he wil lay the Beautiful as a wil-
 14 dernes, and as a place not passable, and as a desert. † And flockes
 shal lie in the middes therof, al the beastes of the Gentils: and
 onocratulus, and the lechin shal abide in the thresholds ther-
 of: the voice of one singing in the window, the rauen on the
 15 vpper post, because I wil attenuate her strength. † This is
 the glorious citie dwelling in confidence: that sayd in her
 hart: I am, and beside me there is none other els: how is she
 become as a desert the couche for beastes: euerie one that pas-
 seth by her, shal hisse, and wag his hand.

^a Ye that de-
 serue not
 Gods loue but
 rather to be
 reiected, yet
 by repentance
 returne to him
 and be vvil re-
 ceive you.

^b It is very fre-
 quent in the
 prophetes to
 speake of thin-
 ges to come
 as if they were
 donne already
 for the certain-
 tie therof.

And these pro-
 phesies of the
 destructions
 of other nati-
 ons by the
 Chaldees, do
 confirme that
 which is thre-
 atened to the
 Iewes, for al
 sinning, al
 must be pu-
 nished. And
 God vvhose
 Lord of al wil
 sorner or la-
 ter geue to al
 as they de-
 serue.

^c Ninue ex-
 ceeding glori-
 ous for anti-
 quitie, great-
 nes, riches,
 vvailelike pro-
 wesse, & most
 large domi-
 nion vvas at
 last destroyed.

CHAP.



Ierusalem for reiecting Gods admonitions shal be destroyed, 7. Christ being risen from death; the Iewes persecuting the faithful shal be reiected, miserably destroyed, 9. and the Gentils called. 11. So his Church shal flourish. 13. and at last the Iewes shal be conuerted.

a Ierusalem without proper merites preferred by Gods special grace before al other places sanctified, adorned, protected most singularly, yet still provoked him to wrath contemning his admonitions, and persisting and multiplying sinnes, can not but at last be severely punished.
b About 40. yeares after Christs resurrection the most part of the Iewes persisting obstinate were brought to meruelous distress and misery when Titus tooke & destroyed Ierusalem which is also a figure of the destruction of this world, and of eternal punishment of the wicked.

VO to thee thou a prouoking, and redeemed citie, 1
the doue. † She hath not heard the voice, and she 2
hath not receiued discipline: she hath not trusted in our Lord,
to her God she hath not approached. † Her princes in the mid- 3
des of her as lions toarnig: her iudges wolues in the evening,
left nothing for the morning. † Her prophets madde, men 4
vnfaythful: her priests haue polluted the holie, they haue done
vniustly agaynst the law. † Our iust Lord in the middes therof 5
wil not doe iniquitie: in the morning in the morning he wil
* geue his iudgement into light, and it shal not be hid: but the
wicked man hath not knowen the confusion. † I haue de- 6
stroyed the Gentils, & their corners are dissipared: I haue made
their wayes desert, whiles there is none that passeth by: their
cities are desolate, not a man remayning, nor any inhabi-
ter. † I sayd: Neuertheles thou shalt feare me, thou shalt re- 7
ceiue discipline: and her habitation shal not perish for al
thinges, wherein I haue visited her: but yet rysing early they
corrupted al their cagitations. † Wherfore b expect me, sayth 8
our Lord, in the day of my resurrection til hereafter, because
my iudgement to assemble the Gentils, and to gather king-
domes: & to powre vpon them mine indignation, al the wrath
of my furie: for in the fyre of my ielousie shal al the earth be
denoured. † Because c then wil I restore to the peoples, a 9
chosen lippe, that al may inuocate in the name of the Lord, &
may serue him with one shoulder. † Beyond the riuers of 10
Ethiopia, thence shal my suppliants the children of my disper-
sed bring me a gift. † In that day thou shalt not be confoun-
ded vpon al thine inuentions, wherein thou hast preuaticated
against me: because then wil I take away out of the middes
of thee the loftie speakers of thy pride, & thou shalt adde no
more to be exalted in my holie mount. † And I wil leaue in the 11
middes of thee a people poore and needie: & they shal hope in
the name of our Lord. † The remnāt of Israel shal not doe ini- 13
quie, neyther shal they speake leasing, and deceitful tongue
shal not be found in their mouth: because they shal feede, and
shal

Exe 2:
Mich. 3

* bring



- shallie downe, and there shal be none to make them afrayd.
- 14 † Prayse o daughter of Sion: make iubilation Israel: be glad, & reioyce in al thy hart o daughter of Ierusalem. † Our Lord hath taken away thy iudgement, he hath turned away thine enemies: the king of Israel our Lord in the middes of thee, thou shalt feare euil no more. † In that day it shal be sayd to Ierusalem: Feare not: to Sion, let not thy handes be dissolued.
- 17 † Our Lord thy God in the middes of thee strong, he wil saue: he wil reioyce vpon thee in gladnes, he wil be silent in his loue.
- 18 he wil be ioyful vpon thee in prayse. † The triflers that were departed from thee, I wil gather together, because they were of thee: that thou mayst no more haue reproch for them.
- 19 † Behold I wil kil al that haue afflicted thee at that time: and I wil saue the halt, & her that was cast out I wil gather: and I wil make them into prayse, and into name, in al the land of their confusion. † In that time, when I wil bring you: and in the time, that I wil gather you: for I wil geue you into a name, and into prayse to al the people of the earth, when I shal conuert your captinitie before your eyes, saith our Lord.

d Al nations shal innocate one Cod in a chosen tipp or tongue, in r- nite of sayth, and with one shoulder of fortitude beate the yoke and burden of Christian life, made f- rite and light by Christs grace.

e Men of light conuersation, & concerners of Christ shal also be conuerted, become graue & greatly honour him.



THE PROPHECIE OF AGGEVS.

A GGEVS prophesying in the second yeare of Darius Histaspis king of Persians, that is, in the 18. yeare after the relaxation from captiuitie of Babylon, exhorteth to reedifie the Temple, which had bene begune and intermitted; promising much prosperitie after the building thereof, and finally the coming of Christ desired of al nations; who by his presence wil glorifie this new temple, more then the former built by Salomon; and especially prophesieth the glorie of his Catholique Church, which shal much exceed the Church of the old Testament.

S. Ierom.
Epist. ad
Paulin.

Aggeus prophesied after the captiuitie: of Christ and his Church.

CHAP. I.

The Iewes building to themselves excellent houses, are iustly reprehended for not building the Temple of God. 10. Which is the cause of the barrennes, sicknes, and other evils. 12. Whereupon they undertake the holie worke,

- 1 **I**N THE second yeare of Darius the king, the sixth moneth, in the first day of the moneth: the word of our Lord was made in the hand of Aggeus the prophet, to Zorobabel the sone of Salathiel, duke of Iuda, & to Iesus the sonne of Iosedec the grandpriest saing
- 2 † Thus sayth the Lord of hostes, saying: This people sayth: **Nnnnn** **c** The

Zorobabel descending directly from the kinges of Iuda was now duke, & chiefe temporal gouernor of the



Iewes, by permission of Darius king of Persians.

b In like sorte Iesus seceded in the office of high priest to Iosedec, vvhich was caried vvith others captiue into Babylon 1. Par. 6. 7. 15.

c It behooueth vvithout delay to set forward restauration of Gods seruice, reductiō of soules from sinne, & amending of il manners: because by forellowing therof Gods honour is hindered, and manie soules, do eternally perish.

d To incite the people to iust estimation of his preaching, the prophet a-voucheth that he is a messenger, not coming of himself but sent by God.

c The time is not yet come of building the house of our Lord. *†* And the word of our Lord was made in the hand of Aggeus the prophete, saying: *†* Why is it time for you to dwell in embowed houses, and this house desert? *†* And now thus sayth the Lord of hostes? Set your hartes vpon your wayes. *†* You haue sowed much, and brought in litle: you haue eaten, and haue not bene filled: you haue drunke, and haue not bene inebriated: you haue couered your selues, & haue not bene warmed: and he that hath gathered the wages, put them into a broken bag. *†* Thus sayth the Lord of hosts: Set your harts vpon your wayes: *†* go vp into the mountayne, carie timber, and build the house: and it shal be acceptable to me, and I shal be glorified, sayth our Lord. *†* You haue looked for more, and behold it became lesse, and you brought it into the house, and I putt at it: for what cause sayth the Lord of hosts? because my house is desert, and you hasten euerie man into his owne house. *†* For this cause were the heauens stayed ouer you that they gaue no dew, and the earth was prohibited that it yelded not her spring: *†* and I called a drought vpon the earth, & vpon the montaines, and vpon the wheate, and vpon the wine, and vpon the oile, and what thinges soeuer the ground brought forth, & vpon men, & vpon beastes, & vpon al the labour of the handes. *†* And Zorobabel the sonne of Salathiel, and Iesus the sonne of Iosedec the high priest, & al the remnant of the people heard the voice of their God, & the wordes of Aggeus the prophet, as our Lord their God sent him to them: & the people feared at the face of our Lord. *†* And Aggeus the messenger of our Lord, & of the messengers of our Lord spake, saying to the people: I am with you, sayth our Lord. *†* And our Lord raysed vp the spirit of Zorobabel the sonne of Salathiel duke of Iuda, and the spirit of Iesus the sonne of Iosedec the grandpriest, and the spirit of the rest of al the people: and they went in, and did the worke in the house of the Lord of hostes their God.

*Deut. 28
Mich. 6*

CHAP. II.

They are encouraged to procede in building the temple: 6. with promise that Christ by his personal presence wil bring more glorie to this, then was in the former temple. 11. Their former slacknes in this worke was the cause of their wantes: 19 and now they shal haue abundance.

e They beganne the new worke the

IN the foure and twentieth day of the moneth, in the sixth moneth, in the second yeare of Darius the king. *†* In the

b seuenth



- 6 seventh moneth, the one and twentieth of the moneth, the word of our Lord was made in the hand of Aggeus the prophet, saying: † Speake to Zorobabel the sonne of Salathiel the duke of Iuda, & to Iesus the sonne of Iosedec the grand priest, and to the rest of the people, saying: † Who among you is left, that saw this house in the first glorie therof? & what do you see this same now? Why, is it not so, as if it were not in your eyes? † And now take courage Zorobabel, saith our Lord, and take courage Iesus the sonne of Iosedec grand priest, and take courage al ye people of the land, saith the Lord of hostes: and doe (because I am with you, sayth the Lord of hosts) † the word that I did couenant with you when you came out of the Land of Egypt: and my spirit shal be in the middes of you: feare not. † Because thus sayth the Lord of hosts: As yet there is one litle while, and I wil moue the heauen, & the earth, and the sea, and the drie land. † And I wil moue al nations: AND THE DESIRED OF AL NATIONS SHAL COME: and I wil fil this house with glorie, sayth the Lord of hosts. † Mine is the siluer, and mine is the gold, sayth the Lord of hosts. † " Great shal be the glorie of this last house more then of the first, sayth the Lord of hosts: and in this place wil I geue peace, sayth the Lord of hosts. † In the foure and twentieth of the ninth moneth, in the second yeare of Darius the king, the word of our Lord was made to Aggeus the prophet, saying: † Thus saith the Lord of hosts: Aske the priests the law, saying: † If a man take sanctified flesh in the skirt of his garment, and touch with the skirt therof bread, or broth, or wine, or oile, or any meate: & shal it be sanctified? And the priests answering, said: No. † And Aggeus sayd: If one polluted on a soule touch any of al these, shal he be contaminated? And the priests answered, and sayd, he shal be contaminated. † And Aggeus answered, and sayd: So this people, and so this nation before my face, sayth our Lord, and so al the worke of their handes: & al that they haue offered there, shal be contaminated. † And now set your hartes, from this day and vward, before there was stone layd vpon stone in the temple of our Lord. † When you went to an heape of twentieth bushels, & they became ten: and entered into the presse, to presse out fiftie flagons, & they became twentieth. † I stroke you with the burning winde, and with the blast, and with haile, al the workes of your handes: and there was none among you, that returned to me, saith our
- 24 day of the first moneth: and the 21. of the 7. moneth the prophet had another reuelation.
- † Jacob the Patriarch. Gen. 49. prophesied that Christ should be the expectation of the Gentiles. V Who is called the desired of al Nations, because he was heretofore wanting and alwayes necessarie to al nations.
- † That which touched a holie thing was sanctified. *Leui. 6. v 18.* but the thing so touched did not sanctifie other thinges: so the people by touching the sacrifices were legally sanctified but not really: and therefore their sacrifices were not grateful to God, so long, as they did not endeueur to

N n n n n 2

Lord.

Heb. 12.

Amos. 4.



build the temple, as they ought to haue done.

Al other kingdoms perishing the kingdom of Christ, which is his Church, is neuer destroyed.

Lord. † Set your hartes from this day, and henceforward, from 19
the foure and twentieth day of the ninth moneth: from the day
that the foundations of the temple of our Lord were layd, lay it
vpon your hartes. † Is there the seede now * abreward? and 20
as yet the wine, and the figtree, and the pomegranate, and the
olue tree hath not florished? from this day I wil blesse. † And 21
the word of our Lord was made the second time to Aggeus in
the foure and twentieth of the moneth, saying: † Speake to 22
Zorobabel the duke of Iuda, saying: I wil moue the heauen
and also the earth. † And I wil ouerthrow the throne of king- 23
doms, & wil destroy the strength of the kingdom of the Gen-
tils: and I wil ouerthrow the chariote, and the rider therof: and
the horses shal come downe, and the riders of them, euerie one
by the sword of his brother. † In that day, sayth the Lord of 24
hosts, I wil take thee o' Zorobabel sonne of Salathiel my ser-
uant, saith our Lord, and wil put thee as a signet, because thee
haue I chosen, sayth the Lord of hosts.

* spran
7p.

Eccli. 42

ANNOTATIONS. CHAP. II.

The temple restored after the captiuitie was not so glorious as that which Salomon built.

But Christs Church of the new Testament in which he dwelleth spirituallly farre excelleth the material temple.

10. *Great shal be the glorie*] When according to the prophets exhortation the temple was built againe, Esdras ch. 3. v. 12. writeth, that *such ancient men as had seen the former, lamented*, because this new one was not so excellent as the former had bene, which is also cleare by other places of holie scripture. For amongst other differences, Salomons temple had in height, and in breadth, an hundred and twentie cubites 2 Paral. 3. v. 4. this new temple had but sixtie cubites. 1 Esd. 6. v. 3. Likevvise Salomons temple was built of stones hewed and perfectly polished, 3 Reg. 6. v. 7. which were also couered on the inner side with scaling vtroike of cedar wood. v. 18. This new temple was built of rough and unpolished stones. 1 Esd. 5. v. 8. As for the same temple long after enlarged and adorned by Herod, it continued not long in that state, & the chiefest glorie therof was by our Saviours presence therein, when he was presented by his mother, and ioyfully received into the armes of Simeon, and often preached there. And therefore S. Augustin proueth li 18. c. 45. *quid*. that the prophet here foresheweth the glorie of Christs mystical temple, faithful Christian soules of al nations, in whom God dwelleth by grace of the new Testament, *farre more glorious in liuing stones*, then that temple which king Salomon built, or that which was restored after the captiuitie.

THE PROPHECIE OF ZACHARIAS.

Zacharie began to prophesie but two monethes after Aggeus.

ZACHARIAS the sonne of Barachias, and nephew of Addo, beginning two monethes after Aggeus, exhorteth also to reedifie the Temple: and sheweth by diuers visions, that the Church shal flourish, partly in that time of the old Synagog, but much more after Christs coming: whose first and chiefe



*Jerom. chief promulgators of his Gospel, shal be of the Iewish nation: but the
Epist ad farre greater number shal be of the Gentiles, the Iewes for their obstinacie
Paulin. reiected. Yet they also in the end shal returne to Christ.*

CHAP. II.

The prophet exhorteth the people to conuert to God, and not to imitate the
euil examples of their fathers. 7. by a vision of an horseman, and diuers
colored horses, he prophesieth bitter times: 18. confirming the same by an
other vision of foure hornes.

IN THE eight moneth in the second yeare of king
Darius the word of our Lord was made to Zacharie
the sonne of Barachias, the sonne of Addo, the pro-
phet, saying: Our Lord hath bene wrath vpon your
fathers with wrath. † And thou shalt say to them: Thus saith
the Lord of hosts: † Conuert to me, sayth the Lord of hosts:
and I wil conuert to you, sayth the Lord of hosts. † Be not as
your fathers, to whom the former prophets cried, saying:
Thus saith the Lord of hosts: Conuert from your euil wayes, &
from your most wicked thoughts: and they heard not, neither
attended to me, sayth our Lord. † Your fathers where are they?
and the prophets shal they liue for euer? † But yet my wordes,
& mine ordinances, which I gaue in commandment to my ser-
uants the prophets, did they not take hold of your fathers, and
they conuerted, & sayd: As the Lord of hosts thought to do to
vs according to our wayes, & according to our inuentions, he
hath done to vs. † In the foure & twentieth day of the eleventh
moneth Sabath: in the second yeare of Darius, the word of
our Lord was made to Zacharie the sonne of Barachias, the
sonne of Addo, the prophet, saying: † I saw by night, and be-
hold a man mounting vpon a red horse, & he stood among
the myrtle trees, that were in the bldome: and after him horses
red, speckled, and white. † And I sayd: What are these, my
Lord? and the Angel that spake in me, sayd to me: I wil shew
thee what these thinges are. † And the man, that stood among
the myrtle trees answered, & sayd: These are they, whom our
Lord sent to walke through the earth. † And they answered to
the Angel of our Lord, which stood among the myrtle trees, &
sayd: We haue walked through the earth, and loe al the earth
is inhabited, and at rest. † And the Angel of our Lord answered,
and sayd: O Lord of hosts, how long wilt thou not haue mercie
on Ierusalem, and on the cities of Iuda, with which thou hast

When God
in the holie
Scriptures
sayth: Conuert
to me, and I wil
conuert to you.
Vve are ad-
monished that
vve haue free-
wil. And when
vve answer:
Conuers vs o
Lord to thee, and
vvi shal be con-
uerted, we con-
fesse that Gods
grace preuen-
teth vs. Conc.
Trid. sess. 6. c. 5.
b That this
was an Angel
in the shape of
a man is mani-
fest. v 11.
c Seuentie
yeares from
the transmi-
gration of Ioa-
chin were
complet in the
first of Cyrus.
Dan 9. Seuen-
tie yeares were
also complet
from the de-
struction of the
temple in the
second of Da-
rius Histaspis
and therefore

N n n n n 3

bene

Mal. 3.
Isa. 21.
Iere. 3.
Ezec. 18.
O 10.
Ose. 14.
Ioc. 2.



the prophet
now prayeth
God to inspire
such as were
able, that they
would build
the temple
again.
d From foure
partes of the
world, to wite,
the Moabites
& Ammonites
on the east of
Iurie; The I-
dumeans and
Ægyptians on
the south; the
Philisthims on
the west. &
the Assirians &
Chaldees on
the North side
had much mo-
lesteth the te-
rres, al which
were therefore
plaged & pu-
nished for the
same.

bene angrie? this now is the seuentith yeare. † And our Lord answered the Angel, that spake in me, good wordes, comfortable wordes. † And the Angel that spake in me, sayd to me: Crie, saying: Thus sayth the Lord of hosts: I haue bene zealous for Ierusalem, and Sion with great zeale. † And with great anger am I angrie vpon the welthie nations: because I was angrie a litle, but they helped toward the euil. † Therefore thus saith our Lord: I wil returne to Ierusalem in mercies: my house shal be built in it, saith the Lord of hosts: & the plumme line shal be stretched forth vpon Ierusalem. † As yet crieth thou saying: Thus saith the Lord of hosts: As yet shal my cities flow with good thinges: and the Lord wil yet comfort Sion, and he wil yet choose Ierusalem. † And I lifted vp mine eyes, and saw: and behold foure hornes. † And I sayd to the Angel, that spake in me: What are these: And he sayd to me: These are the hornes that haue scattered Iuda, and Israel, and Ierusalem. † And our Lord shewed me foure artificers. † And I sayd: What come these to doe? Who spake saying: These are the hornes, that scattered Iuda euerie man a part, & none of them lifted his head: and these are come to fray them, to cast downe the hornes of the nations, that haue lifted the horne vpon the land of Iuda to scatter it.

CHAP. II.

Under the name of Ierusalem, he prophesieth the progresse of the Church of Christ: 6: by the conuersion of some Iewes, S. and manie Gentiles.

a According
to S Augustins
rule in Psal. 71.
when greater
thinges are
sayd: then can
be verified as
the letter soundeth, the same
is literally to be
vnderstood of
the thing prop-
gated. And so
this prophetic
pertaineth to
the Church of
Christ rather
then to the
citie of Ieru-
salem.

AND I lifted vp mine eyes, and saw: and loe a man, and in his hand a corde of measurers. † And I sayd: Whither goest thou? And he sayd to me: To measure Ierusalem, and to see how great the breadth thereof is, and how great the length thereof. † And behold the Angel that spake in me, came forth, and an other Angel went out to meete him. † And he sayd to him: Runne, speake to this yongman saying: Without wal shal Ierusalem be inhabited for the multitude of men, and of beasts in the middes thereof. † And I wil be to it, sayth our Lord, a wal of fire round about: and I wil be in glorie in the middes thereof. † O flee ye out of the land of the North, saith our Lord, because into the foure windes of heauen haue I dispersed you, sayth our Lord. † O Sion, flee thou that dwellest with the daughter of Babylon: † because thus sayth the Lord of hosts: After glorie he sent me to the nations, that haue



haue spoiled you: for he that shal touch you, toucheth the
 9 apple of myne eye: † because loe I lift vp my hand vpon them,
 and they shal be a praye to those that serued them: and you
 10 shal know that the Lord of hosts sent me. † Prayse, and re-
 ioyce o daughter of Sion: because loe I come, and wil dwell in
 11 the middes of thee, sayth our Lord. † And manie nations shal
 be ioyned to our Lord in that day, and they shal be my people,
 and I wil dwell in the middes of thee: and thou shal know that
 12 the Lord of hosts hath sent me to thee. † And our Lord wil
 possesse Iuda his portion in the sanctified land: and he wil yet
 13 choole Ierusalem. † Let al flesh be silent at the presence of
 our Lord: because he is risen vp out of his holie habitation.

b O ye Genti-
 les that re-
 maine in con-
 fused Babylon
 of this world,
 flee from it in-
 to the Church.
c And ye Iewes
 that haue felo-
 ship with Ba-
 bylon, leaue
 it, and serue
 God sincerely.

CHAP. III.

*In a vision the diuel appeareth accusing the hiegh Priest. 4. He is clerfied
 from his sinnes. 8. Christ is promised, and great fruite of his passion.*

1 **A**N D our Lord shewed me a Iesus the grand priest stan-
 ding before the Angel of our Lord: and Satan stood on
 2 his right hand, to be his aduersarie. † And our Lord sayd to Sa-
 tan: The Lord geue rebuke on thee Satan: and the Lord that
 chose Ierusalem geue rebuke on thee: Why, is not this a fire-
 3 brand, taken out of the fire? † And Iesus was clothed *b* with
 filthie garments: and he stood before the face of the Angel.
 4 † Who answered, and sayd to them that stood before him, say-
 ing: Take away the filthie garments from him: And he sayd to
 him: Behold I haue taken away thine iniquitie, and haue
 5 clothed thee with change of garments. † And he said: Put a
 cleane mitre vpon his head: & they put a cleane mitre vpon his
 head, and clothed him with garments: and the Angel of our
 6 Lord stood. † And the Angel of our Lord contested Iesus,
 7 saying: † Thus saith the Lord of hosts: If you wil walke in my
 wayes, and keepe my watch, thou also shalt iudge my house,
 and shalt keepe my courts, and I *c* wil geue thee walkers of
 8 them that now assist here. † Heare o Iesus thou grand priest,
 thou and thy frendes that dwell before thee, because they are
 portending men: for behold I **WIL BRING d MY SER-**
 9 **VANT THE ORIENT.** † Because loe the stone that I layd
 before Iesus: vpon one stone there be seuen eyes, behold I wil
 graue the grauing therof, sayth the Lord of hosts: & I wil take
 10 away the iniquitie of that land in one day: † In that day, sayth
 the Lord of hosts, euerie man shal cal his frende vnder the vine
 and vnder the figtree.

a Literally his
 vision pertey-
 ned to the
 hiegh priest of
 that time:
b V whose fault
 is here taxed,
 for that he ad-
 monished not
 the people to
 build the tem-
 ple; and to ab-
 staine from
 marrying vce-
 men of strange
 nations, as. 1.
Esd. 8. 9. 10.
c Angels are
 promised to
 assist the Pre-
 lates of the
 Church.
d Christ accor-
 ding to his
 manhood is
 the seruant of
 God. Of which
 S. Luke ex-
 poundeth this
 prophetic.

CHAP.



In a vision of a candlestike and candles, 3. and of two oliue trees is prophesied the vocation of the Gentils, 11. and lastly of the tewes.

a Most Hebrew Doctors & some Christian expound this vision of the temple, & the old synagog, but most others vnderstand it literally of Christ & his Church.

b The candlestike Metaphorically signifieth Christs Church.

c The lampe or light Christ.

d Seven lights all the pastores of the Church.

e Two oliues Enoch and Elias. Apoc. 11.

f Which vision was to be declared to Zorobabel, for his consolation that he might know, that God would protect his Church.

g Two branches the diuine and humane statutes of Christ.

AND the Angel returned that spake in me: and he rayled me vp, as a man that is rayled out of his sleepe. *†* And he sayd to me: What seest thou? And I sayd: I saw, and aloe *b* a candlesticke al of gold, and *c* the lampe therof vpon the head of it: and the *d* seven lights therof vpon it: and seven funnels for the lights, that were vpon the head therof. *†* And *e* two oliue trees vpon it: one on the right hand of the lampe, and one on the left hand therof. *†* And I answered, and I sayd to the Angel that spake in me, saying: What are these things, my Lord? *†* And the Angel that spake in me answered, and sayd to me: Why, knowest thou, not what these things are? And I sayd: No, my Lord. *†* And he answered, and sayd to me, saying: This is the word of our Lord *f* to Zorobabel, saying: Not in an host, nor in strength: but in my spirit, sayth the Lord of hosts. *†* Who art thou o great mountayne before Zorobabel? into a plaine: and he wil bring forth the principal stone, and wil make grace equal to the grace therof. *†* And the word of our Lord was made to me, saying: *†* The handes of Zorobabel haue founded this house, and his handes: shal perfite it: and you shal know that the Lord of hosts hath sent me to you. *†* For who hath despised litle dayes? and they shal reioyce, and shal see the stone of tinne in the hand of Zorobabel. These are the seven eyes of our Lord, that runne through out the whole earth. *†* And I answered, and sayd to him: What are these two oliue trees on the right hand of the candlestike, and on the left hand therof? *†* And I answered the second time, and sayd to him: What are the *g* two branches of oliue trees, that are beside the two beaks of gold, in which are the funnels of gold? *†* And he sayd to me, saying: Why, knowest thou, not, what these are? And I sayd: No, my Lord. *†* And he sayd: These are two sonnes of oyle which assist the dominatour of the whole earth.

CHAP. V.

In a vision of a flying booke theewes, and sweares are threatened: i. in an other vision is foreshewed that the tewes shal be blind, and obdurate.

a In this booke or roll of pa-

AND I turned and lifted vp myne eyes: and I saw, and behold a volume *b* flying. *†* And he sayd to me: What seest



1 seeſt thou? And I ſayd: I ſee a volume flying: the length thereof
 2 of twentie cubits, and the breadth thereof of ten cubits. † And
 he ſayd to me: This is the malediction, that goeth forth vpon
 the face of the earth: becauſe euerie theefe, as is there written,
 ſhal be iudged: and euerie ſweare, by it in like maner ſhal be
 4 iudged. † I wil bring it forth, ſayth the Lord of hoſts: and it
 ſhal come to the houſe of the theefe, and to the houſe of him
 that ſweareth by my name falſly: & it ſhal abide in the middes
 of his houſe, and ſhal conſume it, and the timber thereof, and
 5 the ſtones thereof. † And the Angel went out that ſpake in me:
 and he ſayd to me: Lift vp thine eyes, and ſee what is this, that
 6 goeth forth. † And I ſayd: What is it? And he ſayd: This is
 an amphore going forth. And he ſayd: This is their eye in al
 7 the earth. † And behold a talent of lead was caried, and loe
 8 one woman ſitting in the middes of the amphore. † And he
 ſayd: This is impietie. And he threw her in the middes of the
 amphore, and caſt a lumpe of lead vpon the mouth thereof.
 9 † And I liſted vp mine eyes, and ſaw: and behold c two we-
 men coming forth, and ſpirit in the winges of them, and they
 had winges as the winges of a kite: and they liſted vp the am-
 10 phore between the earth and the heauen. † And I ſayd to the
 Angel that ſpake in me: Whither do theſe carie the amphore?
 11 † And he ſayd to me: That a houſe may be built for it in the
 land d of Sennar, and it may be eſtabliſhed, and ſet there
 vpon the foundation thereof.

perſ were wri-
 ten the finnes
 of the people,
 and deligned
 puniſhment.
 b It appeared
 flying to ſig-
 nifie that this
 decree of pu-
 niſhment
 came from
 heauen. s.
 Chryſoſt. ho. 17.
 ad popul.

c Exceccation
 & obduration
 ſet vpon the
 lewes for
 their auarice,
 and periuſie,
 d Antichriſt
 ſhal beginne
 his reigne
 where Baby-
 lon was firſt
 built. Gen. 11.

CHAP. VI.

*In a viſion of chariots is foreſhewed the ſucceſſion of foure monarchies. 11.
 In crownes ſet on the high prieſts head, the Kingdom, and a Prieſthood of
 Chriſt: 15. and the rewards of them that receiue him.*

1 **A**ND I turned, and liſted vp mine eyes, and ſaw: and be-
 hold a foure chariots coming forth from the middes
 of two mountaines: & the mountaines, mountaines of braſſe.
 2 † In the firſt chariot red horſes, & in the ſecond chariot blacke
 3 horſes, † and in the third chariot white horſes, and in the
 4 fourth chariot ſpeckled horſes, & ſtrong. † And I answered, and
 ſayd to the Angel, that ſpake in me: What are theſe thinges, my
 5 Lord? † And the Angel answered, and ſayd to me: Theſe are
 the foure windes of heauen, which goe forth to ſtand before
 6 the Dominatour of al the earth. † That, in which were the
 blacke horſes went forth into the land of the North, and the

a Foure Mo-
 narchies of the
 Chaldees, the
 Medes and
 Perſians, the
 Grecians, and
 the Romans.
 Dan. 2.

Ooooo

white



¶ When the prophet set the crowne on the high priests head, that he might withal signifie that it perteyned not him, but as in figure of Christ, he explicateth, that God reueled this myserie, saying: *Behold a man, vvhho is also God, called Orient, that is, Raising vp & establishing the kingdom, vvhich vvas promised to Dauid. S. Iero. in hunc locum.*

white went forth after them: and the speckled went forth to the land of the South. † But they that were strongest, went out, and sought to goe, and to runne about through out al the earth. And he sayd: Goe walke through out the earth: and they walked through out the earth. † And he called me, and spake to me, saying: Behold, they that goe forth into the land of the North, haue made my spirit to rest in the land of the North. † And the word of our Lord was made to me, saying: † Take of the transmigration of Holdai, and of Tobias, and of Idaias: and thou shalt come in that day, and shalt enter into the house of Iosias, the sonne of Sophonias, who came out of Babylon. † And thou shalt take gold and siluer: & shalt make crownes, and thou shalt set on the head of Iesus the sonne of Iosedec the grand priest, † and thou shalt speake to him, saying: Thus sayth the Lord of hosts, *b* saying: *BEHOLD A MAN ORIENT IS HIS NAME:* and vnder him shall spring vp, and shall build a temple to our Lord. † And he shall build a temple to our Lord: and shall beare glorie, and shall sit, and rule vpon his throne: and he shall be a priest vpon his throne, and the counsel of peace shall be between them two. † And the crownes shall be to Helem, and Tobias, and Idaias, and Hem, the sonne of Sophonias, a memorial in the temple of our Lord. † And they that are far, shall come, and shall build in the temple of our Lord: and you shall know that the Lord of hosts sent me to you. But this shall be, if hearing you will heare the voice of our Lord your God.

CHAP. VII.

The fast of the fift and seuenth moneth obserued in the captiuitie, being good, s. was vnperfect, s. fasting from sinne is alwayes more necessarie.

¶ Because the temple vvas burned in the fift moneth & godoliasaine in the seuenth. *4 Reg. 25. 7. 8.* as the leues fasted in those two monethes al the time of their captiuitie. ¶ Which fast vvas good, but vnperfect, was

AND it came to passe in the fourth yeare of Darius the king, the word of our Lord was made to Zacharie, in the fourth of the ninth moneth, which is Casleeu. † And Saraf, and Rogommelech, and the men that were with him, sent to the house of God, to beseech the face of our Lord: that they should say to the priests of the house of the Lord of hosts, and to the prophets, saying: Must I weepe in the fift moneth, or must I sanctifie myself as now I haue donẽ manie yeares? † And the word of the Lord of hosts was made to me, saying: Speake to al the people of the land, and to the priests, saying: When you fasted, and mourned in the fift and the seuenth for these seuentie yeares: *b* did you fast a fast vnto me? † and when

Luc. 1. 7.
78.

1/4. 38



- when you did eate and drinke, did you not eate for your selues, and drinke for your selues? † Why, are they not the wordes, which our Lord spake in the hand of the former prophets, when Ierusalem as yet was inhabited, and was welthie, it self and the cities round about it, and toward the South, and in the champine there was dwelling? † And the word of our Lord was made to Zacharie, saying: † Thus sayth the Lord of hosts, saying: c Iudge ye true Iudgement, and doe ye mercie, & miseratione euerie man with his brother. † And the widow, and the pupil, and the stranger, and the poore doe not calumniat: and let not a man thinke in his hart euil to his brother. † And they would not attend, and they turned away the shoulder departing: and they aggrauated their eares, not to heare. † And they made their hart as the adamant, lest they should heare the law, & the wordes which the Lord sent in his spirit by the hand of the former prophetes: and there was great indignation made from the Lord of hosts. † And it came to passe as he spake, and they heard not: so shal they crie, & I wil not heare, sayth the Lord of hosts. † And I dispersed them through our al kingdoms, which they know not: and the land was left desolate of them, for that there was none passing & returning: and the land to be desired they layd into a desert.

Exo. 21.
1/4. 1.
Iere. 5.

ing workes
of mercie,
most especial-
ly required in
fastes. 1/4 38 S.
Greg. p. 3 past.
cura admonit.
20. & 1/4 16. in
Euang.
And therefore
the prophet
admonisheth
to fast from al
sinnes.

CHAP. VIII.

*God wil geue abundance of spiritual benefites to al nations by Christ: 7. 10.
Whom shal be conuerted 13. manie Iewes, 20. but manie more Gentiles.*

- 1 **A**Nd the word of the Lord of hosts was made, saying:
2 † Thus sayth the Lord of hostes: I haue bene ielous for
Sion with great zeale, and with great indignation haue I bene
3 ielous for it. † Thus sayth the Lord of hosts: a I am returned to
Sion, and I wil dwel in the middes of Ierusalem: and Ierusalem
shal be called the Citie of truth, & the Mount of the Lord of
4 hosts, the sanctified mount. † Thus sayth the Lord of hosts: As
yet shal old men dwel, and old women in the streets of Ierusa-
lem: and euerie mans stafe in his hand for multitude of yeares.
5 † And the streets of the citie shal be filled with infantes, and
6 girles playing in the streets therof. † Thus sayth the Lord of
hosts: If it shal seme hard in the eyes of the remnant of this
people in those dayes: Why, shal it be hard in mine eyes, sayth
7 the Lord of hosts? † Thus sayth the Lord of hosts: Behold I
wil saue my people from the land of b the East, and from the
land

Zach. 1.
7. 14.

a These bene-
fites here pro-
phesied are
greater then
euer were be-
stowed vpon
the Iewes be-
fore Christ
came, & there-
fore are rather
to be vnder-
stood of the
graces of the
new testa-
ment.
b The tenne
tribes were
caried captiue
into Assyria, &
the two tribes

O o o o o 2



into Babylon: both which are northward: not into the east nor west. And therefore this prophecie is of all nations Jewes & Gentils to be called to Christ from all partes.

Not only the fast of the fifth, and seventh monethes (whereof the question was proposed ch. 7. v. 3.) but also of the fourth & tenth, were to be kept of in the times of ioy and festiuitie.

land of the going downe of the sunne. † And I wil bring them, 8
and they shal dwel in the middes of Ierusalem: and they shal
be my people, and I wil be their God in truth and in iustice.
† Thus sayth the Lord of hosts: Let your handes be strength- 9
ned, you that heare in these dayes these words by the mouth of
the prophets in the day, that the house of the Lord of hosts was
founded, that the temple might be built. † For before those 10
dayes there was no hyre for men, neither was there hyre for
beasts, neither was there peace to the comer in, nor goer out
for tribulation: and I did let goe all men, euerie one against his
neighbour. 7 But now not according to the former dayes wil 11
I doe to the remnant of this people, sayth the Lord of hosts,
† but the seede of peace shal be: the vine shal geue his fruite, 12
and the earth shal geue her spring, and the heauens shal geue
their dew: and I wil make the remnant of this people to pos-
sesse all these thinges. † And it shal be: as you were a male- 13
diction among the Gentils, o house of Iuda, & house of Israel:
so wil I saue you, and you shal be a benediction: feare not, let
your handes be strengthened. † Because thus sayth the Lord of 14
hosts: As I purposed to afflict you, when your fathers had pro-
uoked me to wrath, sayth our Lord, † and I had no mercie: 15
so conuerting I haue meant in these dayes to doe good to the
house of Iuda, and Ierusalem: feare not. † These then are the 16
wordes, which you shal doe: Speake ye truth, euerie one with
his neighbour: truth and iudgement of peace iudge ye in your
gates. † And thinke ye not euerie man in your hart euil against 17
his frend: & lying othe loue ye not: for all these thinges are such
as I hate, sayth our Lord. † And the word of our Lord of hosts 18
was made to me, saying: † Thus sayth the Lord of hosts: The 19
fast :: of the fourth, and the fast of the fifth, and the fast of the
seuenth, and the fast of the tenth shal be to the house of Iuda
into ioy, and gladnes, & into goodlie solemnities: truth onlie,
and peace loue ye. † Thus sayth the Lord of hosts, vntil peo- 20
ples come, & dwel in manie cities, † and the inhabitants goe, 21
one to an other, saying: Let vs goe, and beseech the face of our
Lord, and let vs seeke the Lord of hosts: I also wil goe. † And 22
manie peoples shal come, and strong nations to seeke the Lord
of hosts in Ierusalem, & to beseech the face of our Lord. † Thus 23
sayth the Lord of hosts: In those dayes, wherein ten men of
all the tongue of the Gentils shal take hold, and they shal take
hold of the skirt of a man that is a Iewe, saying: We wil goe
with you: for we haue heard that God is with you.

CHAP.

Ephes 4
v. 25.

CHAP. IX.

The bordering enemies of the Iewes shal beleue in Christ. 9. who wil first come to the Iewes in mekenes, yet in solemnitie riding on an asse: 11. deliuer the godlie from the lake, 12. geue great thinges to the faithful, 17. and one most excellent thing aboute the rest.

* a citie
of Syria.

- 1 **T**HIS is a burden of the word of our Lord in the land of ^a Preaching of
^{*} Hadrach, & Damascus his rest: because our Lord is the ^{is at first vn-}
2 eye of man, and of al the tribes of Israel. † Emath also in the ^{gratful to}
borders therof, and Tyre, and Sidon: for they haue taken to ^{some hearers,}
3 themselves wisdom exceedingly. † And Tyre hath built her ^{and stil to the}
munition, and heaped together siluer as earth, and gold as the ^{incredulous,}
4 myre of the streets. † Behold our Lord shal possesse her, and ^{but this bur-}
shal strike her strength in the sea, and she shal be deuoured ^{den becometh}
5 with fyre. † Ascalon shal see, and shal feare, and Gaza, and ^{light to the}
shal be sorie exceedingly: & Accaron, because her hope is con-
founded: and the king shal perish out of Gaza, & Ascalon shal
6 not be inhabited. † And the seperatour shal sit in Azotus, and
7 I wil destroy the pride of the Philisthims. † And I wil take
away his bloud out of his mouth, and his abominations out
of the middes of his teeth: and he also shal be left to our God,
and he shal be as a duke in Iuda, and Accaron as a Iebusite.
8 † And I wil enuiron my house of them, that serue me in war-
fayre going and returning, and the exactour shal no more passe
9 ouer them: because now I haue sene with myne eyes. † Re- ^b Christ came
ioyce greatly o daughter of Sion, make iubilation o daughter ^{often into Ie-}
of Ierusalem: BEHOLD THY KING ^b wil come to thee, the iust ^{rusale, but this}
and sauour: himself poore, and ryding vpon an asse, and vpon ^{last coming}
10 a colt the fole of an asse. † And I wil destroy chariot out of ^{rest, vwhen he}
Ephraim, and horse out of Ierusalem, and the bow of warre ^{came to dye}
shal be dissipated: and he shal speake peace to the Gentils, and ^{for redemp-}
his power from sea euen to sea, and from the riuers euen to the ^{tion of man-}
11 end of the earth. † Thou also in the bloud of thy testament ^c S. Ierom. S.
hast let forth thy prisoners out of ^c the lake, wherein is no wa- ^{Cyril & other}
12 ter. † Conuert to the munition ye prisoners of hope, to day also ^{fathers vnder-}
13 declaring I wil render thee duple. † Because I haue bent Iuda ^{stand this lake}
for me as a bow, I haue filled Ephraim: and I wil rayse vp thy ^{to be Limbus}
sonnes o Sion vpon thy sonnes o Greece, & I wil make thee as ^{patrim from}
14 the sword of the strong. † And our Lord God shal be scene ouer ^{whence Christ}
them, and his dart shal goe forth as lightning: & our Lord God ^{deliuered the}
wil sound with trumpet, and wil goe in the whirlewind of the ^{Sainctes of the}
^{old testa-}

O o o o o

South.



d Christ is the
graine of wheat
which dying
bringeth much
fruite Iohn 12.
And of this
wheat that
bread is made
that came from
heauen. Iohn. 6.
S. Ierom in hunc
locum.

South. † The Lord of hosts wil protect them: and they shal deuoure, and subdeue with the stones of the sling: and drinking they shal be drunke as it were of wine, & they shal be filled as phials, and as the hornes of the altar. † And our Lord their God wil saue them in that day, as the flocke of his people: because holie stones shal be eleuated ouer his land. † For what is his good thing, and what is his beautiful thing, but *d* the corne of the elect, and wine springing virgins?

CHAP. X.

The Ieues are exhorted to aske good thinges of God: 4. of their nation cometh the Redemer of al men, 5. and of the same are the Apostles, spiritual masters of the whole world. 6. The whole nation shal at last be conuerted.

a Lateward time is when fruite waxeth ripe, and so is here taken for the time of grace vvhich S. Paul calleth the acceptable time: & therefore this prophet exhorteth to aske this grace; and al spiritual benefites of God.

b Not only the two tribes, e but also the tenne shal be conuerred at last to Christ.

d Christians are sweetely drawne by internal inspiration without clamorous, and violent perswasion of wordes. S. Cyril.

ASKE of our Lord rayne in *a* the lateward time, and our Lord wil make snowes, and wil geue them rayne of showers, to euerie one grasse in the filde. † Because the idols spake that which was vnprofitable, and the deuiners saw a lie, & the dreamers spake in vayne: they comforted vaynely: therefore are they led away as a flock: they shal be afflicted, because they haue no pastour. † Vpon the pastours my furie is wrath, and vpon the buckgoates I wil visite: because the Lord of hosts hath visited his flocke, the house of Iuda, and hath made them as the horse of his glorie in the battel. † Of him the corner, of him the pinne, of him the bow of battel, of him shal come forth euerie exactour together. † And they shal be as valients, treading the myre of the wayes in battel: and they shal fight, because our Lord is with them: and the riders of horses shal be confounded. † And I wil strengthen the house *b* of Iuda, and the house *c* of Ioseph I wil saue: and I wil conuert them, because I wil haue mercie on them: and they shal be as they were when I had not cast them of, for I am the Lord their God, and wil heare them. † And they shal be as the valients of Ephraim, & their hart shal reioyce as it were of wine: and their children shal see, and shal reioyce, & their hart shal be ioyful in our Lord. † I *d* wil hisse to them, and wil gather them together, because I haue redemed them: and I wil multiplie them as they were multiplied before. † And I wil saw them among peoples, and from a far they shal remember me: and they shal liue with their children, and shal returne. † And I wil bring them backe out of the Land of Ægypt, and out of the Assyrians I wil gather them: and to the Land of Galaad, & Libanus I wil

1/2. 1.



- I wil bring them, and there shal not be found place for them.
 11 † And he shal passe ouer in the straye of the sea, and shal strike the waues in the sea, and al the depths of the riuer shal be confounded, and e the pride of Assur shal be humbled, and
 12 the scepter of Ægypt shal depart. † I wil strengthen them in the Lord, and in his name they shal walke: sayth our Lord.

CHAP. XI.

Ierusalem shal be againe most miserably destroyed, 4. the Iewish nation reiected and dispersed, 11. because Christ was sold by them to the Gentils for thirtie pence. 16. They wil receiue Antichrist, who shal be finally destroyed.

- 1 **O** PEN thy gates o Libanus, and let fyre deuoure thy
 2 ceders. † Howle thou firre tree, because the cedar is fallen, because the magnifical are wasted: howle ye okes of Ba-
 3 san, because the fensed forrest is cut downe. † The voice of the howling of pastours, because their magnificence is wasted: the voice of the roaring of lions, because the pride of Iordan
 4 is wasted. † Thus sayth our Lord my God: Feede thou the cat-
 5 tel of slaughter, † which they that possessed, slew, and were not sorie, and they sold them, saying: Blessed be our Lord, we
 6 are become rich: and their pastours spared them not. † And I wil spare no more vpon the inhabitants of the earth, sayth our Lord: behold I wil deliuer men, euerie one in his neighbours
 7 hand, and in the hand of his king: and they shal cut the land in peeces, and I wil not deliuer it out of their hand. † And I wil
 8 feede the cattel of slaughter for this, o ye poore of the flocke: and I tooke vnto me two rodde, one I called b Beautie, and
 9 the other I called c Corde: and I fed the flocke. † And I cut of three pastours in one moneth, and my soule shrunke together
 10 at them: for their soule also varied on me. † And I sayd: I wil not feede you: that which dieth, let it dye: and that which is cut of, be it cut of: and let the rest deuoure euerie one his
 11 neighbours flesh. † & I tooke my rod that was called beautie, and I cut it of to make voyd my couenant, which I made with
 12 al peoples. † And it was made voyd in that day: and so the poore of the flocke that keepe for me, vnderstood, that it is
 13 the word of the Lord † And I sayd to them: If it be good in your eyes, bring hither my hyre: and if not, be quiet. And they weighed my hyre thirtie peeces of siluer. † And our Lord sayd to me, cast it forth to the statuarie, a goodlie price, that I was
 priced

When the faithful are multiplied & confirmed in religion, their enemies can not hurt them.

a Ierusalem is called Libanus, Isa. 10. 7. 34. & in other places, for the great beaurie therof: likewise the temple, & because it was bault of the trees of Libanus, as S. Ierom here, & Exch. 17. expoundeth. And so by this metaphore the destruction of the citie and temple by Titus is here prophesied. The ceders also signifie the principal men of the Iewes. b God the creator and gouernor of al men, calleth his general gouernment beautie: because it is most semelie that al be vnder his rod. And his

Iere. 15.
7. 2.



peculiar government of the Ierues he calleth *a Cord*, because it is limited to one people & Christ bought and sold for 30. pence.

e The Ierues are reiected: *f* Antichrist a destroyer, & shall be destroyed.

priced at by them. And I tooke *d* the thirtie peeces of siluer: & I threw them into the house of our Lord to the statuarie. † And *14* I cut of my second rod, that was called Corde, that I might dissolue the brotherhood betwen Iuda and Israel. † And our *15* Lord sayd to me: As yet take to thee the *a* vessels of a foolish pastour. † Because loe *f* I wil rayse vp a pastour in the land, *16* which shall not visite thinges forsaken, the thing disperfed he shall not seeke, and the broken he shall not heale, & that which standeth he shall not nourish, and he shall eate the flesh of the fat ones, and their hooves he shall dissolue. † O pastour, and *17* idol, leauing the flocke: *g* the sword vpon his arme, & vpon his right eye: his arme shall be dried with withering, and his right eye waxing darke shall be obscured.

CHAP. XII.

The Ierues persecuting Christ and his Church, shall be sore afflicted. 6. The Church stil prospering: 11. the incredulous shall be condemned.

a VVhen the Church of Christ beganne in Ierusalem, proceeding to all Iurie, and Samaria, and to other nations, the other Ierues most earnestly persecuted Christians. *Act. 4. 5. &c.*

b Iuda besieged Ierusalem when Ierues remayning in Iudaisme persecuted other Ierues beleuing in Christ, for then brother deliuered brother to death, the father the sonne &c. *Mat. 10. 7 21.*

THE burden of the word of our Lord vpon *a* Israel. Sayth *1* our Lord extending the heauen, & sounding the earth, & forming the spirit of man in him: † Behold I wil make Ieru- *2* salem a lintel of surfet to al peoples round about: yea & *b* Iuda shall be in the siege against Ierusalem. † And it shall be: In that *3* day I wil make Ierusalem a stone of burden to al peoples: al that shall lift it, shall be torne with rearing: and al the kingdoms of the earth shall be gathered agaynst her. † In that day, sayth *4* our Lord, I wil strike euerie horse into astonishment, and his rider into madnes: and vpon the house of Iuda I wil open mine eyes, and euerie horse of the peoples I wil strike with blindness. † And the dukes of Iuda shall say in their hart: Let the in- *5* habitants of Ierusalem be strengthened for me in the Lord of hosts their God. † In that day I wil make the dukes of Iuda as *6* a furnace of fyre amongst stickes, and as a brand of fire in hay: and they shall deuoure to the right hand, & to the left al people round about: and Ierusalem shall be inhabited agayne in her place in Ierusalem. † And our Lord shall saue the tabernacles of *7* Iuda, as in the begynning: that the house of Dauid glorie not magnifically, and the glorie of them that inhabite Ierusalem agaynst Iuda. † In that day shall our Lord protect the inhabi- *8* tants of Ierusalem, and he that offended of them in that day shall be as Dauid: and the house of Dauid, as of God, as an Angel of our Lord in their sight. † And it shall be in that day: I wil *9* seeke

Mat. 24

* maps instruments.



- 10 seeke to destroy al Nations, that come against Ierusalem. † And
 I wil powre out vpon the house of David, & vpon the inhabi-
 tants of Ierusalem the spirit of grace, and of prayers: and they
 shall looke toward me, whom they pearced: and they shall la-
 ment him with lamentation as it were vpon an only begotten,
 and they shall sorow vpon him, as the manner is to be sorowful
 11 in the death of the first begotten. † In that day shall be great la-
 mentation in Ierusalem, as the lamentation of Adadremmon
 12 in the filde of Mageddon. † And the land shall lament: families
 and families apart: the families of the house of David apart,
 13 and their women apart: † the families of the house of Nathan
 apart, and their women apart: the families of the house of Levi
 apart, and their women apart: the families of Semei apart, and
 14 their women apart. † Al the rest of the families, families and
 families apart, and their women apart.

c Atowar note
 to Ierusalem in
 the countie
 of Mageddon,
 where Iosias
 was slaine. 2.
Baral. 35. and
 great lamenta-
 tion was
 made for him,
 which was a
 figure of the
 miserable car-
 lamie of the
 obdurate in
 the day of
 iudgement.
S. Ierom.

CHAP. XIII.

*In the Church of Christ al idolatrie shall be abolished. 6. In his passion his
 Apostles shall be dispersed, and they and others shall be proued by tribu-
 lations.*

- 1 **I**N that day shall be a fountayne lying open to the house
 of David, and to the inhabitants of Ierusalem: for the ablu-
 2 tion of the sinner, and of the menstruous woman. † And it shall
 be in that day, sayth the Lord of hosts: I wil destroy the names
 of idols, out of the earth, & they shall be remembred no more:
 and the false prophetes, and the vncleane spirit I wil take away
 3 out of the earth. † And it shall be when any man shall pro-
 phecie any more, his father & his mother that begot him, shall
 say to him: Thou shalt not liue: because thou hast spoken
 a lie in the name of our Lord. And his father, & his mother his
 4 parents shall strike him, when he shall prophecie. † And it shall
 be: in that day, the prophets shall be confounded euerie one by
 his owne vision, when he shall prophecie, neither shall they be
 5 couered with cloke of sackcloth, to lie: † But he shall say: I am
 no prophet, an husbandman am I: because Adam my example
 6 from my youth. † And it shall be sayd to him: What are these
 wounds in the middes of thy handes? And he shall say: With
 these was I wounded in the house of them, that loued me.
 7 † *c* Sword be thou rayfed vp vpon my pastour, and vpon the
 man that cleaueth to me, sayth the Lord of hosts: Strike the
 pastour, and the sheepe shall be dispersed: and I wil turne

a In the time
 of the new tes-
 tament Christ
 is made an
 open foun-
 taine of grace
 by his incar-
 nation. *Ioa.* 4.
v. 13. S. Greg. li.
20. in exeg. Or.
li. 6. epist. 186.
b False do-
 ctrine as ido-
 latrie and he-
 resie, are pu-
 nishable by
 death in the
 law of Christ.
c By sword is
 vnderstood al
 sortes of per-
 secution that
 fell vpon our
 Saviour.
d The Apo-
 stles being God

P P P P P

my



recalled them,
and strenght-
ned them with
fortitude.

Neither Ie-
wes nor Gen-
tiles, remay-
ning in their

proper professions can be saued, but Christian Catholikes liuing iustly, which are Gods proper people distinct from the rest by his grace.

my hand to the litle ones. † And there shal be in al the earth, 8
sayth our Lord: two parts in it shal be destroyed, and shal fayle:
and the third part shal be left in it. † And I wil bring the third 9
part through fyre, and wil burne them as siluer is burnt: and
I wil trie them as gold is tried. They shal cal my name, and I
wil heare them. I wil say: Thou art my people; and they shal
say: Our Lord my God.

CHAP. XIII.

*Ierusalem shal be destroyed, manie Iewes slaine, the rest made captiues: 3.
Christs Church shal flourish, 8. especially in the Gentils. 12. Persecuters
shal be finally punished: 20. and the godlie procede in grace.*

In the armie
of the Romaines
were souldi-
ars of manie
nations at the
last destructiō
of Ierusalem.

BEHOOLD the dayes of our Lord shal come, and thy spoyles 1
shal be diuided in the middes of thee. † And I wil ga- 2
ther together al nations to Ierusalem into battel, and the citie
shal be taken, and the houses shal be wasted, and the women
shal be defiled: and the halfe part of the citie shal goe forth
into captiuitie, and the rest of the people shal not be raken
away out of the citie. † And our Lord wil goe forth, and wil 3
fight against those nations, as he fought in the day of conflict.
† And his feete shal stand in that day vpon the mount of oliues, 4
which is against Ierusalem toward the East: and the mount
of oliues shal be clouen by the halfe part therof to the East, &
to the West with a steepe rupture exceeding great, and halfe of
the mountayne shal be seperated to the North, & halfe therof
to the South. † And you shal fle to the valley of those moun- 5
taynes, because the valley of the mountaynes shal be ioyned
euen to the next, and you shal flee as you fled from the face
of the earthquake in the dayes of Ozias king of Iuda: and
our Lord my God shal come, and al the saintes with him. † And 6
it shal be in that day: there shal be no light, but cold and frost.
† And there shal be one day, which is knowen to our Lord, not 7
day nor night: & in the time of the euening there shal be light.
† And it shal be in that day: c liuing waters shal issue forth out 8
of Ierusalem: halfe of them to the East sea, and halfe of them
to the last sea: in a summer & in winter shal they be. † And our 9
Lord shal be king ouer al the earth: in that day there shal be
one Lord, & his name shal be one. † And al the land shal returne 10
euen to the desert, from the hil of Remmon to the South of Ie-
rusalem: and it shal be exalted, and shal dwel in her place, from
the gate

Exo. 14.

Amos. ch. 1.
maketh also
mention of
this earth-
quake, and Io-
sephus li. 7. c. 11
Antiq. though
it be not in the
bookes of the
Kinges nor Pa-
ralipomenon.
Christian do-
ctrine of the
Catholique
Church vni-
uersal in al
places and
all times.

Amos. 8.
7. 1.



- the gate of Benjamin euen to the place of the former gate, and
 euen to the gate of the corners: & from the towre of Hananeel
 11 euen to the kings presses. † And they shal dwell in it, and there
 12 shal be anathema no more: but Ierusalem shal sit secure. † And
 this shal be the plague, wherwith our Lord shal strike al na-
 tions, that haue fought against Ierusalem: f the flesh shal pine
 away of euerie one standing vpon his seete, and his eyes shal
 weare away in their holes, & their tongue shal consume away
 13 in their mouth. † In that day there shal be a great tumult of
 our Lord among them: and a man shal take the hand of his
 neighbour, and his hand shal be clasped vpon his neighbours
 14 hand. † Yea and Iudas shal fight agaynst Ierusalem: and the
 riches of al nations round about shal be gathered together,
 15 gold, and siluer, and garments exceeding manie. † And so shal
 there be ruine of horie, and mule, and camel, and asse, and of
 16 al the beasts, that shal be in those tents, as is this ruine. † And
 al g that shal be left of al Nations, that came against Ierusalem,
 shal goe vp from yeare to yeare, to adore the King, the Lord of
 17 hosts, and to celebrate the festiuitie of tabernacles. † And it
 shal be: he h that shal not ascend of the families of the land
 to Ierusalem, to adore the King, the Lord of hosts, there shal
 18 be no showre vpon them. † Yea and if the familie of Ægypt
 shal not ascend, and shal not come: neither vpon them shal it
 be, but ruine shal be, wherwith our Lord wil strike al Nations
 that wil not ascend to celebrate the festiuitie of tabernacles.
 19 † This shal be the sinne of Ægypt, and this the sinne of al Na-
 tions, that wil not ascend to celebrate the festiuitie of taber-
 20 nacles. † In that day shal that which is vpon the bridle of the
 horse be holie to our Lord: and the caudrons in the house of
 21 our Lord shal be as the phials before the altar. † And euerie
 caudron in Ierusalem, and Iuda shal be sanctified to the Lord
 of hosts: and al that immolate, shal come, and take of them,
 and shal sethe in them: & there shal be merchant no more in
 the house of the Lord of hosts in that day.

THE PROPHECIE OF MALACHIE.

*In ca. 2.
v. 7.
c. 1. 3.
v. 7.* **M**ALACHIE (whom S. Ierom, and some others thinke to be Esdras)
 prophesied last of the twelue, after that the Temple was reedified.
 He reprehendeth both Priestes, and people, for that they did not offer their
 sacrifices with sinceritie; foresheweth the reuelion of the Iewes, and calling
 of the Gentils by Christ. Before whose first coming shal be one Precursor:
 and an other before his last coming to iudge.

Much is con-
 teyned in this
 brieue Pro-
 phecie.

PPPPP 2

CHAP.

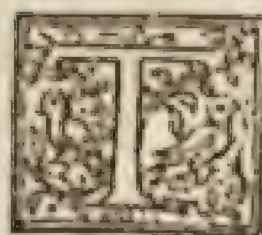


God shewed his especial loue towards the Iewes, in that he choise their progenitor Iacob, rather then Esau. 7. Priestes are reprehended, for not offering the best thinges in sacrifice. 10. The old sacrifices shal be reiected, and new farre more excellent shal be offered in al nations.

a Gods peculiar loue was first shewed to the Israelites in preferring their progenitor Iacob and them his issue before Esau & his offspring, though in them there was no difference at all, the one neither deserving more, nor lesse then the other, but of his mere mercie electing the one and iustly reiecting the other. vvhich see the *Annot. Rom. 9.*

b Againelastly the same special vnderforned loue was shewed, in that the Idumeans subdued by the Chaldees remained in captiuitie, but the Israelites were now reduced into their countrie.

c Those that offer base and contemptible things to god



His burden of the word of our Lord to Israel in the hand of Malachie: † I haue loued you, sayth our Lord: & you haue sayd: Wherin hast thou loued vs? *a* Was not Esau brother to Iacob, sayth our Lord, and I loued Iacob, † but hated Esau? and I layd his mountaines into a wildernes, & his inheritance vnto the dragons of the desert. † But if Idumea shal say: We are destroyed, but returning we wil build the thinges that are destroyed: thus sayth the Lord of hosts: These shal build, and I wil destroy: and they shal be called the borders of impietie, and the people with whom our Lord is angrie *b* for euer. † And your eyes shal see: and you shal say: Our Lord be magnified vpon the border of Israel. † The sonne honoureth the father, and the seruant his lord: if then I be the father, where is my honour? and if I be the Lord, where is my seate: sayth the Lord of hosts? † To you *o* priests, that despise my name, & haue sayd: Wherin haue we despised thy name? *c* You offer vpon myne altar polluted bread: and you say: Wherin haue we polluted thee? In that you say: The table of our Lord is contemptible. † If you offer the blind to be immolated, is it not euil? and if you offer the lame and the seble is it not euil? offer it *d* to thy prince if it shal please him, or if he wil receiue thy face, sayth the Lord of hosts. † And now beseech ye the face of God, that he may haue mercie on you (for by your hand hath this bene done) if by any meanes he wil receiue your faces, saith the Lord of hosts. † Who is there among you, that wil shut the doores, & wil kindle fire on my altar for naught? " I haue no wil in you, sayth the Lord of hosts: and gift I wil not receiue of your hand. † For from the rising of the sunne euen to the going downe, great is my name among the Gentils, & " in euerie place there is sacrificing, and there is offered to my name a cleane oblation: because my name is great among the Gentils, sayth the Lord of hosts. † And you haue polluted it in that you say: The table of our Lord is contaminated: and that which is layd therupon, is contemptible with the fyre, that deuoureth it. † And you haue sayd: *Loc of*

*Rom. 9.
v. 13.*

Psalm 1



Loe of labour, and you puffed at it, sayth the Lord of hosts, and you brought in e of robberies f the lame; & the sicke, and brought in a gift: Why, shal I receiue it of your hand, sayth our Lord? † Cursed is the deceitful, that hath in his flocke a male, and making a vow immolateth the feeble to our Lord: because I am a great King, sayth the Lord of hosts, and my name is dreadful among the Gentils.

to your temporal prince, how dare you offer them to God? & Tvyo defectes were in their sacrifices: they offered that vvhich they gotte by robberie, or extortion: f and not the best, but worse part therof.

ANNO TATIONS. CHAP. I.

10. *I haue no vvil in you.*] Manie Prophets (as we haue often noted) did foreshew the reiection of the Iewes, and Vocation of the Gentils: but none more plainly then this here; by vvhom God expressly sayth: *I haue no vvil in you: and I vvil not receiue gift of your hand.* The reason is also explicated in this chapter, because God most peculiarly louing them, they were stil ingratul, and despised him, committing sinnes vpon sinnes. And therefore in their place, he would bring in the Gentils: and that not anie one, or few nations, but al from the rising of the sunne, to the going downe therof, should sooner or later come into his Church.

Reiection of the Iewes and vocation of the Gentils.

Gal. 4.
1. 7.

11. *In euerie place there is sacrificing*] God not only changed, and multiplied his people, but also changed, and bettered his Sacrifice. For in place of sacrificing cattel, birdes, and other weake and poore creatures, vvhich were not able to purge sinnes, and were also polluted oftentimes by the sinnes of them that offered the same, God here promiset a most effectual, pure, & excellent daylie Sacrifice, to continue perpetually in al places of his Church, that can not be polluted. VVhich accordingly our Blessed Redemer and Saviour instituted, of his owne bodie and blood, in the formes of bread and vine. As al ancient Fathers proue, by this place amongst others. So S. Iustinus Martyr teacheth, in *dialogo cum Triphone*. S. Cyprian. li 1. c. 18. *aduersus Iudeos*: S. Damascen. li 4. c. 14. *de fide Orthodoxa*. S. Ierom, S. Theodoret, and S. Cyril in their commentaries vpon this place. S. Augustin li 18. c. 35. *de ciuit.* S. Chrysostom in Ps. 95. and Orat. 2. *contra Iudeos*. shewing plainly, and tying the Iewes, and al oppugners of this Catholique beleefe and doctrine, that this prophecie is no otherwise fulfilled, but in the daylie Sacrifice of the Church. For that here is prophecied an other Sacrifice, distinct and different from the Iewes sacrifices: neither were sacrifices offered in al the vworld, neither could be ordinarily offered out of Ierusalem. But of this most sacred Myserie, and particularly that it is here prophecied, there is so much published by ancient and late vvriters, that more needeth not to be here added.

Al old sacrifices abolished, and the sacrifice of Christs bodie & blood prophecied.

Proued by the fathers.

And reasons deduced from the scriptures.

mat. 16.

CHAP. II.

Priesties are further reprehended because they discharged not wel their great office. 10. Both they and others offended in marrying strangers. 14. They ought to loue, and not lightly dismisse their wines.

mat. 16.

mat. 23.

1. **A**ND now to you this commandment a o ye priests. † If you wil not heare, and if you wil not set it vpon the hart.

a Priestes co- ucting & scrapi- g riches do

P P P P P 3

to geue



greatly disho-
nour God: di-
minish the esti-
mation of ho-
lie Sacraments
& other rites,
as though
they were tem-
poral to be
bought & sold
for money, &
so do scanda-
lize the weak
Such are hap-
pie if God by
suffering them
to be spoyled,
recal them to
repentance.
For otherwise
they wil be de-
prived of eter-
nal reward as
being payed
their wages
already in this
world. These
our Sauour
callech. Hyre-
lings, not true
pastors. *lea 10.*
e The proper
office of priests
besides the ad-
ministration
of Sacraments
is also to teach
the people
true doctrine:
d as being the
Angel, that is to
say, the messen-
ger, from God.
e Which holie
functions
priests not per-
forming are
made con-
temptible in
this world and
miserable in
to geue glorie to my name; sayth the Lord of hosts: I wil send
vpon you pouertie, & wil curse your blessings, and I wil curse
them: because you haue not set it vpon the hart. † Behold I wil
cast forth to you the arme, and wil spinkle vpon your face the
dung of your solemnities, and it shal take you with it. † And
you shal know that I sent you this commandment, that my
couenant might be with Leui, sayth the Lord of hosts. † My
couenant was with him of life and peace: & I gaue him feare:
and he feared me, and at the face of my name he was afrayd.
† The law of truth was in his mouth, and iniquitie was not
found in his lippes in peace, and in equitie he walked with me,
and turned away manie from iniquitie. † For the lippes of the
priest shal keepe knowlege, and the law they shal require of
his mouth: because he is d the angel of the Lord of hosts. † But
you haue departed out of the way, and haue scandalized manie
in the law: you haue made voide the couenant of Leui, sayth
the Lord of hosts. † e For which cause I also haue made you,
contemtable, and base to al peoples, as you haue not kept my
wayes, and haue accepted face in the law. † Why, is there not
one father of vs al? hath not one God created vs? why then
doth euerie one of vs despise his brother, violating the cou-
enant of our fathers? † Iuda hath transgressed, and abomina-
tion was done in Israel, and in Ierusalem: because Iudas hath
contaminated the sanctification of our Lord, which he loued,
and hath had the daughter of a strange god. † Our Lord wil
destroy the man, that hath done this, the master, & the scholar
out of the tabernacles of Iacob, & him that offereth gift to the
Lord of hosts. † And this agayne haue you done, you co-
uered the altar of the Lord with teares, with weeping, and
howling, so that I haue respect no more to sacrifice, neither
do I accept any placable thing at your hand. † And you haue
sayd: For what cause? because the Lord hath testified betwen
thee, and the wife of thy youth, whom thou hast despised: and
she thy partaker, and the wife of thy couenant. † Did not one
make, and the residue of the spirit is his? And what doth one
seeke, but the seede of God? Keepe ye then your spirit, and
the wife of thy youth despise thou not. † When thou shalt
hate, dismiss, sayth our Lord the God of Israel: but ini-
quitie shal couer his garment, saith the Lord of hosts, keepe ye
your spirit, and do not despise. † You haue in your wordes
made our Lord to labour: and you sayd: Wherein haue we
made

Mat. 2
7. 9.
Eph. 4
7. 5.

Amos 5
7. 11.

Ephes.
7. 37.



made him to labour? In that you say: Euerie one that doth euil, is good in the sight of our Lord, and such please him: or certes where is the God of iudgement? eternal torments. Ep. 1. ad. 7. 11.

CHAP. III.

A precursor shall come before Christ. 3. The Priesthood, and Sacrifice of the new law are pure, 5. God who seeth al sinners wil punish them: 10. but if they amend, they shall receiue Gods benefites. 13. Not euil men, but the good please God.

Mat. 11.
v. 10.
Mar. 1.
Lut. 1.
v. 7.
Psal. 131.
v. 17.

- B**EHOOLD I send a myne Angel, and he shall prepare the way before my face. And b forthwith shall come to his temple the Dominatour, whom you seeke, and c the Angel of the testament, whom you desire. Behold he cometh, sayth the Lord of hosts: † and who shall be able to thinke the day of his aduent? and who shall stand to see him? For he as it were purging fyre, & as the herbe of fullers: † and he shall sit purging, and clensing the siluer, and he shall purge the sonnes of Leui, and wil streyne them as gold; and as siluer, and they shall be offering sacrifices to our Lord in iustice. † And the sacrifice of Iuda and Ierusalem shall please our Lord, as the dayes of the world, and as the yeares of old. † And d I wil come to you in iudgement, and e wil be a swift witnes to sorcerers, and aduouterers, and to the periured, and them that calumniare the hyre of the hyred man, the widowes, and pupils, and oppresse the stranger, nor haue feared me, sayth the Lord of hosts. † For I the Lord, and I am not changed: and ye sonnes of Iacob are not consumed. † For from the dayes of your fathers you haue departed from mine ordinances, and haue not kept them. Returne to me, and I wil returne to you, sayth the Lord of hosts. And you haue sayd: Wherin shall we returne? † Shall man fasten God, because you do fasten me? And you haue sayd: Wherein do we fasten thee? In titbes, and in first frutes. † And in penurie you are accursed, and you your whole nation fasten me. † Bring in f al the tithe into the barne: and let there be meate in my house, and proue me vpon this, sayth our Lord: if I open not vnto you the fludgates of heauen, and powre you out blessing euen to abundance, † and I wil rebuke for you the deuourer, and he shall not corrupt the fruite of your land: neither shall the vine in the filde be barren, sayth the Lord of hosts. † And al Nations shall cal you blessed: for you shall be a land worthie to be desired, sayth the Lord of hosts. † Your

a S. Iohn Baptist is called an Angel, or messenger because he was to be sent with special commission from God: and for his puritie in Angelical life.

b S. Iohn was first conceived likewise first borne, and he first preached, and shortly after him our Saviour came.

c Christ is the Angel of the testament, because he made the Pact of peace betwene God and man.

d In the meane time God threatneth to punish al euen secret sinners: e knowen to him though not to other witnesses.

f Paying of tithes is most strictly commanded.

wordes



g Stone of mut- wordes haue bene forcible vpon me, sayth the Lord. † And you 14
 iming a- sayd: What haue we spoken against thee? You haue sayd: g He
 gainst God, is is vayne that serueth God, and what profite is it that we haue
 great blasphe- kept his precepts, and that we haue walked sorrowful before
 mic and not to the Lord of host? † Therefore now we cal the arrogant blessed, 15
 lerable: For for they that doe impietie are builded, and they haue tempted
 when they were punished by famine, for defrauding the Lewites of
 riches, they blasphemous- ly imputed it to God: as though he had not such care of his owne people, as he had of other nations, which had abundance of temporal goodes.

Iob. 22.
 v. 14.
 Isa. 52.
 v. 2.

CHAP. IIII.

In the terrible day of iudgement, the wicked shal be condemned, and the iust eternally rewarded. 5. Before which time Elias shal returne, and conuert the Iewes to Christ.

a In the day of iudgement is shal plainly ap-
 peare, what difference is betwene the iust and the wicked.
 b The Septuagint for expli-
 cation adde theubiter. And S. Ierom. in 17. Mat teacheth that Elias shal indeede come and restore al thinges.
 c Christs first coming was in al mekenes not in terroure, but his coming to iudge will be dreadful. And therefore the prophet here meaneth not S. Iohn Baptist, but that Elias himself shal come before the great and dreadful day of our Lord.

FO R behold the day shal come kindled as a furnace: and al the proude, and al that doe impietie shal be stubble: and the day coming shal inflame them, sayth the Lord of hosts, which shal not leaue them roote, and spring. † And there shal rise to you that feare my name the Sunne of iustice, and health in his winges: and you shal goe forth, and shal leape as calves of the heard. † And you shal treade the impious, when they shal be ashes vnder the sole of your feete in the day, that I doe, sayth the Lord of hosts. † Remember ye the law of Moyse my seruant, which I commanded him in Horeb to al Israel precepts, & iudgements. † Behold I wil send you b Elias the prophete, before the day of our Lord come great, and e dreadful. † And he shal conuert the hart of the fathers to the children & the hart of the children to their fathers: lest perhaps I come, and strike the earth with * anathema.

Zach. 1.
 v. 8. C
 6. v. 1
 Luc. 1.
 v. 78.

Exo. 2.
 Dent.
 5. C
 Mat 1
 C 17.
 v 11.

* vltim
 struclia

The end of the Prophetical Bookes.



889

THE BOOKES OF
MACHABEES
PERTEYNING TO THE HI-
STORICAL PART OF THE
OLD TESTAMENT.

The argument of the bookes of Machabees,
with other proœmial Annotations.

BEFORE we declare the contents, the reader perhaps wil require to know, why they are called the Bookes of MACHABEES: how manie they be; who writ them; in what language; & especially whether al, or anie, or which of them are Canonical Scripture? For satisfaction of al which demandes, distinguishing betwen certaine and uncertaine, we shal briefly shew that which seemeth more probable in the doubtful pointes; and the assured certaintie of that which is decided by the Catholique Church of Christ.

Proœmial que
stions touching
these bookes.

Concerning therefore the name and inscription. S. Ierom, very probably supposeth that these Bookes haue their title of Iudas MACHABEVS; the narration of whose heroical vertues, and noble Actes occupieth the greatest part of this whole historie. And this surname Machabeus signifying valient of strenght (or by an vsual hebrew contraction, Mobi, more explicated, Milchamach Coach bihuda, that is, Force of battel, or Streingth in Iuda) was geuen him by his father Mathathias, when before his death dis-
posing of his sonnes & exhorting them, he sayd to them al: You my sonnes

They are cal-
led machabees
of Iudas Ma-
chabeus.
Iudas had this
surname for
his strenght
and valour.

take corege, and doe manfully in the law, because in it you shal be glorious. And behold Simon your brother I know that he is a man of counsel: heare ye him alwayes, and he shal be father to you.

1.1.12.
7.64.65.
66.

Next he addeth: And Iudas Machabeus, valient of strenght from his youth, let him be to you the prince of warfayre, and he shal manage the battel of the people. And from him this name was also ascribed to his bretheren, and to al the rest that ioyned with them either in the holie warres, or otherwise shewed their valour, professing Gods law in spiri-
tual combat euen to death. As Nicetas writeth in Orat. 22. S. Grig. Na-
zian. Vpon old Eleazarus and the seven young bretheren, with their mother are also called Machabees.

Others also
called Macha-
bees.

11.2.16.
7.

There be in al, foure bookes called Machabees. The first S. Ierom There be found in Hebrew, the second in Greke, as he testifieth Epist. 106. The third foure bookes.

Qqqqq

is also



Written by
uncertaine
authors.
The two last
are not Cano-
nical.

Jewes & Pro-
testantes denie
also these two
first.
Their argu-
ments.

Answers.

Approned by
Councels.

And by An-
cient Fathers.

is also extant in Greke, and Latin in Biblijs Complutensibus. The fourth
seemeth to be that which is mentioned in the end of the first booke. And either
the same, or an other under that title, is also extant in Greke, as testifieth
Sixtus Senensis, li. 1. Bibliotheca. Who writte them is more uncertaine:
but most probable euerie one had a diuers author. Neither are the two last ap-
proued for Canonical by anie authentical authoritie.

It resteth therefore to speake of the two first, which the Jewes and Prote-
stants denie, because they are not in the Hebrew Canon. The Protestants fur-
ther alleaging that they are not in the former Canon of the Church, before S.
Ieroms time. Moreover obiecting certaine places of these bookes, which they
say, are contrarie to sound doctrine, & to the truth of other authentical histo-
ries, or contradictorie in themselves. None of which thinges can procede from
the Holie Ghost, the principal author of al Diuine Scriptures. At which textes
we shal more conveniently explicate, according to their true sense, in
proper places. As for the exception, that these bookes are not in the Canon of
the Jewes, it is answered already (Præf. Tobie.) that the Canon of the Christian
Catholique Church is of soueraine authoritie, though the Jewes Canon haue
them not. Finally whereas these bookes were not canonized in the former Ge-
neral Councels, it sufficeth that they are since declared to be Canonical, & Di-
uine Scripture, as some other partes haue likewise bene, which English Prote-
stants do not denie. As the Epistle of S. James, the second of S. Peter, the se-
cond and third of S. Iohn, and S. Iude epistle: of al which Eusebius, and
S. Ierom testifie, that some lerned Fathers doubted sometimes, whether they
were Apostolical or no. But afterwards the same, with these two bookes of
Machabees, and others were expresly declared to be Diuine Scripture,
by the third Councel of Carthage, can. 47. By the Councel of seuentie
Bishops under Gelasius, though by the name of one booke, as also Esdras and
Nehemias as but one booke. Lastly by the Councels of Florence, and Trent.

If anie further require the iudgement of more ancient Fathers, diuers doe
allege these bookes as Diuine Scriptures. S. Dyonise, c. 2. celest. Hierar.
S. Clemens Alexan. li. 1. Stromat. S. Cyprian li. 1. Epist. ep. 3. ad Corne-
lium. li. 4. ep. 1. & de exhort. ad Martyrium. c. 11. Isidorus li. 16. c. 1.
Etym. S. Gregorie Nazianzen hath a whole Oration of the seuen Ma-
chabees Martyrs, and their mother. S. Ambrose li. 1. c. 41. Offic. But to
omitt others, albeit S. Ierom urged not these bookes against the Jewes, yet he
much esteemed them, as appeareth in his commentaries vpon Daniel. c. 1. 11.
& 12. S. Augustin most clerly auoucheth li. 2. c. 8. de doct. christ. & li. 18.
c. 36. de ciuit. that notwithstanding the Jewes denie these bookes, the Church
holdeth them Canonical. And whereas one Gaudentius an heretike alleaged
for defense of his heresie the example of Razias, who serued him self. 2. Mac.
14. S. Augustin denieth not the authoritie of the booke, but discusseth the
fact,

* li. 1. c. 3.
v. 1. 7. 11.
c. 37.
ch. 4. v.
52. ch. 6.
v. 16. ch.
3. v. 16.
li. 2. ch.
1. v. 19.
ch. 2. v.
25.
ch. 12. v.
45.
ch. 14. v.
41.
ch. 15. v.
39.
Euseb. li.
3 c. 25.
hist.
S. Ierom
de viru
illustrib.



fast, and admonisheth that it is not unprofitably received by the Church; si sobrie legatur, vel audiat: if it be read, or heard soberly. Which was a necessarie admonition to those Donatistes: who not understanding the holie Scriptures, depraved them (as S. Peter speaketh of like heretikes, ep. 2. c. 3.) to their owne perdition.

Now touching the contents, a great part of the same historie, which is written in the former booke, is repeated in the second, with such varietie of some things added, some omitted, as in the bookes of Kinges and Paralipomenon: and as the Gospel is written by the foure Euangelistes. Joining therefore these two bookes together, the Concordance thereof conteyneth foure principal partes. The Preface, the Historie, an Appendix, & the Conclusion.

But the three former partes are very extraordinarily disposed. For the writer of the second booke (who doubtles was a distinct person from him that writte the former) first of all added an Appendix to the historie (written before) making mention of two Epistles, and reciting the summe of one of them, in the first chapter and part of the second, as though he meant to haue writte no more of the same matter. But then, as it may seme upon new resolution, intending to abridge the historical bookes of Iason, maketh a preface to his worke, in the rest of that second chapter. And so prosecute his purpose: and finally maketh a briefe conclusion in the three last verses of the same second booke.

The occasion of so extraordinary disposition.

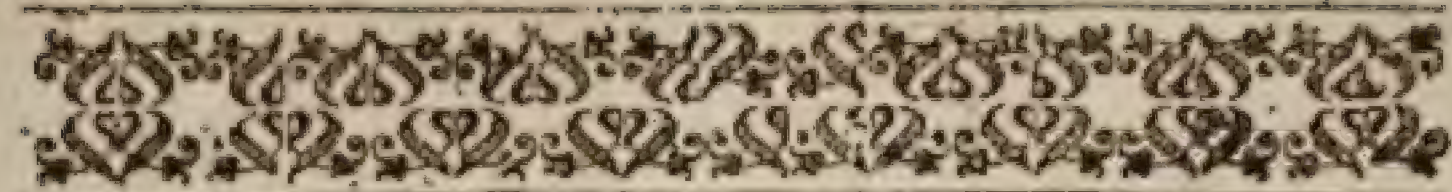
The mayne historie conteyneth two special partes. The first sheweth the state of Gods peculiar people, the Iewish nation, from the beginning of the Grecian Monarchie, parted after the death of Alexander amongst his followers: of which some did exceedingly persecute the Iewes, by diuers both subtle and cruel meanes, to the ruine of manie, and euen to death and martyrdom of some most constant observers of Gods Lawes, and true Religion, til the warres of the Machabees, in the first chapter of the first booke, and in the 3. 4. 5. 6. and 7. chapters of the second booke. In the other fiftene chapters of the former booke, and other eight of the second, are described the battles, victories, & triumphes of the valient Machabees. Of which holie warres Mathathias was the beginner and first captaine: Iudas the second: the third Ionathas: and Simon the fourth: after whose death his sonne Iohn Hyrcanus succeeded Duke and Hieghpriest.

The historie conteyneth two partes.

But because these bookes are intermixed the one with the other, whosoever please to read them in order of the historie, may follow the direction of the Alphabet letters, set in the inner margen, beginning with A. at the twentieth verse of the second chapter of the second booke, to the end of the same chapter. Thence procede as the signe of a starre directeth to the next letter B. which is at the beginning of the first booke, the first chapter first verse. And so in the rest. And when the capital letters are ended, the smaller wil direct you.

An order how to read these bookes.





THE FIRST BOOKE OF MACABEES.

CHAP. I.

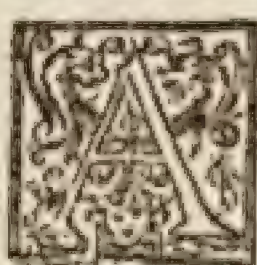
King Alexander conquering manie countries, erecteth a new Monarchie. 6. who dying, his chief folowers succede in seuerall kingdomes of the same Monarchie. 11. King Antiochus approoueth that a prophane schole be set vp in Ierusalem, 17. subdueth Egypt, 21. inuadeth Iudea; entreteth by force into Ierusalem; spoyleth the temple, 25. and killeth manie. 30. Two yeares after sendeth another spoyle; who killing manie, robbeth and burneth Ierusalem: 35. fortifieth the towre of David; 38. prophaneth al holie thinges: 41. commandeth al to committe idolatrie; 47. and to forsake the rites of Gods law, 52. vpon paine of death. 57. He setteth vp an abominable idol in the Temple, 60. persecuteth, and murdereth those that conforme not themselues to these innouations.

Read first the
preface. li. 1.
ch. 1. v. 20.

The first part
of the historie.
The persecu-
tion of the
Church by
Antiochus.

Other kings
reigned before
Alexander in
Greece but he
was the first
that reigned
in that great
Monarchie
erected by
himselie.

By deliue-
ring his ring
to Perdicca,
he gaue him
auctoritie to
distribute his
kingdomes.
Iustini. li. 12.
Curtius. li.
10.
Epiphaneus,
Noble in re-
nowme.



ND it came to passe, after that Alexander Philips
sonne the Macedonian, that first reigned in
Greece, being gone out of the land of Cethim,
strooke Darius king of the Persians and the Medes:
† he made manie battels, and obteyned the muni-
tion of al, and slew the kinges of the earth: † and he passed
through euen to the ends of the earth: and tooke the spoiles of
the multitude of the Gentils; and the earth was silent in his
sight. † And he gathered powre, and an armie exceeding strong:
and his hart was exalted and eleuated: † and he obtrayned the
regions of the Gentils, and the tyrantes: and they were made
tributaries to him. † And after these thinges, he sel downe in
his bed, and he knew that he should dye. † And he called his
seruants the Nobles; that were brought vp with him from his
youth: & he diuided his kingdom to them, when he yet liued.
† And Alexander reigned twelue yeares, and he died. † And his
seruants possessed the kingdom, euerie one in his place: † and
they did al put crownes on them after his death, & their sonnes
after them manie yeares, & euils were multiplied in the earth.
† And there came forth of them a sinful roote Antiochus: Illu-
stre, the sonne of king Antiochus, that had bene at Rome an
hostage:

li. 1. p.
3. 7. 1.

D



- hostage: and he reigned in: the hundreth and seven and thir-
 12 teth yeare of the kingdom of the Greekes. † In those dayes chus begane
 there went forth of Israel wicked children, & perswaded ma- his reigne in
 nic, saying: Let vs goe, and make a couenant with the Gentils, the yeare 157.
 that are about vs: because since we departed from them, ma- from Seleu-
 13 nic euils haue found vs. † And the talke seemed good in their chus the first
 14 eyes. † And some of the people determined, and went to the king of Syria
 king: and he gaue them leaue to doe the iustice of the Gentils. after Alexan-
 15 † And they built a schoole in Ierusalem, according to the der. otherwise
 16 lawes of the Nations: † and they made to them selues prepuces, this was the
 and reuolted from the holie testament, and were ioyned to 156 yeare of
 the Nations, and were solde to doe euil. * the Grecian
 Monarchie,
 17 † And the kingdom was prepared in the sight of Antiochus, & Ensb. in chro-
 he begane to reigne in the land of Egypt, that he might reigne nico.
 18 ouer two kingdoms. † And he entered into Ægypt with great blished in the
 multitude, with chariots and elephants, and horsemen, and a kingdom of
 19 copious multitude of shippes: † And he made warre agaynst Syria, he co-
 Ptolomee the king of Egypt, and Ptolomee was afraide at his ueted also the
 20 presence, and fled, and manie fel wounded. † And he tooke kingdom of
 the fenced cities in the land of Ægypt: and he tooke the Ægypt.
 spoiles of the land of Ægypt. *
 21 † And Antiochus turned, after he strooke Ægypt in the
 H hundreth and three and fourtith yeare: and he went vp to
 22 Israel, † and went vp to Ierusalem with a great multitude.
 23 † And he entered into: the sanctification with pride, & tooke : Iosephus. li.
 the golden altar, and the candlesticke of light, and al the vessels 12. c. 6. vvi-
 therof, and the table of proposition, and the libatories, and reth that An-
 the phials, and the litle morters of gold, and the vele, and the tiochus first
 crownes, and the golden ornament, that was in the face of the killed such as
 24 temple: and he brake al into peeces. † And he tooke the silver would haue
 and gold, and the desirable vessels: and he tooke the hidden hindred his
 treasures which he found: and carying away he departed into entrance into
 25 his owne land. † And he made a slaughter of men, and spake Ierusalem and
 26 in great pride. † And great lamentation was made in Israel, afterwards
 27 and in euerie place of theirs: † and the princes, and the anci- those that o-
 ents mourned, and the youngmen, and the virgins were weak- pened the
 ned, and the beautifulnes of the women was changed. † E- gates into
 28 uerie husband tooke lamentation: and the women that late him, but
 29 in the marriage bed, mourned: † and the land was moued would haue
 vpon the inhabitants therein, & al the house of Iacob did put hindered him
 30 on confusion. † And after two yeares of dayes the king sent from spoiling
 a prince the temple.

Qq q q q

a prince



23 This vt12
Apollonius, 23
appeareth in
2. c. 5. v. 24.

24 The towre
of Sion forti-
fied and kept,
by a garrison
of Macedo-
nians.

25 It sufficed
not this cruel
tyrant to
spoil Gods
people of their
goudes, and
manie of their
liues, but he
also peruer-
ted manie in reli-
gion: because
his master the
diuel seeketh
to destroy
mens soules.

a prince of tributes into the cities of Iuda, & :: he came to Ie-
rusalem with a great multitude. † And he spake vnto them 31
peaceable wordes in guile: and they beleued him. † And he: 32
fel vpon the citie sodenly, and stroke it with a great plague,
and destroyed much people in Israel. † And he tooke the 33
spoiles of the citie, and burnt it with fyre, and destroyed the
houses therof, and the walles therof round about: † and they 34
led the women captiue, and the children, and the cattel they
possessed, † And they built :: the citie of Dauid with a great wal, 35
and a strong, and with firme towers, and it was made a castel
for them: † and they placed there a :: sinful nation, wicked 36
men, and they waxed strong therein: And they layd armour,
and victuals, and gathered together the spoiles of Ierusalem:
† and layd them vp there: and they became a great snare. 37
† And this was made for an embushment of the sanctification, 38
and to be an il deuil in Israel. † And they shed innocent 39
bloud round about the sanctification, and contaminated the
sanctification. † And the inhabitants of Ierusalem fled by 40
reason of them, and it became the habitation of strangers, and
she became stranger to her owne seede, and her children for-
sooke her. † Her sanctification was desolate as a wildernes, her 41
festiual dayes were turned into mourning, her sabbaths into
reproche, her honours into naught. † According to her glorie 42
was her ignominie multiplied, and her highnes was turned into
mourning. † And king Antiochus :: wrote to al his kingdom, 43
that al the people should be one: and euerie one should leaue
his owne law. † And al Nations consented according to the 44
word of king Antiochus. † and manie of Israel consented to 45
his seruice, and they sacrificed to idols, and defiled the sabbath.
† And the king sent bookes by the handes of messengers into 46
Ierusalem, & into al the cities of Iuda: that they should folow
the law of the Nations of the earth, † and should prohibite 47
holocausts and sacrifices, & placations to be made in the tem-
ple of God, † and should prohibite the sabbath to be celebra- 48
ted, and the solemne dayes. † And he commanded the holie 49
places to be defiled, and the holie people of Israel. † And he 50
commanded altars to be built, and remples, and idols, and
swines flesh to be immolated, and common beasts, † and to 51
leaue their children vncircumcised, and their soules to be con-
taminated in al vncleanneses, and abominations, so that they
should forget the law, and should change al the iustifications
of God.



51 of God. † And whosoever had not done according to the word
 52 of King Antiochus, they should dye. † According to al these
 words wrote he to al his kingdom: and he appoynted princes
 ouer the people, that should force these thinges to be done.
 54 † And they commanded the cities of Iuda to sacrifice.
 55 † And manie of the people were gathered to them, they that
 had forsaken the law of our Lord: and they did euils vpon the
 59 land: † and they chased forth the people of Israel in hidden
 57 corners, and in the secret places of fugitiues. † The fiftenth day
 of the moneth Casleu, the hundreth fve and fourtith yeare
 king Antiochus: built the abominable idol of desolation vpon
 the altar of God, and through out al the cities of Iuda round
 58 about they builded altars: † and before the gates of houses,
 59 and in the stretes they burnt frankincense, & sacrificed. † and
 the bookes of the law of God they burnt with fyre, cutting
 60 them: † and with whomsoever were found the bookes of
 the testament of our Lord, and whosoever obserued the law
 of our Lord, they murdered him, according to the edict of the
 61 king. † In their powre did they these thinges to the people of
 Israel, that was found in euerie moneth and moneth in the ci-
 62 ties: † And the fve and twentieth day of the moneth they sa-
 63 crificed vpon the altar that was agaynst the altar. † And the
 women that circumcided their children, were murdered ac-
 64 cording to the commandment of King Antiochus, † and they
 hang vp the children by the neck: through out al their houses,
 65 and those that had circumcided them, they murdered. † And
 manie of the people of Israel determined with themselves, that
 they would not eate the vncleane thinges: & they chose rather
 66 to dye, then to be defiled with vncleane meates: † & they would
 67 not breake the holie law of God, & they were murdered, † and
 there was made great wrath vpon the people exceedingly *.

:: Daniels pro-
 phetic. ch. 9.
 was here in
 p: resfulfilled,
 as in a figure.
 and our Savi-
 our confir-
 meth it. Mar.
 14 of Anti-
 christ setting
 vp abomination
 of desolation in
 the holie place.

* li. 2. c.
 5. 7. 11.

CHAP. II.

Mathathias with his five sonnes, lamenteth the calamities of the people, 8. and prophanation of holie thinges, 15. resisteth the kings wicked decrees, 23. killeth an idolater, and the kings commissioner, so flyeth into the moun- taines with others. 31. Manie are slaine not resisting in battel on the sab- bath dayes. 40. Vpon further consideration the rest defend themselves in the sabbath; 45. kil their enemies, and destroy idolatrie. 49. Mathathias dying exhorteth his sonnes to be zelous in the law: 65. appoynting Simon their counseler, and Judas their capitaine.

IN



The 1. part.
The warres of
the Macha-
bees, begun
by this Matha-
thias, and pro-
secuted by his
sonnes, espe-
cially by Iudas
as in the seven
chapters fol-
lowing and
more largely
in the second
booke from 8.
chapter to the
end of the last.

: This smal
helpe of great
importance, is
that ayde wher
of Daniel pro-
phesied ch. 11.
7 14

IN those dayes arose Mathathias the sonne of Iohn, the
sonne of Simeon, priest of the sonnes of Iosab from Ieru-
salem, and he sate in the mountayne of Modin: † and he had
five sonnes, Iohn who was surnamed Gaddis: † and Simon,
who was surnamed Thasi: † and Iudas, who was called Ma-
chabeus: † and Eleazar, who was surnamed Abaron: and Io-
nathan, who was surnamed Apphus. † These saw the evils, that
were done in the people of Iuda, and in Ierusalem. † And Ma-
thathias sayd: Wo is me, wherfore was I borne to see the affli-
ction of my people, and the affliction of the holie citie, and to
sitte there, when it is geuen in the handes of the enemies? † The
holie places are come into the hand of strangers: the temple
therof as an ignoble man. † The vessels of her glorie are caried
away captiue: her old men are murdered in the streets, and her
youngmen are fallen by the sword of the enemies. † What
nation hath not inherited her kingdom, and hath not obtey-
ned her spoiles? † Al her beautie is taken away. She that was
free, is made a seruant. † And loe our holies, and our beautie,
and our glorie is desolate, and the Nations haue defiled them.
† Whereto then is it for vs yet to liue? † And Mathathias rent
his garments, & his sonnes: and they couered themselves with
heareclothes, and lamented exceedingly. † And there came
thither they that were sent from king Antiochus, to compel
them, that were fled into the citie of Modin, to immolate, and
to burne frankincense, and to depart from the law of God.
† And manie of the people of Israel consenting came to them:
but Mathathias, and his sonnes stood constantly. † And they
that were sent from Antiochus answering sayd to Mathathias:
Thou art the prince, and most honorable, and great in this
citie, and adorned with sonnes, and bretheren. † Therefore
come thou first, and doe the kings commandement, as al Na-
tions haue done, and the men of Iuda, and they that are re-
mayning in Ierusalem: & thou shalt be, and thy sonnes among
the kings frends, & amplified with gold, and siluer, and manie
giftes. † And Mathathias answered, & sayd with a lowde voice:
Although al Nations obey king Antiochus, that euerie man
reuolt from the seruice of the law of his fathers, and consent
to his commandements: † I and my sonnes, and my brethe-
ren wil obey the law of our fathers. † God be merciful vnto vs:
it is not profitable for vs to forsake the law, and the iustices of
God: † we wil not heare the wordes of king Antiochus, neither
wil



wil we sacrifice, transgressing the commandments of our
 23 law, to go an other way. † And as he ceased to speake these
 words, there came a certayne lewe in the eyes of al to sacrifice
 24 to the idols vpon the altar in the citie of Modin, according to
 the kings commandment. † And Mathathias saw, and was
 sorie, and his reynes trembled, and his furie was kindled :: ac- Mathathias
 cording to the iudgement of the law, and flying vpon him not of priuie
 25 he slew him vpon the altar: † yea and the man, spirite, but be-
 Antiochus had sent; which compelled them to immolate, ing general
 26 he slewe in that verie time, and destroyed the altar, † and ze- capitaine of
 led the law, as did Phinees to Zamri the sonne of Salomi. the people, did
 27 † And Mathathias cried out with a lowde voice in the citie, this iustice ac-
 saying: Euerie one that hath zeale of the law, establishing his cording to the
 28 testament, let him come forth after me. † And he fled him- law, vwhere it
 self, and his sonnes into the mountaynes, and left al thinges is commanded
 29 whatsoeuer they had in the citie: † Then came downe manie to kil the au-
 30 seeking iudgement, and iustice, into the desert: † and they ctors of false
 fate there them selues, and their children, and their wiues, and pretended re-
 31 their catrel: because the euils ouerflowed vpon them. † And ligion. Deut. 13.
 it was reported to the kings men, and to the armie that was in S. Cyprian. Ex-
 32 Ierusalem in the citie of David, that certayne men which dis- hort. ad Marty-
 sipated the kings commandment, were departed into sectete rium. c. 5. S. Ber-
 33 places in the desert, and manie were gone after them. † And uar. Epist. 158.
 forthwith they went forwards towards them, and set battel ad Innocent.
 34 against them in the day of the Sabbaths, † and they sayd to
 them: Doe you resist now also as yet? come forth, and doe ac-
 35 cording to the word of king Antiochus, and you shal liue.
 36 † And they sayd: We wil not come forth, neither wil we doe
 the kings word, to pollute the day of the Sabbaths. † And
 they hastened battel against them. † And they answered them
 not, neither did they cast a stone at them, nor stopped the se-
 37 cete places, † saying: :: Let vs dye al in our simplicitie: and These are
 heauen and earth shal be witnesses, vpon vs that you vniustly commended
 38 destroy vs. † And they gaue them battel on the Sabbaths: and by S. Ambrose
 there died they, & their wiues, & their children, and their cat- ll. i. Offic. c. 40.
 39 rel euen to a thousand soules of men. † And Mathathias vnder- and other fa-
 stood it and his freinds, and they had lamentation vpon them thers, dying in
 40 exceedingly. † And euerie man sayd to his neighbour: If we shal the simplicitie of
 al doe as our bretheren haue done, and shal not fight against doers, though
 the heathen for our liues, and our iustifications: now wil they they had not
 41 quickly destroy vs from the earth. † And they thought in the prudenice of
 that serpents, which
 that others obser-
 that uing are more
 that

Rrrr



commended,
especially in
respect of the
whole Church
so dangerous-
ly impugned,
which God in-
dede wil euer
defend, and
conserue from
viter ruine:
Yet he vseth
also ordinarie
meanes, by
lawful varres
and the like.
Affideans o-
therwise cal-
led *Esseni* not
hypochryti-
cally as the
Pharises, nor
erroniously as
the Sadduces,
but sincerely
professed a pe-
culiar holie
rule of life.
*Iosephus li. 2. c.
12. de bello Iu-
daico.*

that day, saying: Euerie man whosoever shal come vnto vs in
battel on the day of the Sabbaths, let vs fight against him: and
we wil not al dye; as our bretheren died in secrete places.
† Then was there gathered to them the synagoge of: the Affide 42
ans strong of force out of Israel, euerie voluntarie in the law:
† and al that fled from the euils, were added to them, & were 43
made a strength to them. † And they gathered an armie, and 44
stroke the sinners in their wrath, and the wicked men in their
indignation: and the rest fled to the nations to escape. † And 45
Mathathias went round about; and his freindes; and they 46
destroyed the altars: † and they circumcised the vncircumcised
children, as manie as they found in the costs of Israel: and in 47
strength. † And they persecuted the children of pride, and 48
the worke prospered in their handes: † and they obteyned the
law out of the handes of the nations, and out of the handes of
the kinges: & they gaue not the horn to the sinner. † And the 49
dayes of Mathathias approched to dye, & he sayd to his sonnes:
Now is pride strengthened, and chastisement, and the time of
subuersion, & the wrath of indignation: † Now therefore o my 50
sonnes, be ye emulatours of the law, & geue your liues for the
testament of your fathers. † And remember the workes of the 51
fathers, which they haue done in their generations: & you shal
receiue great glorie, and an eternal name. † Abraham was he 52
not in tentation found faythful, and it was reputed to him
vnto iustice? † Ioseph in the time of his distresse kept the com- 53
mandment, and he was made lord of Egypt. † Phinees our 54
father, feruent in the zeale of God; receiued the testament of
an euerlasting priesthood. † Iesus, whiles he accomplished the 55
word, was made the duke in Israel. † Caleb whiles he testifieth 56
in the church, receiued an inheritance. † David in his mercie 57
obteyned the seate of the kingdom for euer. † Elias whiles he 58
zeleth the zeale of the law, was receiued into heauen. † Ana- 59
nias and Azarias and Misael beleuing, were deliuered out of
the flame. † Daniel in his simplicite was deliuered out of the 60
lions mouth: † And so thinke ye through generation & gene- 61
ration: that al that hope in him, are not weakened. † And of 62
the wordes of the sinful man be not afrayd: because his glorie
is dung; & worme: † to day he is extolled, & to morow he shal 63
not be found: because he is turned into his earth, & his cogita-
tion is perished. † You therefore my sonnes take courege, & doe 64
manfully in the law: because in it you shal be glorious. † And 65
behold

Gen. 22.

Gen. 41.
Num. 25.Iosue. 1.
Num. 14.
2. Reg. 2.4. Reg. 2.
Dan. 3.
Dan. 6.

behold Simon your brother, I know that he is a man of coun-
 66, sel: heare ye him alwayes, & he shal be a father to you. † And
 Judas Machabeus valiant of strength from his youth, let him
 be to ybu the prince of warfare, & he shal manage the battel of
 67, the people. † And you shal bring to you al the doers of the
 68, law: and reuenge ye the reuenge of your people. † Repay
 retribution to the Gentiles, and attend to the precept of the
 69, law. † And he blessed them, and was layd to his fathers.
 70, † And he died the hundreth and six and fourtith yeare and he
 was buried by his sonnes in the sepulchers of his fathers in
 Modin, and al Israel lamented him with great lamentation.

As here Ma-
 thathias ap-
 pointed Simon
 the chiefe for
 determining
 matters in
 counsel, & Ju-
 das the first for
 execution, and
 that the rest
 should obey
 these two, and
 ech of these
 the other in
 his office.

CHAP. III.

*Judas Machabeus punisheth the wicked: 10. killeth Apollonius in battel.
 13. Seron braggeth, but is also overthrowen. 23. Antiochus furiously in-
 censed, 29. gathereth money in Persis, 31. leauing Lysias viceroy; 38. who
 sending a great armie against the Israelites, 42. Judas and his bretheren
 commending the cause to God, by prayer and penance, 54. resolute to fight
 against their enemies.*

1 **A**N D Judas, that was called Machabeus his sonne: arose
 2 in his steed: † and al his bretheren helped him, and al
 that had ioyned themselves to his father, and they fought the
 3 battel of Israel, with ioy. † And he dilated glorie to his people,
 and put on him a brigantine as a giant, and girded about him
 his warlike armour in battels, and protected the campe with his
 4 sword. † He became like a lion in his actes, and as a lions
 5 whelp roaring in hunting. † And he persecuted the wicked
 enquiring them out, and such as troubled his people; them he
 6 burnt with fyre: † and his enemies were repelled for feare of
 him, al the workers of iniquitie were troubled: and salua-
 tion was directed in his hand: † And he exasperated manie
 kinges, and reioyced Jacob in his workes, and for euer his
 8 memorie is in benediction. † And he walked through the ci-
 ties of Iuda, and destroyed the impious out of them, and turned
 9 away wrath from Israel. † And he was renowned euen to the
 vttermoost part of the earth, & he gathered the that perished.
 10 † And Apollonius gathered together the Gentils, and from
 Samaria a powre much and great, to make battel against
 11 Israel. † And Judas vnderstood it, and went forth to meete
 him: and he stroke, and killed him: and there fel manie woun-
 12 ded; and the rest fled away. † And he tooke the spoiles of

He did not
 arrogate to
 himself to be
 chief, but be-
 ing designed
 by his father,
 was so accep-
 ted by his bre-
 theren, & the
 good people
 ioyned with
 them in de-
 fence of the
 law of God.

Judas had
 foure battles,
 and victories,
 against foure
 general cap-
 taines sent by
 king Antio-
 chus Epipha-
 nes. The first
 against this A-
 pollonius.

Rrrrr 1

them,

* li. 2. c.
 3. v. 1.
 M



them, and the sword of Apollonius Iudas tooke away, and he
 fought with it al his dayes. † And Seron capitaine of the armie
 of Syria heard that Iudas gathered a congregation of the faith-
 ful, and an assemblie with him, † and he sayd: I wil make me a
 name, & wil be glorified in kingdom, & wil ouerthrow Iudas,
 and those that are with him, that despised the word of the
 king. † And he prepared himself: and there went vp with him a
 campe of the impious strong helpers, to doe vengeance vpon
 the children of Israel. † And they approached euen as far as
 Bethoron: & Iudas went forth to meete him with few. † But as
 they saw the armie coming to meete them, they sayd to Iudas:
 How shal we a few be able to fight against so great a multitude
 and so strong, and we are wearied with fasting to day? † And
 Iudas sayd: It is an easie matter for manie to be inclosed in the
 hand of few: & there is no difference in the sight of the God
 of heauen to deliuer in manie, and in few. † Because not in
 the multitude of the armie is the victorie of battel, but from
 heauen is the strength. † They come to vs in an obstinate mul-
 titude, and in pride, to destroy vs, and our wiues, and our chil-
 dren, and to spoile vs. † But we wil fight for our liues, and
 our lawes: † and our Lord himself wil destroy them before
 our face, but you feare them not. † And as he ceased to speake,
 he slew vpon them sodenly: and Seron was destroyed, and
 his host in his sight: † and he purlewed him in the descent of
 Bethoron euen to the playne, and there fel of them eight hun-
 dred men, and the rest fled into the land of the Phylisthims.
 † And the feare of Iudas and of his bretheren, and the dread
 fel vpon al the nations round about them. † And his name
 came to the king, and al nations told of the battels of Iudas.
 † And as king Antiochus heard these wordes he was wrath
 in his mind: and he sent, and gathered the armie of al his king-
 dom, a campe exceeding strong: † and he opened his tresurie,
 and gaue wages to the armie for a yeare: † and he commanded
 them, that they should be readie at al assaies. † And he saw
 that money fayled out of his treasures, and the tributes of the
 region smal because of the dissension, and the plague; that
 he had made in the land, to take away the ordinances, that were
 from the first dayes: † and he feared lest he should not haue as
 once and twise, for costs and gifts, which he had geuen before
 with a large hand: and he had abunded about the kinges, that
 had bene before him. † And he was exceedingly astonied in
 minde,

The natural
 frailtie of man
 seareth to en-
 counter with
 a strong ene-
 mie, but the
 confidence in
 Gods helpe,
 which is euer
 assured in a
 good cause,
 geueth courage
 and getteth
 the victorie.

Not only the
 Iewes resisted
 Antiochus in-
 nouations in
 religion, but
 also diuers o-
 ther nations
 reuolted and



- minde; & purposed to goe into Persis, and to take the tributes
 31 of the regions, and to gather together much siluer: † And he
 left Lysias a noble man of the blood royal, ouer the kings
 32 affayres, from the riuer Euphrates euen to the riuer of Egypt:
 † and that he should bring vp Antiochus his sonne, til he re-
 33 turned: † And he deliuered to him half the armie, and Ele-
 34 phants; and he gaue him in commandment concerning al
 35 thinges that he would, & concerning the inhabitants of Iurie,
 and Ierusalem: † and that he should send an armie to them,
 36 to destroy and roote out the poore of Israel, and the remnant
 of Ierusalem, and to take away the memorie of them out of
 the place: † and that he should appoynt inhabitants in al their
 37 coasts, children strangers, & should by lot distribute their land.
 † And the king tooke the part of the armie that remayned,
 and went forth from Antioch the citie of his kingdome in the
 38 yeare an hundreth and seuen and fourtie: and he passed ouer
 the riuer Euphrates, & walked through the higher countries.
 † And Lysias chose Ptolomee the sonne of Doryminus, and
 39 Nicanor, and Gorgias, mightie men of the kings freindes.
 † And he sent with them fourtie thousand men, and seuen
 thousand horsemen: that they should come into the land of
 40 Iuda, and should destroy it according to the word of the king.
 † And they went forth with al their power, and came, and
 41 ioyned neere to Enimaum in the champaine countrie. † And
 the merchants of the countries heard the name of them: and
 they tooke siluer and gold exceding much, and seruants: and
 they came into the campe, to take the children of Israel for
 42 slaues, and there were added to them the armie of Syria, and of
 the land of the strangers. † And Iudas saw, and his bretheren,
 that the euils were multiplied, and the armies approached to
 their borders: and they knew the kings words, which he com-
 43 manded to doe to the people vnto destruction and consumma-
 tion: † and they sayd euerie one to his neighbour: Let vs set
 44 vp the abasing of our people, and let vs fight for our people,
 and our holies. † And an assemblie was gathered, that they
 should be readie vnto battel: and that they should pray and
 45 desire mercie and miseration: † And Ierusalem was not inha-
 bited, but was as a desert: there was none that came in and
 went out of her children: and the holie place was conculca-
 ted: and the children of strangers were in the castel, there
 was the inhabitation of the Gentils, and pleasure was taken

rebelled be-
 cause he com-
 manded al to
 leaue their for-
 mer rites and
 goddes, and to
 accept of his
 goddes only.
 ch. 1. v. 43.
 :: persecuting
 al that did not
 thereto con-
 forme them-
 selues.

Iudas saw
 that the euils
 were multiplied
 and the armies
 approached to
 their borders

Praying fa-
 sting & other
 workes of pe-
 nance are the
 best armour in
 holie warres
 for religion.

Rrrrr 3

away



away from Jacob, and there failed their pipe, and harpe. † And 46
 they gathered together, and came into Maspha against Ierusa-
 lem: because the place of prayer in Israel was in Maspha: be-
 fore. † And they fasted that day, and clothed themselves with 47
 beateclothes, and put ashes on their head: and they rent their
 garments: † and they layd open the bookes of the law, out 48
 of which the Gentils searched the similitude of their idols:
 † and they brought the ornaments of priests, and firstfrutes, 49
 and riches, and rayed vp Nazareits, that had fulfilled their
 dayes: † and they cried with a lowd voice to heauen, saying: 50
 What shal we doe with these, & whither shal we carie them?
 † And thy holies are conculcated, and they are contaminated, 51
 and thy priests are brought into mourning, and into humilia-
 tion. † And behold the Nations are come together against vs, 52
 to destroy vs: thou knowest what thinges they intend against
 vs. † How shal we be able to stand before their face, vnles 53
 thou o God doe helpe vs? † And with trumpets they cried out 54
 with a lowd voice. † And after these thinges Iudas appointed 55
 captaynes of the people, tribunes, and centurions, and sear-
 gents, and decurions. † And he sayd to them, that built houses, 56
 and despoused wiues, and planted vyneyards, and to the fear-
 ful, that euerie one should returne into his house according to
 the law. † And they remoued the campe, and pitched at the 57
 South of Emmaum. † And Iudas sayd: Gird vp, your selues, 58
 and be mightie sonnes, and be readie agaynst the morning,
 that you may fight against these nations, which are assembled
 against vs to destroy vs, and our holies: † because it is better 59
 for vs to dye in battel, then to see the euils of our nation, and
 of the holies: † but as it shal be the wil in heauen, so be it 60
 done.

∴ This most
 godlie resolu-
 tion encoure-
 ged them-
 selues, & pro-
 cured Gods
 merciful pro-
 tection.

a pent,
 contar
 chos.

Deu. 1

CHAP. IIII.

Gorgias with six thousand souldiars wel appointed, intending suddenly to de-
 stroy the Israelites armie of three thousand not wel armed, 8. is defeated;
 halfe of his men slaine, the rest running away. 16. Iudas staying his men
 from spoiling, til the enemies were out of sight, then they take rich prayes,
 and render thanks to God. 28. The next yeare, Lysias with three score
 thousand foote, and six thousand horsemen innuading Iurie, Iudas, with
 tenne thousand (making his prayer to God) killeth siue thousand: 35. the
 rest flying, Lysias gathereth more souldiars. 36. Iudas with his bretheren,
 and others cleanse the temple, and renew holie thinges. 55. Offer Sacrifice,
 58. and institute a feast of the dedication of a new Altar.

AND



AND Gorgias tooke five thousand men, and a thousand
 chosen horsemen: & they remoued the campe by night,
 that they might approach to the campe of the Iewes, and
 might strike them suddenly: and the children that were of the
 castles, were their guides: † And Iudas heard, and arose, he
 and the mighties to strike the powre of the kings armie, that
 were in Emmaum. † For as yet the armie was dispersed from
 the campe. † And Gorgias came into the campe of Iudas by
 night, and found no man, and he sought them in the moun-
 taines: because he sayd: These flee from vs. † And when the
 day was come, Iudas appeared in the fildes with three thousand
 men onlie, which had no harness, and swords as they would:
 † and they saw the campe of the Gentils strong, and the men
 in brigantines, and horsemen round about them; and these
 were skilful to battel. † And Iudas sayd to the men that were
 with him: Feare not the multitude of them, & of their assault:
 be not afraid. † Remember in what sort our fathers were
 saued in the red sea, when Pharaon with a great armie followed
 them: † And now let vs crye towards heauen, and our Lord:
 wil haue mercie on vs; and wil be mindful of the testament of
 our fathers, & wil destroy this armie, before our face this day:
 † and all Nations shal know that there is one that redimeth
 and deliuereth Israel: † And the aliens lifted vp their eyes,
 and saw them coming against them: † And they went out of
 the campe into battel, and these that were with Iudas, sounded
 with the trumpēt: † And they mette together: and the
 Gentils were discomfited, and fled into the playne: † but
 all the hi most fel by the sword, and they pursued them as
 far as Gezeron, and euen to the playnes of Idumaea; and of
 Azotus; and of Iamnia: and there fel of them euen to three
 thousand men. † And Iudas returned, and his armie folowing
 him: † And he sayd to the people: Couet not the spoiles:
 because there is battel against vs, † and Gorgias and his armie
 are neere vs in the mount: but stand ye now against our ene-
 mies, and ouerthrow them, and you shal take the spoiles
 afterwards secure. † And as Iudas was speaking these wordes,
 loe a certaine part appeared looking forth from the mountaine.
 † And Gorgias saw that his men were turned to flight, & that
 they burnt the campe: for the smoke that was sene declared
 what was done. † Which thinges seene they feared exceedingly;
 beholding withal both Iudas, & the armie in the playne readie
 to battel.

The third
 battle made
 by Iudas was
 against this
 Gorgias an o-
 ther captaine
 of Antiochus
 Epiphane.
 Vigilancie in
 rulers and pa-
 stors preser-
 ueth from al
 the diuels stra-
 tagems.
 Confidence
 in God procu-
 reth his assu-
 rance.



to battell: † And they did al flee into the playne of the aliens: 22
 † and Iudas returned to the spoiles of the campe, & they tooke 23
 much gold, and siluer, and hiaynth, and purple of the sea, and 5
 great riches: † And turning they sung an hymne, and blessed 24
 God towards heauen, because he is good, because his mercie is
 for euer. † And great saluation was made in Israel in that day. 25
 † And whosoever escaped of the aliens, they came and told 26
 Lysias al thinges that had chanced. † Which when he heard 27
 being amased he faynted in mynd: that such thinges chanced
 not in Israel, as he would, and such as the king commanded: 28
 † And the yeare folowing :: Lysias gathered of chosen men 28
 three score thousand, and of horsemen five thousand, to ouer-
 throw them. † And they came into Iewrie, and pitched the 29
 campe in Bethoron, and Iudas mette them with ten thousand
 men. † And they saw the armie strong, and he prayed, and 30
 sayd: Blessed art thou o: sauour of Israel, which brakest the
 assault of the mightie by the hand of thy seruant Dauid, and
 didst deliuer the campe of the aliens into the hand of Ionathas
 Sauls sonne, and of his esquier: † shut vp this armie in the 31
 hand of thy people Israel, and let them be confounded in their
 armie and horsemen: † Geue them feare, and consume the 32
 bouldnes of their strength, and let them be shaken with their
 contrition; † cast them downe with the sword of them, that 33
 loue thee: & let al that know thy name, prayse thee in hymnes.
 † And they ioyned battell: and there fel of the armie of Lysias 34
 five thousand men. † And Lysias seing the flight of his men, 35
 and the boldnes of the Iewes; and that they are readie either
 to liue or to dye manfully; he went to Antioch, and chose
 souldiars, that being multiplied they might come agayne into
 Iewrie. † But Iudas, and his bretheren sayd: Behold our ene- 36
 mies are discomfited: :: let vs goe vp now to cleanse the holie
 places, and to renew them. † And al the armie assembled to- 37
 gether, and they went vp into mount Sion: † And they saw 38
 the sanctification desert, and the altar prophaned, and the gates
 burnt, and in the courts shrubbes growen vp as in a forest, or
 on the mountaynes, & the chambers throwen downe. † And 39
 they rent their garments, and lamented with a great lamenta-
 tion, and layd ashes vpon their head: † and they fel on their 40
 face vpon the earth, and cried out with trumpets of signifi-
 cations, and cried towards heauen. † Then Iudas ordayned men, 41
 to fight against them that were in the castel, til they clen-
 sed the

The fourth
 great battle
 of Iudas was
 agaynst Lysias
 sent by Antio-
 chus into Iu-
 rie.

As it was the
 first and chiefe
 intention of
 Iudas to de-
 fend religion
 & holie things
 so hauing ex-
 pugned their
 enemies, his
 chief care is
 to purge the
 temple, and to
 restore al ho-
 lie rites of
 Gods true ser-
 uice.

P/4.10

4. li. 2. l.
 8. v. 8.
 O

1. R. 17.
 17.
 1. R. 17.
 14.



42 the holie places. † And he chose priests without spotte, ha-
 43 uing their wil in the law of God: † and they clenſed the holie
 places, and tooke away :: the ſtones of contamination into an
 44 vncleane place. † And he conſidered of the altar of holo-
 45 cauſts, that was prophaned, what he ſhould doe with it. † And
 good counſel came to their mindes, to deſtroy it: leſt perhaps
 it might be a reproch to them, becauſe the Gentils contami-
 46 nated it, and they threw it downe. † And they layd vp the
 ſtones in the mount of the houſe in a place conuenient, til
 there ſhould come a prophete, and geue anſwer concerning
 47 them. † And they tooke whole ſtones according to the law, and
 48 builded a new altar according to that which was before: † and
 they built the holie places, and the thinges that were within
 the temple inward: and the temple, and the courts they ſan-
 49 ctified. † And they made the holie veſſels new, and brought
 in the candleſtike, and the altar of incenſes, and the table into
 50 the temple. † And they put incenſe vpon the altar, and lighted
 the lampes, that were vpon the candleſticke, and they gaue
 51 light in the temple. † And they ſet loaues vpon the table, and
 hung vp the veles, and finiſhed al the workes, that they had
 52 made. † And before the morning they aroſe the five and
 twentieth day of the ninth moneth (this is the moneth of
 53 Calleu) of :: the hundreth and eight and fourthith yeare: † and
 they offered ſacrifice according to the law vpon the new altar
 54 of holocauſts, which they made. † According to the time and
 according to the day, wherein the heathen contaminated it, in
 the ſame was it renewed in canticles, and harps, and lutes, and
 55 in cymbals. † And al the people fel on their face, and they a-
 dored toward heauen, and bleſſed him that proſpered them.
 56 † And :: they made the dedication of the altar eight dayes, and
 they offered holocauſts with ioy, and ſacrifice of ſaluation, and
 57 of prayſe. † And they adorned the face of the temple with
 golden crownes, & litle ſhieldes: and they dedicated the gates,
 58 and the chambers, and hanged doores vpon them. † And there
 was made exceeding great ioy in the people, and the reproch of
 59 the Gentils was turned away. † And Iudas decreed, and his
 bretheren, and al the church of Iſrael, that the day of the de-
 dication of the altar be kept in the times therof from yeare to
 .yeare for eight dayes, from the five and twentieth day of the
 60 moneth Calleu, with ioy and gladnes. † And they builded at
 that time mount Sion, & round about high walles, and ſtrong
 SSSS towers,

:: Altars, tem-
 ples, & ſtatues
 of falſe goddes
 made of ſtone,
 and ſet vp in
 the temple. ch.
 1. v. 50. were
 now deſtroy-
 ed.

:: The temple
 was purged
 two yeares &
 ſome thing
 more after the
 prophana-
 tion which was in
 the yeare 145.
 ch. 1. v. 57.
 :: Our Sauour
 obſerved this
 feaſt being in-
 ſtituted long
 after the Law
 of Moyses.
 Iohn. 10. v. 22:

145. 10.



townes, lest sometime the Gentils should come, & conculcate it as they did before. † And he placed an armie there, to keepe 61 it, and he fensed it to keepe Bethsura, that the people might haue a munition against the face of Idumea. *

CHAP. V.

Judas and his bretheren expugne their bordering enimies, 9: deliuer them that were distressed. 17. Simon prospereth in Galeley, 24. Judas in Galaad, 45. taketh Ephron, and alreturne safe into Ierusalem. 55. Iosephus and Azarias attempting ambitiously without order to fight against their enemies, are defeated. 63. And Judas hath more victories.

¶ In this chapter is mention of tenne battles in which Judas or his bretheren Ionathas and Simon were victors.

¶ The first against the Idumeans in Acrabathane.

¶ The second against the Beanites.

¶ The third against the Ammonites.

¶ The fourth against the Galadites.

AND it came to passe, as ¶ the Gentils round about heard 1
that the altar was builded vp, & the sanctuarie as before, 2
they were exceeding angrie: † and they thought to take away 2
the stocke of Iacob, that were among them, & they began to 3
kil of the people, and to persecute. † And Judas fought against 3
¶ the children of Esau in Idumea, and them that were in Acra-
bathane: because they besette the Israelites round about, and
he stroke them with a great plague. † And he remembered the 4
malice of the children ¶ of Bean, which were to the people a
snare and a scandal, lying in waite for them in the way. † And 5
they were shut vp by him in townes, & he came nere to them,
& anathematized them, & burnt their townes with fyre, with
al that were in them. † and he passed to the children ¶ of Am- 6
mon, and found a strong band, and a copious people, and Ti-
mothee their captaine: † & he made manie battels with them, 7
and they were discomfited in their sight, and he stroke them:
† and he tooke Gazer the citie, & her 6 daughters, and returned 8
into Iewrie. † And the Gentils that are ¶ in Galaad, gathered 9
together agaynst the Israelites, that were in their costs to dis-
patch them: and they fled into the fortresse of Batheman. † And 10
they sent letters to Judas, & his bretheren, saying: The heathen
round about are gathered together against vs, to dispatch vs:
† and they prepare to come, and to occupie the fortresse into 11
which we are fled: and Timothee is the caprayne of their
host. † Now therefore come, & deliuer vs, out of their handes, 12
because a multitude of vs is fallen. † And al our bretheren, that 13
were in the places of Tubin, are slaine: & they led away their
wiues captiues, and the children, and the spoiles, and they haue
slaine there almost a thousand men. † And the epistles were 14
yet in reading, and loe other messengers came out of Galilee
their

¶ lib. 2. c. 10.
10. v. 1. 1.

Q

a village
destroyed.

b village



15 their coates rent reporting according to these wordes: † saying
 that there were assembled against them from Ptolemais, and
 Tyre, and Sidon, and al Galilee is replenished with alienes, to
 16 consume vs. † And as Iudas and the people heard these wordes,
 a great assemblie assembled together to consider what they
 should doe for their bretheren, that were in tribulation, and
 17 were expugned of them. † And Iudas sayd to Simon his bro-
 ther: Choose thee men, and goe, and deliuer thy bretheren in
 :: Galilee: and I, and my brother Ionathas wil goe into the
 18 countrie of Galaad. † And he left Ioseph the sonne of zacharie,
 and Azarias captaynes of the people with the residue of the
 19 armie in Iurie to keepe it: † and he commanded them, saying:
 Be ye ouer this people: & make no battel against the heathen,
 20 til we returne. † And there were parted to Simon three thou-
 sand men, to goe into Galilee: but to Iudas eight thousand to
 21 goe into the countrie of Galaad. † And Simon went into Ga-
 lilee, and made manie battels with the heathen: & the heathen
 were discomfited before his face, and he pursued them euen
 22 to the gate of Ptolemais. † And there fel of the heathen almost
 23 three thousand men, & he tooke the spoiles of them, † and he
 roke them that were in Galilee & in Arbaris with their wiues,
 and children, & al thinges that they had, and he brought them
 24 into Iurie with great ioy. † And Iudas Machabeus, and Iona-
 thas his brother passed ouer Iordan, and went three dayes
 25 iorney through the desert. † And the Nabutheians mette
 them, and receiued them peaceably, and told them al thinges,
 that had happened to their bretheren in the countrie of Ga-
 26 laad, † and that manie of them were comprehended in Barasa,
 and Bosor, and in Alimis, and in Casphor, and Mageth, and
 27 Carnaim, al these cities fensed, and great. † Yea and in the rest
 of the cities of Galaad they are held captiue, & on the morow
 they appoynted to remoue the armie nere to these cities,
 28 and to take them, & to dispatch them in one day. † And Iudas
 turned, and his armie the way into Bosor sodenly, and rooke
 the citie: and he slew euerie male in the edge of the sword,
 29 and rooke al their spoiles, and burnt it with fire. † And they
 30 arose thence by night, and went euen to the fortresse. † And
 it came to passe early in the morning, when they had lifted vp
 their eyes, and behold much people, wherof there was no
 number, carying ladders, and engins, to take the fortresse, and
 31 they expugned them. † And Iudas saw that the battel began,

:: The fifth a-
 gainst the Ga-
 lileans of the
 Gentiles.

SSSS 2

and the



and the crie of the battel ascended to heauen as a trumpet, and
 a great crie out of the citie: † and he sayd to his host: Fight ye 32
 to day for your bretheren. † And he came with three rankes 33
 behind them, and they cried out with trumpets; and cried in
 prayer. † And the campe of Timothee vnderstood that it was 34
 Machabeus, and they fled backe from his presence: and they
 stroke them with a great plague: and there fel of them in that
 day almost eight thousand men. † And Iudas turned aside into 35
 Maspha, and expugned, and tooke it, and he slew euerie male
 therof, and he tooke the spoiles therof, and burnt it with fyre.
 † From thence he marched, and tooke Casbon, and Mageth, 36
 and Bosor, and the rest of the cities of Galaad. † But after these 37
 wordes Timothee gathered an other armie, & camped against
 Raphon beyond the torrent. † And Iudas sent to vewe the 38
 armie: and they reported vnto him, saying: That al the nations,
 that are round about vs, are assembled against vs, an armie
 exceding great: † and they haue hyred the Arabians to helpe 39
 them, and they haue camped beyond the torrent, being readie
 to come vnto thee into battel. And Iudas went to meete them.
 † And Timothee sayd to the princes of his armie: When Iudas 40
 shal approach, and his armie to the torrent of water: if he passe
 ouer vnto vs first, we shal not be able to sustaine him: because
 preuayling he wil preuaile against vs. † but if he be afrayd to 41
 passe ouer, and campe without the river, let vs passe ouer to
 them, and we shal preuaile against him. † But as Iudas appro- 42
 ched to the torrent of water, he set the scribes of the people
 by the torrent, and commanded them, saying: Leauē not a
 man: but let al come into the battel. † And he passed ouer to 43
 them first, and al the people after him, and al the heathen were
 discomfited at their presence, and they threw away their wea-
 pons, and fled to the temple, that was in Carnaim. † And he 44
 tooke :: the citie itself, and the temple he burnt with fire,
 with al thinges that were therein: & Carnaim was subdued,
 and could not stand against the face of Iudas. † And Iudas 45
 gathered together al the Israelites, that were in the countrie
 of Galaad, from the least euen to the greatest, and their wiues,
 and children, and an armie exceding great, to come into the
 land of Iuda. † And they came as far as :: Ephron, and this 46
 citie was great situate in the entrance, fenced exceedingly, and
 there was no meanes to decline from it on the right hand or
 on the left, but the way was through the middes. † And 47
 they

¶ The sixth a-
 gainst the Car-
 naimites.

¶ The seventh
 against the E-
 phronites.



they that were in the citie, shut in themselves, and stopped
the gates with stones: and Iudas sent to them in peaceable
48 wordes, saying: Let vs passe through your land, and goe into
our countrie: and no man shal hurt you, onlie on foote we wil
49 passe. And they would not open vnto them. † And Iudas com-
manded proclamation to be made in the campe; that they
50 should approach euerie man in the place wherein he was. † and
the men of strength approached, and he assaulted that citie al
the day, and al the night, and the citie was deliuered into his
51 hand: and they slew euerie male in the edge of the sword,
and he rooted it vp, and tooke the spoiles therof, and passed
52 through al the citie vpon the slaine. † And they passed ouer pious captain
53 Iordan in the great playne, against the face of Bethsan. † And cheriseth and
Iudas gathered together: the himmost, and he: exhorted the comforteth
people throughout al the way, til they came into the land of the vveake
54 Iuda: † and they went vp into mount Sion with ioy, and souldiars:
& offered holocausts because none of them was fallen: and encore-
55 til they returned in peace. † And in the dayes, that Iudas and ged al to shew
Ionathas were in the land of Galaad, and Simon his brother their forti-
56 in Galilee against the face of Ptolomais, †: Ioseph the sonne tude.
of Zacharie heard, and Azarias, the princes of the band, the
57 thinges wel atcheiued, and the battels that were made, † and Men that
he sayd: Let vs also make vs a name, and let vs goe fight a- pre'ume of
58 gainst the heathen, that are round about vs. † And he com- their ovne
manded them that were in his armie, and they went to Iam- strength with
59 nia. † And Gorgias went forth out of the citie, and his out commis-
60 men to meete them into battel. † And Ioseph and Azarias sion from law-
were chased in flight euen vnto the borders of Iurie: and there ful auctoritie,
fel that day of the people of Israel about two thousand men, haue not gods
61 and there was made a great tumult in the people: † because assistance, and
they heard not Iudas, and his bretheren, thinking that they so fayle in their
62 should doe manfully. † But they were not of the seede of attempts, as
63 those men by whom saluation was made in Israel. † And the not called of
men of Iuda were magnified exceedingly in the sight of al Is- God amongst
64 rael, and of al nations where their name was heard. † And they those men, by
came together vnto them, with acclamations for their good whom salua-
65 successe. † And Iudas went out, and his bretheren, and they tion is made in
expugned the children of: Esau in the land, that is toward Israel. 7. 62.
the South, and they stroke Chebron, and her daughters: and
the walles therof and the towres he burnt with fyre round
66 about. † And he remoued the campe to goe into the land of

S f f f f ;

the



∴ The ninth
against the Sa-
maritanes.

∴ The tenth
against the
Philistines in
Azotus.

the aliens, and he walked through ∴ Samaria. † In that day fel 67
the priests in battel, whiles they wil doe manfully, whiles they
goe forth without counsel into battel. † And Iudas declined 68
to Azotus into the land of the aliens, and he threw downe
their altars, and the sculptsils of their goddes he burnt with
fyre: and he tooke the spoiles of the cities, and returned into
the land of Iuda.

CHAP. VI.

*Antiochus repulsed from Elimais, 5. and hearing of the overthrow of his
armie in Iurie, falleth vehemently sick: 11. and acknowledging his cala-
mities to have happened, for the evils he hath done against the Iewes, dyeth.
17. His young sonne Antiochus Empator succedeth. 18. Iudas besiegeth
the Macedonians fortresse. 21. Relapsed Iewes sollicite the king, 28. and
he cometh with a terrible huge armie. 32. Iudas therfore leaving the siege
receiveth the enemy. 43. Eleazar going under an elephant killeth him and
so himselfe is also slaine. 47. The king taketh Bethsura by composition. 51.
and bendeth his forces against Ierusalem. 55. By Lysias aduice the king ma-
keth peace with the Iewes; 62. but breaking his othe destroyeth the wal
of Sion; 63. and returning recovereth Antioch from Philippe.*

∴ The full hi-
storie of An-
tiochus Epi-
phanes his
death is recit-
ten in this
chapter to the
16. v. and in al
the 9. of the
second booke.

∴ Finally he
returned into
the countrie
of Babylon:
∴ but before
he arrived
there he heard
the bad newes
of his armie
in Iurie, & fel
into intoler-
able and despe-
rate diseases,
7. 8. and 10. 2.
ch. 9. 7. 5.

AND king Antiochus walked through the higher coun- 1
tries, and he heard that there was a citie Elymais in Per-
sis most noble, and plentiful in siluer, and gold, † and a temple 2
therin exceeding rich: and couerings thereof gold, and brigan-
tines, and shildes, which Alexander philips sonne the king of
Macedonia that reigned first in Grece left there. † And he 3
came, and sought to take the citie, and to spoile it, and he could
not, because the word was knowen to them that were in the
citie. † And they rose vp into battel, and he fled from thence, 4
and departed with great sorow, and returned into ∴ Babylonia.
† And there came one that told him in Persis, that the campes 5
that were in the land of Iuda, were put to flight: † and that 6
Lysias went with great powre with the first, and was put to
flight before the face of the Iewes, and they grew strong
with armour, and force, and manie spoiles, which they tooke
out of the campes, which they destroyed: † and that they 7
threw downe the abomination which they had builded vpon
the altar that was in Ierusalem, and the sanctification they
compassed about as before with high walles, yea and Bethsura
his citie. † And it came to passe as the king heard these wordes, 8
he was sore astryd, and was moued exceedingly: and he lay
downe



downe vpon his bed, and fel into sicknes for sorow, because
 9 it was not chanced to him as he thought. † And he was there
 for manie dayes: because there was renewed in him great so-
 10 rowfulness, and he made account to dye. † And he called al his
 freindes, and sayd to them: Sleepe is departed from mine eyes,
 11 and I am fallen away, & my hart is gone for pensifenes: † and I
 sayd in my hart: Into how great tribulation am I come, & into
 what waues of sorow, wherein now I am: who was pleasant,
 12 and beloued in my powre! † But: now I remember the euils, :: Al this was
 that I haue done in Ierusalem, from whence also I tooke away, but feared re-
 al the spoiles of gold, and of siluer, that were in it, and I sent to pentance. li. 2.
 13 take away the inhabitants of Iewrie, without cause. † I know ch. 9. v. 13.
 therfore that for this cause haue these euils found me: and loe
 14 I perish with great sorow in a strange countrie. † And he cal-
 led philip, one of his frendes, and he made him chiefe ouer al
 15 his kingdom. † And he gaue him the crowne, and his robe,
 and ring, that he should bring Antiochus his sonne, & should
 16 bring him vp to reigne. † And Antiochus the king died there
 in the yeare: an hundreth fourtie nine. *
 17 † And Lysias vnderstood that the king was dead, and he ap-
 poynted Antiochus his sonne to reigne, whom he brought vp
 a young man: and he called his name Eupator. *
 18 † And they that were in the castel, had inclosed Israel round
 about the holie places: and they sought them euils alwayes,
 19 and the strengthening of the Gentils, † And Iudas thought
 to destroy them: and he called together al the people, to be-
 20 siege them. † And they came together, and besieged them in
 the yeare an hundredth fiftie, and they made balists and
 21 engins. † And certaine of them that were besieged, went forth:
 & some impious men of Israel ioyned them selues vnto them,
 22 † and they went to the king, and sayd: How long doest thou
 23 not iudgements, and reuengest our bretheren? † We decreed
 to serue thy father, and to walke in his precepts, and obey his
 14 edicts: † and the children of our people for this alienated
 them selues from vs, and whosoever were found of vs, they
 25 were slayne, and our inheritances were spoiled. † And not
 to vs only haue they extended the hand, but also into al our
 26 coasts. † and behold they haue approched this day to the castel
 in Ierusalem to take it, and they haue fortified a fortresse in
 27 Bethsura: † and vnles thou preuent them more spedely, they
 wil doe greater thinges then these, and thou shalt not be able
 to wine

:: Antiochus
 began to per-
 secute the
 Iewves in the
 yeare. 143. ch.
 1. v. 21. and
 dying this
 yeare, 149 it
 appeareth
 that his per-
 secution du-
 red about six
 yeares, or
 some what
 more agreeable
 to the answer
 of the Angel.
 Dan. 8. v. 14.
 that it should
 indure. 2300.
 dayes, which
 make six yea-
 res, & almost
 foure mone-
 thes: within
 which time
 Iudas by his
 valure obrey-
 ned & purged

* li. 2. c.
9. v. 1.

S

* li. 2. c.
10. v. 10.

V



the holie places, in the
year 148. ch.
6. v. 52. some
monethes be-
fore Antio-
chus death.

∴ Bloud of the
grape (vine
Deut. 32. v. 14.)
and iuyce of
mulberies do
incite elephan-
tes to fight.
As some kinde
of bloud or
smell therof
doth incite
houndes to
hunt. *Vallesius*
c. 82. *sacra*
Philosophia.

to winne them. † And the king was angrie, as he heard these 28
thinges: and he called together al his freinds, and the princes
of his armie, and them that were ouer the horsemen. † Yea 29
and of other realmes, and of the ilands by the sea there came
vnto him hyred armies. † And the number of his armie was 30
an hundred thousand footemen, and twentie thousand horse-
men, and elephants thirtie two, taught to battel. † And
they came through Idumea, and approched to Bethsura, and 31
fought manie dayes, and they made engins and came forth,
and burnt them with fyre, and fought manfully. † And Iudas 32
departed from the castel, and remoued the campe to Bethza-
caram against the kings campe. † And the king arose before 33
it was light, and stirred the bands into fierceness against the
way to Bethzacaram: and the armies made them selues readie
to the battel, and they sounded with trumpets: † and to the 34
elephants they shewed ∴ the bloud of the grape, and of the
mulberie, to prouoke them to the battel. † And they diuided 35
the beasts by the legions: and there stood by euerie elephant a
thousand men in coates of maile, & helmets of brasle on their
heads: and five hundred horsemen set in order were chosen
for euerie beast. † These before the time whersoever the beast 36
was, there were they: and whither soeuer it went, they went,
and they departed not from it. † Yea & vpon them were strong 37
woodden towres protecting euerie beast: & vpon them en-
gins, and vpon euerie one thirtie two men of strength, which
fought from aboue: & within the master of the beast. † And 38
the residue of the horsemen he placed on this side and on that
side into two parts, with trumpets to stir vp the armie, & to vrge
them that stood thicketogether in the legions therof. † And 39
as the sunne did shine vpon the bucklers of gold, and of
brasle, the mountaynes glistered therewith, and they glistered
as lampes of fire. † And part of the kings armie was seuered by 40
the high montaynes, and an other part by the low places: and
they marched warily and orderly. † And al the inhabitants of 41
the land were moued at the voice of the multitude of them,
and the marching of the troupe, & the ratling of the armour,
for it was an armie exceding great and strong. † And Iudas 42
approched, and his armie into battel: & there fel of the kings
armie six hundred men. † And Eleazar the sonne of Saura saw 43
one of the beasts harnessed with the kings harnes: and it was
eminent aboue the other beasts; and it seemed to him that the
king



44 king. was on it: † and he gaue himself to deliuer his people.
 45 and to get him self an euerlasting name. † And he ranne to it
 boldly in the middes of the legion, killing on the right hand, &
 on the left, and they were slaine of him on this side and that
 46 side. † And he went vnder the feete of the elephant, and
 put himself vnder him, and slew him: and it fel to the ground
 47 vpon him, and he died there † And they seing the kinges
 powre, and the fiercenes of his armie, turned them selues
 48 aside from them. † But the kings campe went vp against them
 vnto Ierusalem: and the kings campe approched to Iurie and
 49 mount Sion. † And he made peace with them that were in
 Bethsura: and they came forth out of the citie, because there
 were no victuals for them there benig shut vp, because it was
 50 the sabbaths of the land. † And the king rooke Bethsura: and
 51 he placed there a garrison to kepe it. † And he turned the
 place of the sanctification manie dayes: & he placed there arba-
 lists and engins, and instruments to cast fyre, and peeeces to cast
 stones, and arrowes, & scorpions to shoote arrowes, and slings.
 52 † And they also made engins against their engins, and they
 53 fought manie dayes. † But there were no victuals in the citie,
 for that it was the seventh yeare: and they that had remayned
 in Iurie of the Gentils, had consumed their remaynes, that
 54 had bene layd vp. † And there remayned in the holies few
 men, because famine had preuailed ouer them: and they were
 55 disperled euerie man into his place. † And Lysias heard that
 Philip, whom king Antiochus when he liued, had appointed
 56 to bring vp his sonne to reigne, † was returned from Persis,
 and Media, and the armie that went with him, and that he
 57 sought to take vpon him the affayres of the kingdom: † and
 he hastened to goe, and to say to the king, and to the princes of
 the armie: We decay dayly, and there is litle victual for vs, and
 the place that we besiege, is fenced, & it lyeth vpon vs to take
 58 order for the kingdom. † Now therefore let vs geue the right
 handes to these men, and make peace with them, and with al
 59 their nation. † And let vs decree for them, that they walke in
 their owne ordinances as before. For, because of their ordi-
 nances which we dispised, they haue bene wrath, and haue
 60 done al these thinges. † And the word was liked in the sight
 of the king, and of the princes: and he sent vnto them to make
 61 peace: and they receiued it. † And the king and the princes
 62 sware to them: and they came out of the fortresse. † And the

s. Ambrose
 li. 1. c. 40. offic.
 highly com-
 mendeth the
 fortitude of
 this souldiar
 putting him-
 self in so pre-
 sent danger of
 death fighting
 for religion.

T t t t t

king



king entred mount Sion, and saw the munition of the place: and he brake quickly the othe which he sware, and commanded to destroy the wal round about. † And he departed in hast, 6; and returned to Antioche, and found Philip ruling ouer the citie: and he fought against him and wanne the citie. *

* li. 2.

13. 7. 1.

CHAP. VII.

Demetrius commandeth to kil Antiochus and Lysias being captiues. 5. Alcimus and other wicked leues sollicite the king, 8. and he sendeth a great armie into Iurie: appointeth Bacchides general, and Alcimus high-priest. 10. Who falsly pretending peace, Iudas doth not credite them, but the Assidians are deceiued: 16. and manie are slayne. 23. Iudas resisting, the persecuters depart. 26. Whereupon Nicanor is sent with an other armie, fighteth, and loseth manie men; 33. parteth in great rage, 39. assaulteth Bethoron, 42. is slayne; and his armie flying is al destroyed. 48. They celebrate that day with ioy, and haue peace for a while.

∴ This Seleucus was brother to Antiochus Epiphanes: & so Antiochus Eupator was Demetrius his cosingerman. ∴ Alcimus was now in place of the high-priest, as Menelaus had bene before him, set vp by Antiochus: & therefore is rightly here sayd: he would haue bene the chiefe priest, but in dede was not. For the true high priesthood was amongst the Machabees ∴ This vsurper with his complices deuised

IN the yeare an hundreth fiftie first went forth Demetrius 1 the sonne ∴ of Seleucus from the citie of Rome, and he ascended with few men into a citie by the sea side, and reigned there. † And it came to passe, as he entered into the house 2 of the kingdom of his fathers, the armie tooke Antiochus, and Lysias, to bring them vnto him. † And the king was 3 knowne to him: and he sayd: Shew me not their face. † And 4 the armie slew them. And Demetrius sate vpon the seate of his kingdom: † and there came to him the wicked and impious 5 men of Israel: & Alcimus the captaine of them, who ∴ would be made the priest. † And ∴ they accused the people to the 6 king, saying: Iudas and his bretheren haue destroyed al thy freindes, and vs he hath destroyed out of our land. † Now 7 therefore send a man, whom thou doest credite, that he may goe, and see al the destruction, that he hath done to vs, and to the kings countries: and let him punish al his freinds, and their ayders. † And the king chose of his freinds Bacchides, that 8 ruled beyond the great riuer in the kingdom, and was saythful to the king: and he sent him, † to see the destruction that 9 Iudas hath made: and Alcimus the impious man he appointed to the priesthood, and gaue him in commandment to make reuenge vpon the children of Israel. † And they arose, and 10 came with a great armie into the land of Iuda: and they sent messengers, and spake to Iudas, & his brethren with peaceable wordes in guile. † And they attended not to their wordes: for 11 they

X.



- 12 they saw that they came with a great armie. † And there as-
sembled to Alcimus & Bacchides a congregation of the scribes
13 to require the thinges that are iust: † and first, the Asideans
that were in the children of Israel, and they sought peace of
14 them. † for: they sayd: A man that is a priest of the seede of
15 Aaron is come, he wil not deceiue vs. † And he spake with them
peaceable wordes: and he sware to them, saying: We wil doe
16 you no harme, nor your freindes. † And they beleued him.
And he tooke of them threescore men, and slew them in one
17 day according to the word, that is written: † The flesh of thy
saincts, and the bloud of them they haue shed round about
18 Ierusalem, and there was none to burie them. † And there
fel feare, and trembling vpon al the people, because they sayd:
There is no truth, & iudgement in them: for they haue trans-
gressed the appointment, and the othe which they sware.
19 † And Bacchides remoued the campe from Ierusalem, and
approched to Bethzecha: and he sent, & tooke manie of them
that were fled from him, and certaine of the people he killed,
20 and threw them into a great pitte. † And he committed the
countrie to Alcimus, and left with him ayde to helpe him. And
21 Bacchides went away to the king: † and Alcimus did what
22 he could for the principalitie of his priesthood: † and there
gathered together vnto him al that disturbed their people,
and they obteyned the land of Iuda, & made a great plague in
23 Israel. † And Iudas saw al the euils that Alcimus did, and they
that were with him, to the children of Israel, much more then
24 the Gentils. † And he went out into al the coasts of Iurie
round about, and did vengeance vpon the men that reuolted,
25 and they ceased to goe forth any more into the countrie. † But
Alcimus saw that Iudas preuailed, and they that were with
him: and he knew that he could not stand with them, and he
went backe to the king, and accused them of manie crimes. *
- 26 † And the king sent: Nicanor, one of his nobler princes: that
practised enmities against Israel: and he commanded him to
27 destroy the people. † And Nicanor came into Ierusalem with
a great armie, and he sent to Iudas and to his bretheren in
28 peaceable wordes with guile, † saying: Let there be no fighting
betwen me and you: I wil come with few men, to see your
29 faces with peace. † And he came to Iudas, and they saluted
one an other peaceably: and the enemies were readie to catch
30 Iudas. † And the thing was knowne to Iudas that he was

false accusa-
tions against
Iudas, and the
rest to incense
the king a-
gainst them.
And by great
giftes gayned
the kings fa-
uour. li. 2. c.
14. v. 4.
Among the
Scribes the As-
sideans were
first consulted
being as ter-
ned as the Pha-
rises, or anie
other, and in
dede more sin-
cere, as we no-
ted, ch. 2. v. 42.
And so Alci-
mus deceiuing
them in a mat-
ter of fact, to-
witte, that
himself meant
truly (as he did
not) cruelly
murdered
three score of
them.

: This Nica-
nor was the
most terrible
enemie against
Iudas, but was
at last slaine by
him. v. 43. &
li. 2. c. 15. v. 23.



come with guile: and he was sore afraid of him, & would not
 see his face any more. † And Nicanor knew that his counsel
 was disclosed: and he went forth to Iudas into battel beside
 Capharsalama. † And there fel of Nicanors armie almost fve
 thousand men, and they fled into the citie of Dauid. † And
 after these wordes Nicanor went vp into mount Sion: & there
 went forth of the priests of the people to salute him in peace,
 and to shew him the holocausts, that were offered for the king.
 † And scorning he contemned them, and polluted them: and
 he spake proudly, † and sware with anger, saying: Vnles Iudas
 be deliuered, and his armie into my handes, incontinent when
 I shal returne in peace, I wil burne this house. And he went
 out with great anger: † and the priests entered in, and stood
 before the face of the altar and the temple: and weeping they
 sayd: † Thou o Lord hast chosen this house for thy name to
 be inuocated therein, that it might be a house of prayer, and ob-
 secration for thy people. † Take vengeance vpon this man,
 and his armie, and let them fal by the sword: remember their
 blasphemies, and grant not vnto them to be permanent. *
 † And :: Nicanor went out from Ierusalem, and moued the
 campe neere to Bethhoton: and the armie of Syria mette
 him. † And Iudas approched in Adarsa with three thousand
 men: and Iudas prayed, and sayd: † They that were sent by
 king Sennacherib, o Lord, because they blasphemed thee, an
 angel came forth, and stroke of them an hundred eightie fve
 thousand: † so destroy this armie in our sight to day, and let
 the rest know that he hath spoken il vpon the holy places: and
 iudge thou him according to his malice. † And the armies
 ioyned battel the thirtenth day of the moneth Adar: and the
 campe of Nicanor was discomfited, and himself was slaine first
 in the battel. † And as his armie saw that Nicanor was slaine,
 they threw away their weapons, & fled: † and they purlewed
 them one dayes iorney from Adazer, euen til ye come into Ga-
 zara, and with trumpets they sounded after them with signifi-
 cations. † And they went forth out of al the townes of Iurie
 round about, and they pushed them with the hornes, and they
 turned againe to them, and they were al slaine with the sword,
 and there was not left of them so much as one. † And they
 tooke the spoiles of them for a praye: and Nicanors head they
 cut of, and his right hand, which he had proudly stretched
 forth, and they brought it, and hung it vp against Ierusalem.
 † And

∴ This was the
 last conflict
 between Iudas
 and Nicanor
 written more
 largely in the
 last chapter of
 the second
 booke.

* li. 2 c.
 14. v. 12.
 b

4. Reg.
 19.



48 † And the people reioyced exceedingly, and they spent that day
 49 in great gladnes. † And he ordayned that this day should be
 50 kept euerie yeare the thirteenth of the moneth Adar. † And
 the land of Iuda was quiet for :: a few dayes.*

* li. 2. c.
 15. 7. 1.

CHAP. VIII.

*Iudas knowing the Romanes to be a most renowned nation, reciting their
 worthie actes, 17. sendeth Embassadors to enter league with them: 21.
 Wherto they agreeing confirme a perpetual amitie with mutual conditions.*

:: VWhiles Iu-
 das disposed
 thinges per-
 teyning to re-
 ligion, and the
 common-
 wealth: De-
 metrius pre-
 pared for war-
 res ch. 9. 7. 3.

d 1 **A**ND Iudas heard of :: the name of the Romanes, that
 they are mightie of power, and agree vnto al thinges
 that are requested of them: and whosocuer haue come vnto
 2 mightie of powre. † And they heard of their battels, & goodlie
 3 actes, which they did in Galatia, that they ouercame them, and
 brought them vnder tribute: † & how great thinges they did in
 the countrie of Spaine, & that they brought into their powre
 the metalles of siluer and gold, that are there, and possessed
 4 euerie place by their counsel, & patience: † and destroyed :: the
 places that were very far of from them; & the kings that came
 vpon them from the ends of the earth, and stroke them with
 a greate plague: and the rest geue them tribute euerie yeare.
 5 † And Philip and Perles the king of the Ceteans, and the rest
 that had borne weapon against them; they discomfited in bat-
 6 tel, and ouercame them: † and that Antiochus the great king
 of Asia, who made battel against them, hauing :: an hundred
 and twentie elephants, & horsemen, & chariottes an armie ex-
 7 ceding great was discomfited by them: † & that they tooke him
 aliue, and appointed him, that himself and they that should
 reigne after him, should geue a great tribute, and he should
 8 geue hostages, and the thing appointed him. † and the region of
 the Indes, & the Medes, & the Lydiains of their best countries:
 and the same being taken of them, they gaue to Eumenes the
 9 king. † Andihat they which were in Hellada, would haue gone
 10 to dispatch them: and the word was knowen to them, † and
 they sent vnto them one captayne, and they fought against
 11 them, & manie of them were slaine, and they led away their
 wiues captiue, and their children, and spoiled them, and posse-
 ssed their land, and destroyed their walles, and brought them
 into bondage euen vntil this day: † and the residue of king-
 doms, and illes that some time had resisted them, they spoiled,

:: Of the re-
 named actes
 of the Ro-
 mans; other
 Historiogra-
 phers haue
 also written
 largely: espe-
 cially *Linus*,
Diodorus, *Iusti-
 nus Florus*, *Patre
 Plutarchus*, and
 manie others.
 :: VWhat places
 these were
 Iosephus ex-
 prelleth. li. 12.
 c. 17.
 : Polybius li. 5.
 writeth that
 Antiochus
 had 102. ele-
 phants in his
 varre against
 Ptolemeus, &
 therefore it is
 not to be mer-
 ueled that he
 had 120. a-
 gainst the Ro-
 mans.

Tuttt 3

and



2: Though
Rome vvas
then gouerned
by two con-
suls. Yet one
only ruled e-
uerie day in
their course,
not both in
one day, for so
saith Liuius (li.
2 hist.) it should
haue bene
more terror
of two ru-
lers, then be-
fore it had
bene of one
king.

and brought vnder their powre. † But with their freinds, and 12
those that rested in them, they kept amitie, and obteyned the
kingdoms, that were next, and that were far of: that who-
souer heard their name, feared them. † But such as they 13
would helpe to reigne, those reigned: and whom they would,
they deposed from the kingdom: and they were exalted
exceedingly. † And in al these none bare a crowne, nor was 14
clothed with purple, to be magnified therein. † And that they 15
made them selues a court, and consulted dayly three hundred
and twentie, that sate in counsel alwayes for the multitude,
that they might doe the thinges that were conuenient: † and 16
they committe their gouernment: to one man euerie yeare to
rule ouer al their land, & al they obey one, & there is no enuie,
nor emulation amongst them. † And Iudas chose Eupolemus 17
the sonne of Iohn, the sonne of Iacob, and Iason the sonne of
Eleazar, & he sent them to Rome to make amitie and societie
with them: † and that they should take from them the yoke of 18
the Greeks, because they saw that they pressed the kingdom of
Israel vnto bondage. † And they went to Rome, a way exceeding 19
great, and they entered into the court, and sayd: † Iudas Ma- 20
chabeus, and his bretheren, and the people of the Iewes haue
sent vs vnto you to make societie and peace with you, and to
write vs your felowes and freindes. † And the word was liked 21
in their sight. † And this is the rescript, that they wrote againe 22
in tables of brasse, and sent into Ierusalem, that it might be
with them there a memorial of peace, & societie. † BE IT WEL 23
TO THE ROMANES, and to the nation of the Iewes by sea, & by
land for euer: and sword and enemy be far from them. † But 24
and if warre be toward the Romanes first, or al their felowes
in al their dominion: † the nation of the Iewes shal geue ayde, 25
according as the time shal appoint, with ful hart: † and to 26
them fighting, they shal not geue nor allow wheate, armour,
money, shippes, as it hath pleased the Romanes: and they shal
keepe their charge, taking nothing of them. † In like maner 27
also and if warre shal happen first to the nation of the Iewes,
the Romanes shal helpe with al their hart, according as the
time shal permitte them: † and to them helping shal not be 28
geuen wheate, armour, money, shippes, as it hath pleased the
Romanes: and they shal keepe their charge without guile.
† According to these wordes did the Romanes agree to the 29
people of the Iewes. † And if after these wordes these or they 30
wil



wil adde to these, or take away any thing, they shal doe it at their pleasure: and whatsoeuer they shal adde, or take away, 31 shal be ratified, † Yea and concerning the euils, that Demetrius the king hath done against them, we haue writen to him, saying: Why hast thou aggrauated thy yoke vpon our freinds, 32 and felowes the Iewes? † If therefore they come againe vnto vs against thee, we wil doe iudgement for them, and wil fight with thee by sea and land.

CHAP. IX.

Bacchides and Alcimus returning into Iurie make great slaughter. 5. More then two partes of Iudas smale troupe flying away, he with eight hundred, setteth vpon the enemye, 14. ouerthroweth the strongest part of their armie: 16. but an other part coming at his back, with great slaughter on both parties, Iudas is slaine: 19. and most honorably buried. 23. Much euil increaseth in Israel. 28. Ionathas is made captaine general. 36. The children of Iambrie kil his brother, which he reuengeth. 43. Being environed by Bacchides chaceth him away to his fenced places, killing manie. 54. Alcimus beginning to deface the temple, is stricken with a palsie, and dyeth miserably. 57. So they haue peace two yeares. 58. Bacchides coming with a new armie: 62. Ionathas and Simon retyre into Bethbessen. 65. there defend themselves, and annoy the enemye. 69. who blaming his counsellors, maketh peace, and departeth.

1 **I**N :: the meane time as Demetrius heard that Nicanor was fallen and his armie in the battel, he added to send Bacchides and Alcimus againe into Iurie, and the right wing 2 with them. † And they went the way, that leadeth into Galgal, and camped in Masaloth, which is in Arbellis: and they wanne 3 it, & slew of men manie soules. † In the first moneth of :: the yeare an hundreth and fiftie two they brought the armie nere 4 to Ierusalem: † and they arose, and went into Betæa twentie 5 thousand men, and two thousand horsemen. † And Iudas had camped in Laifa, and three thousand chosen men with him: 6 † & they saw the multitude of the armie that they were manie, and they feared exceedingly: and manie withdrew themselves out of the campe, and there remayned of them but eight hun- 7 dred men. † And Iudas saw that his armie shrunke away, and the battel pressed vpon him, and :: his hart was broken: be- 8 discouraged. † And he layd to them that were remayning: Let vs rise, and goe to our aduersaries, if we may be able to fight

11 This happened about a yeare after the death of Nicanor. ch. 7. v. 50, li. 2. c. 15, 38.

11 Strongest men are not free from first motions of perturbation,



but reflecting
vpon their
ovvne infir-
mitie, and con-
fiding in Gods
prouidence,
take corage in
a good cause,
being assured
either of tem-
poral victorie,
or of eternal
glorie As now
it happened to
this most glo-
rious Cham-
pion. v. 13.

: The mightie
may fall in the
fight of men,
but Iudas his
fortitude pro-
ued and confir-
med by for-
mer heroical
actes, vvith
prosperous
successe, vvvas
now perfectly
consummate
by this most
glorious end.
S. Amb. li. 1. c.
41. Offic.

: VVhere
there is no
gouernour
the people
shall fall. Pro. 11.
v. 14.

: Ionathas
the chiefe ge-
neral capitaine

fight against them. † And they diswaded him, saying: We are
not able, but let vs saue our liues now, and returne to our bre-
thren, and then we wil fight against them: and we are few.
† And Iudas sayd: God forbid we should doe this thing, to flee
from them: and if our time be neere, let vs dye manfully for
our bretheren, and let vs not stayne our glorie. † And the
armie moued out of the campe, and they stood to meete them:
and the horsemen were diuided into two parts, and the slin-
gers, and the archers went before the armie, and of the fore-
ward al mightie. † And Bacchides was in the right wing, and
the legion approached on two sides, and they sounded with
trumpets: † and they also cried out that were on Iudas side,
euen they also, and the earth was moued at the voice of the
armies: and the battel was fought from morning euen vntil
the euening. † And Iudas saw that the stronger part of the
armie was on the right hand, & al the stout of hart came toge-
ther with him: † and the right side was discomfited of them,
and he pursewed them euen to the mount of Azorus. † And
they that were in the left wing, saw that the right wing was
discomfited, and they folowed after Iudas, and them that were
with him at the backe: † and the battel grew sore, and there
fel manie wounded of these and of them. † And Iudas was
slaine, and the rest fled. † And Ionathas and Simon tooke
Iudas their brother, and buried him in the sepulcher of their
fathers in the citie Modin. † And al the people of Israel lament-
ted him vvith great lamentation, and they mourned manie
dayes, † and sayd: :: How is the mightie fallen, that saued the
people of Israel! † And the rest of the wordes of Iudas battels,
and of the valient acts that he did, and of his greatnes are not
described: for they were exceeding manie.

† And it came to passe: :: after the death of Iudas, there came
forth the wicked men in al the costs of Israel, and there arose
al that wrought iniquitie. † In those dayes was made an ex-
ceeding great famine, and al their countrie vvith themselves
yelded to Bacchides. † And Bacchides chose the impious men,
and appointed them lords of the countrie: † and they sought
out, and searched for the freindes of Iudas, and brought them
to Bacchides, and he rooke reuenge on them, & scorned them.

† And there was made great tribulation in Israel, such as was
not since the day, that there was no prophete scene in Israel.
† And al the freindes of Iudas gathered, and sayd to :: Ionathas:

† Since



- 29 † Since thy brother Iudas died, there is not a man like vnto
 him, to goe forth against the enemies, Bacchides, & them that
 30 are the enemies of our nation. † Now therefore thee haue we
 chosen this day to be for him our prince, and capayne to wage
 31 our battel. † And Ionathas tooke vpon him at that time the
 32 principedom, and arose in the place of Iudas his brother. † And
 33 Bacchides vnderstood it, and sought to kil him. † And Iona-
 thas vnderstood it, & Simon his brother, and al that were with
 them: and they fled into the desert of Thecua, and they pic-
 34 ched by the water of the lake Asphar. † And Bacchides vnder-
 stood it, and in the day of the Sabbaths came him self, and al his
 35 armie ouer Iordan. † And Ionathas sent his brother capayne
 of the people, to desire the Nabutheians his freindes, that they
 36 would lend him their prouision, which was copious. † And
 the children of Iambri issued forth of Madaba, and :: tooke
 Iohn, and al thinges that he had, and went away hauing them.
 27 † After these wordes, it was told Ionathas, and Simon his
 brother, that the children of Iambri make a great mariage, and
 bring the bride out of Madaba, the daughter of one of the
 38 great princes of Chanaan with great pompe. † And they re-
 membered the bloud of Iohn their brother: and they went vp,
 39 and hid them selues vnder the couert of the mountayne. † And
 they lifted vp their eyes, and saw: and loe a tumult, and great
 preparation: and the bridegrome came forth, and his freindes,
 and his bretheren to meete them with timbrils, and musical
 40 instruments, and manie weapons. † And they rose vpon them
 out of the embushement, and slew them, and there fel manie
 wounded, & the rest fled into the mountaines, and they tooke
 41 al the spoiles of them: † & the mariage was turned into mour-
 ning, and the voice of their musical instruments into lamen-
 42 tation. † And they :: rooke reuenge of the bloud of their bro-
 43 ther: & they returned to the banke of Iordan. † And Bacchides
 heard it, and he came on the day of the Sabbaths euen to the
 44 brinke of Iordan with a great powre. † And Ionathas sayd to
 his companie: Let vs arise, and fight against our enemies: for
 45 it is not to day as yesterday, and the day before. † For loe bat-
 tel directly against vs, and the water of Iordan on this side and
 on that side, & bankes, and marishes, and forests: and there is
 46 no place to turne aside. † Now therefore crie ye vnto heauen,
 that you may be deliuered out of the hand of your enemies.
 47 And battel was ioyned. † And Ionathas stretched forth his
 hand

of the Macha-
bees was also
high priest af-
ter the death
of Iudas.

Though Al-
cimus by the
kings fa-
uour vniuersally
reserped the
office: (ch. 7.
v. 9.) vvhiles
Iudas yet li-
ued, and vntil
this time. v. 54.

:: They also
killed him. v.

38. 42.
:: To reuenge
or punish fault-
es in due me-
asure, & other
right circum-
stances is a spe-
cial vertue,
moderating
mans defence
of his person,
honour, or
right without
crueltie, or
remisnes: and
so the children
sometimes are
temporally
punished, for
their parents
sinnés, and the
communitie
for their lea-
ders, either
for their con-
sent before the
fact or after;
or to prevent
that they doe
not the like.
S. rba. 2. 1. 9.
108

Vuuuu

hand



∴ Ionathas and his men swame not to the other side, but to an other place on the same side: for otherwile the armies had bene parted by the river: and so there had bene no conflict that time. ∴ Iosephus li. 12. c. 17. confesseth that Iudas was highpriest, but erreth in saying he succeeded after Alcimus: neither considering that Alcimus was not indeede high priest, but an vsurper: nor that he liued after Iudas: vvhich was slaine 2 yeare before this time. v. 18. VVherby, and by manie other such errors, we see that Iosephus is rather to be corrected by this booke then to disallow this booke because it differeth from Iosephus, or other like authors.

hand to strike Bacchides, and he turned aside from him backwards. † And Ionathas leapt aside, and they that were with him into Iordan, and they swame ∴ ouer Iordan to them: † and there fel of Bacchides part that day a thousand men: and they returned into Ierusalem, † and built fensed cities in Iurie, the fortresse that was in Iericho, and in Ammaum, & in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo with high walles, and gates, and lockes. † And he placed a garrison in them, that they might exercise enmities against Israel: † and he fensed the citie Bethsura, and Gazara, and the castel, and set garisons in them, and prouision of victuals: † and he tooke the sonnes of the princes of the countrie for hostages, & put them in the castel in Ierusalem into ward. † And in ∴ the yeare an hundred fiftie three, the second moneth, Alcimus commanded the walles of the inner holie house to be destroyed, and the workes of the prophets to be destroyed: and he began to destroy. † In that time was Alcimus strooken: and his workes were stayed, and his mouth was stopped, and he was dissolued with the palsey, neither could he speake a word any more, and geue commandement touching his house. † And Alcimus died at that time with great torment. † And Bacchides saw that Alcimus was dead: and he returned to the king, and the land was quiet for two yeares. † And al the wicked thought saying: Behold Ionathas, and they that are with him, dwell in silence securely: now therefore let vs bring Bacchides, and he shal take them al in one night. † And they went, and gaue him counsel. † And he arose to come with a great armie: and he sent secretly epistles to his felowes that were in Iurie, to take Ionathas, and them that were with him: but they could not, because their counsel was knowen to them. † And he apprehended of the men of the countrie, that were the principal of the mischise, fiftie men, and he slew them. † And Ionathas: retyred aside, and Simon, and they that were with him into Bethbessen, which is in the desert: and he built vp the ruins therof, and they fortified it. † And Bacchides vnderstood it, and gathered together al his multitude: and sent word to them that were of Iurie. † And he came, and camped about Bethbessen, and assaulted it manie dayes, and made engins. † And Ionathas left Simon his brother in the citie, and went forth into the countrie, and came with a number. † and stroke Odares, and his bretheren, and the children of Phaseron in their



in their tabernacles, & he began to slay, and to grow in forces.
 67 † But Simon and they that were with him, went out of the
 68 citie, and burnt the engins, † and they fought against Bac-
 chides, and he was discomfited by them: and they afflicted him
 exceedingly, because his counsel, and his conflict was in vayne.
 69 † And being angrie against the wicked men, that had geuen
 him counsel to come into their countrie, :: he slewe manie of Evil counsel
how soever it
happeneth to
them that fo-
low it, is e-
uer hurtful to
them that geue
it.
 70 countrie. † And Ionathas vnderstood it, and he sent vnto him
 legates to make peace with him, and to render vnto him the
 71 captiues. † And he tooke it gladly, and did according to his
 wordes, & sware that he would doe him no harme al the dayes
 72 of his life. † And he rendered vnto him the captiues, which
 he before had taken for a praye, out of the land of Iuda: and
 returning he departed into his owne countrie, and he added
 73 no more to come into their coasts. † And the sword ceased out
 of Israel: and Ionathas dwelt in Machmas, & Ionathas began
 there to iudge the people, and he destroyed the impious out of
 Israel.

CHAP. X.

*Demetrius invaded by Alexander, 3. seeketh helpe of Ionathas: 15. but he
 ioyneth with Alexander, a surer freind: 22. though Demetrius solicite
 him againe, offering rewardes, with remission of tributes, 31. and great
 priuilegies, 46. At which he suspecting to be seamed, persisteth with A-
 lexander: 48. who in battel killeth Demetrius: 52. espouseth the kings
 daughter of Egypt: 59. calleth Ionathas to the mariage: 62. and hono-
 reth him as a king. 67. Demetrius (the sonne) coming into Syria, sendeth
 Apollonius against Ionathas: 70. prouoketh him, 74. and is ouerthrowen
 (79 notwithstanding his ambushment of a thousand horsemen) 83. Iona-
 thas burneth Asotus, with their idol Dagon. 86. so returneth by Ascalon
 to Ierusalem with great glorie.*

1 **A**N D in the yeare an hundreth threescore came vp Alex- He falsely
auouched
that he was
the sonne of
Antiochus E-
piphanes: for
he was in deede
of very meane
birth. Infirmi-
ty. 35.
 2 ander :: the sonne of Antiochus, that was surnamed
 Noble: and he tooke Ptolemais, and they receiued him, and
 3 he reigned there. † And Demetrius the king heard it, and he
 gathered together an exceeding great armie, and went forth to
 4 meete him into battel. † And Demetrius sent an epistle to
 Ionathas in peaceable wordes, to magnifie him. † For he sayd:
 Let vs preuent to make peace with him, before he make with
 5 Alexander against vs: † for he wil remember al the euils, that

Vuuuu 2

we haue



we haue done against him, and against his brother, and against
 his nation. † And he gaue him authoritie to gather an armie, 6
 and to make weapons, and to be himself his fellow: and the
 hostages that were in the castel, he commanded to be deliuered
 to him. † And Ionathas came into Ierusalem, and read the epi- 7
 stles in the hearing of al the people, and of them that were in
 the castle. † And they feared with great feare, because they 8
 heard that the king gaue him authoritie to gather an armie.
 † And the hostages were deliuered to Ionathas, & he rendered 9
 them to their parents. † And Ionathas dwelt in Ierusalem, and 10
 began to build, and to renew the citie. † And he spake to them 11
 that made the workes, that they should build the walles, and
 mount Sion round about with square stones for munition:
 and so they did. † And the Aliens fled that were in the holdes, 12
 which Bacchides had built: † and euerie man left his place, and 13
 departed into his owne countrie: † onlie in Bethsura there re- 14
 mained some of them, that had forsaken the law, and the pre-
 cepts of God: for this was for a refuge to them. † And Alexan- 15
 der the king heard of the promises, that Demetrius had promi-
 sed to Ionathas: and they told him the battels, and the worthie
 acts that he did, and his bretheren, and the labours, that they
 endured: † and he sayd: Why, shal we find any such man? and 16
 now we wil make him a freind, & our fellow. † And he wrote 17
 an epistle, & sent it to him according to these wordes, saying: 18
 † KING Alexander to his brother Ionathas greeting. † We 19
 haue heard of thee, that thou art mightie of powre, and art
 meete to be our freind: † & now :: we make thee this day high 20
 priest of thy nation, that thou be called the kings freind (and
 he sent him purple, and a crowne of gold) and in our affayres
 thou be of one minde with vs, and keepe amitie towards vs.
 † And Ionathas put on him the holie stole the seuenth mo- 21
 neth, in the yeare an hundreth threescore in the solempne day of
 Scenopegia: and he gathered an armie, and made very manie
 weapons. † And Demetrius heard these wordes, and was exce- 22
 ding sorie, and sayd: † What is this that we haue done, that 23
 Alexander hath preuented vs to take the frendshippe of the
 Iewes for his strength? † I also wil write to them wordes of 24
 request, and dignities, and gifts: that they may be with me to
 ayde me. † And he wrote to them in these wordes: KING 25
 Demetrius to the nation of the Iewes greeting. † Because you 26
 haue kept couenant towards vs, and haue continued in our
 amitie,

It was not
 in the kinges
 powre to
 make Iona-
 thas high priest
 but he being
 so before, the
 king from this
 time did so ac-
 count him.



amicie, and haue not ioyned to our enemies, :: we haue heard
 17 of it, & are glad. † And now perseuere stil to keepe fidelitie to-
 wards vs, & we wil reward you with good thinges, for that you
 18 haue done with vs. † And we wil remitte you manie charges,
 19 and wil geue you manie gifts. † And now I release you, and al
 the Iewes from tributes, and I pardon you the prices of salt,
 30 and remitte the crownes, and the thirds of the seede: † and
 the halfe of the fruite of trees, which is my portion, I leaue to
 you from this day forward, that it be not taken of the land of
 Iuda, and of the three cities that are added thereto of Samaria,
 31 and Galilee from this day and for ever: † and let Ierusalem be
 holie, and free with the coasts therof: and the tithes, & tributes
 32 be they to it. † I release also the authoritie of the castel, that
 is in Ierusalem, and I geue it to the high priest, to place therein
 33 men whomsoeuer he shal choose, that may keepe it. † And
 euerie soule of the Iewes, that is captiue from the land of Iuda
 in al my kingdom, I dismisle free for nothing, that al may be
 34 discharged also from tributes of their cattel. † And al the so-
 lemne dayes, and the sabbaths, and the new moones, and the
 dayes appointed, and three dayes before the solemne day, and
 three dayes after the solemne day let them al be of immunitie
 35 and remission, to al the Iewes that are in my kingdom: † and no
 man shal haue powre to do any thing, and to make busineses
 36 against any of them in any cause. † And let there be inrolled of
 the Iewes in the kinges armie to the number of thirtie thou-
 sand men: and allowance shal be geuen them as behoueth to al
 the kings bands, and of them there shal be ordayned certaine,
 37 that shal be in the fortresses of the great king: † and of these
 there shal be appoynted ouer the affayres of the kingdom,
 that are done of trust, and let there be princes of them, and let
 them walke in their owne lawes, as the king hath comman-
 38 ded in the land of Iuda. † And the three cities that are added
 to Iurie of the countrie of Samaria, let them be accounted
 with Iurie: that they may be vnder one, and obey no other
 39 powre, but the high priestes: † Ptolomais, and the confines
 therof, which I haue geuen for a gift to the holies, that are in
 40 Ierusalem, to the necessarie charges of the holie thinges. † And
 I geue euerie yeare fiftene thousand sicles of siluer of the kings
 41 accounts, that belong to me: † and al that is aboue which they
 had not rendred, that were ouer the affayres the yeares before,
 from this time they shal geue it to the workes of the house.

Vuuuu 3

† And

∴ This king
 Demetrius to
 gette his desi-
 red purpose,
 sicked not to
 write a plaine
 lye, for he had
 heard that the
 Iewes had re-
 fused him and
 made league
 with his eni-
 mie Alexander
 7, 12, 25.



† And beside these five thousand sicles of silver, which they 42
 receiued of the account of the holies euerie yeare : and let
 these pertain to the priests, that execute the ministerie. † And 43
 whosoever flee into the temple that is in Ierusalem, & in al the
 coasts therof, in the kings danger for matter, let them be dis-
 missed, & al thinges, that they haue in my kingdom, let them
 haue it free. † And to build or repayre the workes of the holie 44
 places, the charges shal be geuen of the kings account : † and 45
 to build the walles in Ierusalem, and to fortifie them round
 about, the charges shal be geuen of the kings account, and to
 build the walles in Iurie. † But as Ionathas, and the people 46
 heard these wordes, :: they beleued them not, nor receiued
 them : because they remembred the great mischife, that he had
 done in Israel, and had afflicted them exceedingly. † And their 47
 liking was toward Alexander, because he had bene the first
 mouer of the wordes of peace vnto them, and him they ayded
 al dayes. † And king Alexander gathered a great armie, and 48
 moued the campe nere to Demetrius. † And the two kinges 49
 ioyned battel, and the armie of Demetrius fled, and Alexander
 pursued him, and vrged them sore. † And the battel grew 50
 very sore, til the sunne went downe: and Demetrius was slaine
 in that day. † And Alexander sent legates to :: Ptolomee king 51
 of Ægypt according to these wordes, saying: † BECAUSE I am 52
 returned into my kingdom, and am set in the seate of my fa-
 thers, and haue obteyned the principedom, and haue destroyed
 Demetrius, and possessed our countrie, † and haue ioyned bat- 53
 tel with him, and he is destroyed him self, & his campe by vs,
 and we sit in the seate of his kingdom: † and now let vs make 54
 amitie one with an other : and geue me thy daughter to wife,
 and I wil be thy sonne in law, and I wil geue thee gifts, and to
 her, dignitie. † And king Ptolomee answered, saying: HAPPIE 55
 is the day wherein thou art returned to the land of thy fathers,
 and art set in the seate of their kingdom. † And now I wil doe 56
 to thee that which thou hast writen : but meete me at Ptol-
 mais, that we may see one an other, and I may despouse her to
 thee as thou hast sayd. † And Ptolomee went out of Ægypt, 57
 he and Cleopatra his daughter, and he came to Ptolomais in
 the yeare an hundred threescore and two. † And Alexander 58
 the king mette him, and he gaue him Cleopatra his daughter :
 and he made her mariage at Ptolomais, as kinges in great
 glorie. † And king Alexander wrote to Ionathas, that he 59
 should

ch. 7. 7.
11.

:: Notwith-
 standing the
 great offers
 of euil dispo-
 sed men, Io-
 nathas and al
 prudent men
 considering
 their former
 vicked dedes
 do not geue
 credite to glo-
 rious vroides.

:: This Ptol-
 meus Philome-
 tor decided a
 controuersie
 that the Iewes
 had the true
 temple in Ie-
 rusalem, and
 that the Sama-
 ritanes temple
 in Garizim
 was schisma-
 tical: which
 he iudged be-
 cause albeit
 both pleaded
 antiquitie, yet
 only the Ie-
 wes proued
 by continual
 succession of
 high priestes
 from Aaron,
 and thewed



60 should come to meete him. † And he went with glorie to
 Ptolomais, and he mette there the two kinges, and he gaue
 them much siluer, and gold, and gifts: and he found grace in
 61 their sight. † And there assembled against him pestilent men
 of Israel, wicked men soliciting against him: and the king at-
 62 tended not to them. † And he commanded Ionathas to be
 changed of his garments, and that he should be clothed with
 purple: and so they did. And the king placed him to sit with
 63 him self. † And he sayd to his princes: Goe ye out with him
 into the middes of the citie, & proclame, that no man sollicite
 against him for any matter, and that no man be troublesome
 64 vnto him for any cause. † And it came to passe, as they that
 solicited, :: saw his glorie that was published, & him couered
 65 with purple, they all fled: † and the king magnified him, and
 wrote him amongst his chiefe freindes, and made him Duke,
 66 and partaker of the principedom. † And Ionathas returned into
 67 Ierusalem with peace, and ioy. † In the yeare an hundreth
 sixtie five came Demetrius the sonne of Denerrius from Crete
 68 into the land of his fathers. † And Alexander the king heard
 69 it, and he was verie sorie, and returned to Antioche. † And
 Demetrius the king made Apollonius general, who was ruler
 of Cœlesiria: & he gathered a great armie, & came to Iamnia:
 70 and he sent to Ionathas the high priest, † saying: Thou onlie
 resistest vs, and I am brought into derision, and into reproch,
 because thou doest exercise powre against vs in the moun-
 71 tains. † Now therefore if thou trust in thy forces, come downe
 to vs into the plaine, let vs compare there one with an other:
 72 because with me is the force of battels. † Aske, and learne
 who I am, and the rest, that ayde me, who also say that your
 foete can not stand before our face, because twice haue thy
 73 fathers bene put to flight in their owne land: † and now how
 wilt thou be able to abide the horsemen, & so great an armie in
 74 the plaine, where is no stone, nor rocke, nor place to flee? † But
 as Ionathas heard the wordes of Apollonius, he was moued in
 minde: and he chose tenne thousand men, and went forth
 from Ierusalem, & Simon his brother mette him to ayde him.
 75 † And they moued the campe to Ioppe, and it shut him out
 of the citie: because the garison of Apollonius was in Ioppe,
 76 and he assaulted it. † And they that were in the citie being put
 in great feare, opened to him, and Ionathas obteyned Ioppe.
 77 † And Apollonius heard it, & he tooke three thousand horse-
 men,

that the o-
 ther departed
 from them,
 first in the
 time of Iero-
 boam, and af-
 terwardes,
 built that tem-
 ple in Gari-
 zim, vwhen
 some were re-
 turned from
 captiuitie:
 vwhereof Iose-
 phus writeth.
 1. 13. c. 6. Anti-
 quit. Our Sa-
 uioar also iud-
 ged that the
 cause of the
 Iewes was
 better. Ioan. 4.
 7. 22.
 :: VWhen ca-
 lumniators see
 that the inno-
 cent is iustified
 and honored,
 they faile in
 their hart to
 procede a-
 gainst him.



21. Ionathas set his armie in that maner as on euerie side his men stood in front readie to resist the force of the enemy coming towards them, al their backs so turned vithin their owne Squadron, that the enemy could no way enter without present resistance: and so those of the embushment could only cast dattes, but could not breake the aray of Ionathas campe, nor make any entrance without their owne present death.

men, and a great armie. † And he went to Azotus as making 78
iorney, and immediatly he went forth into the plaine: be-
cause he had a multitude of horsemen, and he trusted in them.
And Ionathas pursued him vnto Azotus, and they ioyned
battel. † And Apollonius left in the campe a thousand horse- 79
men behinde them secretly. † And Ionathas vnderstood that 80
there was an embushment behind him, and they compassed
his campe, and they threw dattes vpon the people from mor-
ning euen vnto euening. † But the people stood, as Iona- 81
thas had commanded: and their horses laboured. † And Si- 82
mon put forth his armie, and ioyned it against the legion: for
the horsemen were wearied: and they were discomfited by
him, and fled. † And they that were scattered by the playne, 83
fled into Azotus, and entered into Bethdagon their idol house,
there to saue them selues. † And Ionathas burnt Azotus, and 84
the cities that were round about it, and he tooke the spoiles
of them, and the temple of Dagon: and al that fled into it, he
burnt with fire. † And there were that were slayne by the 85
sword, with these that were burnt, almost eight thousand
men. † And Ionathas removed the campe from thence, and 86
brought it to Ascalon: and they went out of the citie to meete
him in great glorie. † And Ionathas returned into Ierusalem 87
with his companie, hauing manie spoiles. † And it came to 88
passe: as Alexander the king heard these wordes, he added yet
to glorifie Ionathas. † And he sent him a cheyne of gold, as 89
the custome is to be geuen to the cosins of kings. And he gaue
him Accaron and al the borders therof in possession.

CHAP. XI.

*Prolemeus king of Egypt deceitfully coming into Syria, 8. surpriseth cer-
taine cities, & taking his daughter from Alexander geueth her to Deme-
trius. 15. Alexander flying away, 17. is treacherously slaine. 18. Ptolomeus
dyeth the third day, and Demetrius reigneth. 20. Ionathas be-
siegeth the fortresse which resisted him in Ierusalem. 24. obtayneth of
Demetrius remission of tributes, and other priuilegies. 38. Demetrius dis-
missing his armie, the souldiers conspire with Tryphon against him. 43.
Ionathas aydeth him with three thousand men, who kil an hundred thou-
sand maliners. 53. Demetrius breaking league with Ionathas, is over-
throwen by Tryphon. 57. Young Antiochus reneweth league with Iona-
thas: and he (65. as likewise his brother Simon) prospereth: 67. in great
danger prayeth and preuaileth.*

AND



- 1 **A**ND the king of Egypt gathered an armie, :: as the sand :: By this hy-
 that is about the sea shore, and manie shippes: and he petbolical de-
 sought to winne the kingdom of Alexander by guile, and to scription (very
 2 adde it to his owne kingdom. † And he went out into Syria frequent in
 with peaceable wordes, and they opened to him the cities, and holie scrip-
 mette him: because Alexander the king had commanded them ture) is signi-
 to goe forth to meete him, for that he was his father in-law. fied that Pto-
 3 † But when Ptolomee entered the cities, he put garrisons of lomeus armie
 4 souldiars in euerie citie. † And as he approched to Azotus, was exceeding
 they shewed him the temple of dagon burnt with fyre, and great, yea gre-
 Azotus, and the rest therof throwen downe, and the bodies ater then can
 cast forth, and the graues of them that were slaine in the bat- be easily con-
 5 tel, which they had made neere the way. † And they told the ceined, & ther-
 king that Ionathas did these thinges: to raise enuie against him: fore is descri-
 6 and the king held his peace. † And Ionathas came to meete bed by excess-
 the king into Ioppe with glorie, and they saluted one an siue termes.
 7 other, and they slept there. † And Ionathas went with the
 king euen to the riuer, that was called Eleutherus: and he re-
 8 turned into Ierusalem. † And king Ptolomee obteyned the
 dominion of the cities euen to Seleucia by the sea side, and he
 9 purposed euil purposes against Alexander. † And sent legates
 to Demetrius, saying: Come, let vs make a league betwen vs,
 and I wil geue thee my daughter that Alexander hath, & thou
 10 shalt reigne in the kingdom of thy father. † For it repenteth
 me that I haue geuen him my daughter: for he hath sought to
 11 kil me. † And he disprased him, for that he couered his king-
 12 dom, † and he tooke away his daughter, & gaue her to Deme-
 trius, and alienated him self from Alexander, and his enmities
 13 were made manifest. † And Ptolomee entered into Antioch, &
 14 he put two crownes vpon his head, of Egypt, & of Asia. † But
 Alexander the king was in Cilicia at that time: because they re-
 15 belled that were in those places. † And Alexander heard it, and
 came to him into battel: and Ptolomee the king brought forth
 an armie, and mette him with a strong power, and put him to
 16 flight. † And Alexander fled into Arabia, there to be protected:
 17 and king Ptolomee was exalted. † And Zabdiel an Arabian
 18 tooke of Alexanders head, & sent it to Ptolomee. † And king
 Ptolomee died the third day: and they that were in the for-
 19 tresses, perished by them that were within the campe. † And
 20 Demetrius reigned the yeare an hundreth sixtie seuen. † In
 those dayes Ionathas gathered together them, that were in
 Iurie,

W W W W W



:: VVhen pa-
 stors ende-
 uour to extir-
 pate hane out
 of the mindes
 of the people,
 those that
 hate godlines,
 suggest to tem-
 poral princes
 that such spi-
 ritual prea-
 ching is dan-
 gerous to
 their state.
 :: But zelous
 men cease not
 from so neces-
 sarie a worke,
 because Gods
 word is not
 ried. 1. Tim. 2.
 :: And vwise
 kinges vvil
 most esteeme
 of such men,
 knowing that
 their fidelitie
 towards God,
 is an assurance
 that they vvill
 also be faith-
 ful to princes.
 :: The king
 had before ad-
 ioyned princi-
 pal places to
 Iudea vvich
 were called ro-
 parchie that is
 places of prin-
 cipalitie, or
 principal go-
 uernments:
 now he gran-
 ted also immu-
 nities to them
 as to al Iudea
 and Samaria.

Iurie, to winne the castel in Ierusalem: and they made engins
 against it. † And certaine :: that hated their owne nation 21
 wicked men, went to king Demetrius, and told him that Io-
 nathas besieged the castel. † And as he heard it, he was wrath: 22
 and forthwith he came to Ptolemais, and wrote to Ionathas,
 that he should not besiege the castel, but should meete him to
 talke together in hast. † But as Ionathas heard it, :: he bade 23
 them besiege it: and he chose of the ancients of Israel, and of
 the priests, and put himself in hazard. † And he tooke gold, 24
 and siluer and rymments, and manie other presents, and went
 to the king to Ptolomais, and he found grace in his sight.
 † And certaine wicked men of his nation solicited against him. 25
 † And :: the king did to him, as they had done to him which 26
 had bene before him: and he exalted him in the sight of al his
 freinds, † and he established to him the chiefe priesthood, 27
 and whatsoever other thinges he had before precious, and he
 made him the chiefe of his freindes. † And Ionathas requested 28
 of the king that he would make Iurie free, and the three :: ro-
 parchie, & Samaria, & the confines therof: and he promised
 him three hundred talents. † And the king consented: and he 29
 wrote to Ionathas epistles of al these thinges, conteyning this
 tenure. † King Demetrius to his brother Ionathas greeting, 30
 & to the nation of the Iewes. † A copie of the epistle, which 31
 we haue writen to Lasthenes our parent concerning you, we
 haue sent to you that you might know it. † King Demetrius 32
 to Lasthenes his parent greeting. † We haue determined to do 33
 good to the nation of the Iewes our freinds, & that keepe the
 thinges that are iust with vs, for their gentlenes which they
 beare towards vs. † We haue ordayned therefore vnto them al 34
 the coasts of Iurie, & the three cities, Apherema, Lyda, & Rama-
 tha, which are added to Iurie of Samaria, & al their confines,
 to be sequestred to al them that sacrifice in Ierusalem, for these
 thinges, which the king receiued of them euerie yeate, and for
 the fruits of the land, and of the trees. † And other thinges, 35
 that pertained to vs of the tithes, and of the tributes, from this
 time we remitte to them: and the salt floores, and the crownes,
 that were presented to vs, † we grant also to them, and nothing 36
 of these shal be broken from this time, and for euer. † Now 37
 therefore prouide to make a copie of these, and let it be geuen
 to Ionathas, and let it be layd in the holic mount, and in a so-
 lemne place. † And Demetrius the king seing that the land 38
 was



was quiet in his sight, and nothing resisted him, he dismissed
 al his armie, euerie man to his place, except the forren armie,
 which he brought from the iles of the Gentils: and al the
 39 bandes of his fathers were enemies to him. † And there was
 one Tryphon of Alexanders part before: and he saw that al the
 armie murmured against Demetrius, & he went to Eualchuel
 the Arabian, that brought vp Antiochus the sonne of Alexan-
 40 der: † And he lay vpon him, to deliuer this Antiochus vnto
 him, to reigne in his fathers place: and he declared vnto him
 what great thinges Demetrius did, & the enmities of his hosts
 41 against him. And he taried there manie dayes. † And Ionathas
 sent to Demetrius the king, that he would cast out them, that
 were in the castel in Ierusalem, and that were in the holdes:
 42 because they impugned Israel. † And Demetrius sent to Iona-
 thas, saying: I wil not onlie doe these thinges for thee, and for
 thy nation, but with glorie I wil honour thee, and thy nation,
 43 when it shal be time conuenient. † Now therefore thou shalt
 doe wel if thou wilt send men to helpe me: because al mine
 44 armie is departed. † And Ionathas sent him :: three thousand
 valient men to Antioch: and they came to the king, and the
 45 king was delighted at their coming. † And there assembled
 they that were of the citie, an hundred & twentie thousand men,
 46 and they would haue slaine the king. † And the king fled into
 the court: and they that were of the citie kept the wayes of the
 47 citie, and began to fight. † And the king called the Iewes for
 ayde: and they came together to him al at once, and they were
 48 al dispersed through the citie. † And they slew in that day an
 hundred thousand men, and they burnt the citie, and tooke
 49 manie spoiles in that day, and deliuered the king. † And they
 that were of the citie saw, that the Iewes had obteyned the
 citie as they would: and they were discomfited in their minde,
 50 and cried to the king with petitions, saying: † Geue vs the
 right hand, and let the Iewes cease to oppugne vs, and the citie.
 51 † And they threw away their weapons, & made peace, and the
 Iewes were glorified in the kings sight, & were renowned in
 the sight of al that were in his kingdom, & returned into Ieru-
 52 salem with manie spoiles. † And king Demetrius sate in the seat
 53 of his kingdom: & the land was at rest in his sight. † And he se-
 ned al thinges whatsoever he sayd, and alienated himself from
 Ionathas, and he requited him not according to the benefites,
 54 that he had geuen him, and he vexed him exceedingly. † And
 after

:: Three thou-
 sand faithful
 encountering
 with an hun-
 dred & twen-
 tie thousand
 infidels, killed
 of them in one
 day an hun-
 dred thousand.

~~~~~ 1

after





after these thinges Tryphon returned, and with him Antiochus the yong boy, who reigned, and put the crowne vpon him. † And there gathered vnto him al the bandes, which Demetrius had dispersed, and they fought agaynst him: and he fled, and turned the backe. † And Tryphon tooke the beastes, and wanne Antioch. † And Antiochus the yong man wrote to Ionathas, saying: I appoynt to thee the prielthood, and I place thee ouer the foure cities, that thou mayst be of the kings freinds. † And he sent him vessels of gold for his seruice, and he gaue him leaue: to drinke in gold, and to be in purple, and to haue a cheyne of gold: † And he appointed Simon his brother gouerner from the borders of Tyre euen to the coasts of Ægypt. † And Ionathas went forth, and walked through the cities beyond the riuer: and al the band of Syria gathered vnto him to helpe him, and he came to Ascalon, & they mette him honorably out of the citie. † And he went from thence to Gaza: and they that were in Gaza, shut in them selues: and he besieged it, & burnt the thinges that were round about the citie, and he spoiled it. † And the men of Gaza besought Ionathas, and he gaue them the right hand: and he tooke their sonnes for hostages, and sent them into Ierusalem: and he walked through the countrie euen to Damascus. † And Ionathas heard that the princes of Demetrius preuaticated in Cades, which is in Galilee, with a great armie meaning to remoue him from the affayres of the kingdom: † and he went against them: but his brother Simon he left within the prouince. † And Simon approched to Bethsura, and expugned it manie dayes, and inclosed them. † And they requested of him: to take the right handes, and he gaue it them: and he cast them out from thence, and tooke the citie, and placed therein a garrison. † And Ionathas, and his campe approched to the water of Genesar, and before it was light they watched in the plaine Asor. † And loe the campe of the aliens mette him in the playne, & they layd embushments for him in the mountaines: but he went against them. † And the embushments rose out of their places, and they ioyned battel. † And al fled that were on Ionathas part, and none was left of them, but Mathathias the sonne of Absolom, and Iudas the sonne of Calphi, chiefe caprayne of the chiuallrie of the host. † And Ionathas sent his garments, and put earth vpon his head, and prayed. † And Ionathas returned to them into battel, & he put them to flight, and

As to vveare purple, and to bare a crowne so to drinke in gold cuppes and to vveare a gold cheyne, was proper to kinges, and to whom they gaue license.

It is an ancient ceremonie in al nations, often mentioned in these bookes, to confirme peace by geuing ech other the right hand. Only two captaines remained, and with them some souldiers (as Iosephus writeth, about 50) for it is not to be thought that Ionathas would haue





73 and they fought. † And they of his part that fled, saw, and re-  
turned to him, and Pursued with him euen to Cades to their  
74 campe, and they came euen thither. † And there sel of the  
aliens in that day three thousand men: and Ionathas returned  
into Ierusalem.

returned to  
battel. 7 72.  
being but  
three men in  
all to beginne  
a new assault.

## CHAP. XII.

*Ionathas confirmeth league with the Romanes, and Spartiates, by letters:*

*19. with mention of letters receiued before. 24. By diligent guard he de-  
fendeth the countrie from the enemies inuasions, putting them to flight.  
31. subdueth the Arabians, and returneth by Damascus. (33. Simon  
prospering in other places.) fortifieth Ierusalem, 39. Finally is deceiued  
by Tryphon. 48. and all his men are slaine.*

2 **A**N D Ionathas saw that the time helped him, he chose  
men and sent them to Rome, to establish and to renew  
2 amitie with them: † and to :: the Spartiats, and to other places :: Sparta the  
3 he sent epistles according to the same tenure. † And they went chief citie of  
to Rome, and entered into the court, and sayd: Ionathas the Lacedemonia  
high priest, and the nation of the Iewes haue sent vs to renew called also La-  
4 the amitie, and societie according as before. † And they gaue cedemon, and  
them epistles vnto them by place and place, to conduct them Theramne,  
5 into the land of Iuda with peace. † And this is a copie of the  
6 epistles which Ionathas wrote to the Spartiats: † IONATHAS  
the high priest, and the ancients of the nation, and the priests,  
and the rest of the people of the Iewes, to the Spartiats :: their :: Spartians o-  
7 bretheren greeting. † Long agoe were epistles sent to Onias therwise cal-  
the high priest from Arius who reigned with you, that you are led Lacedemo-  
our bretheren, as the writing conteyneth, that here beneath nians (by Io-  
8 foloweth. † And Onias receiued the man, that was sent, with sephus and o-  
honour: and he receiued the epistles, where in there was sig- ther vriters)  
9 nification of the societie, and amitie. † We wheras we neded descended  
none of these hauing for our comfort the holie bookes, that from Abra-  
10 are in our handes, † chose rather to send vnto you to renew ham, 7. 21. and  
the fraternitie, lest perhaps we be made aliens from you: for were in great  
11 much time is passed, since you sent to vs. † We therefore at al league vvith  
time without intermission in the solenne dayes, and the rest the Iewes.  
where in we should, are mindful of you in the sacrifices, that  
we offer, and in the obseruances, as it is meete, and becometh  
12 to remember bretheren. † We reioyce therefore of your glorie.  
13 † But manie tribulations haue compassed vs, and manie bat-  
tels, and the kinges that are round about vs, haue impugned

W W W W W 3

vs.





called together the ancients of the people, and he consulted  
 36 with them to build fortresses in Iurie, † and to build the walles  
 in Ierusalem, and to reate a mount of a great height betwen  
 the castel and the citie, to separate it from the citie, that it might  
 37 be alone, and they might neither bye nor sel: † And they  
 came together to build the citie: and the wal sel that was vpon  
 the torrent toward the rising of the sunne, and he repayred it,  
 38 which is called Caphetetha: † and Simon built Adiada in  
 39 Sephela, and fortified it, & hanged on gates and lockes. † And  
 when Tryphon had purposed to reigne ouer Asia, and to take  
 the crowne, & to extend his hand against Antiochus the king:  
 40 † fearing lest perhaps Ionathas would not permit him, but  
 would fight against him: he sought to take him: & to kil him.  
 41 And rising vp he went into Bethsan. † And Ionathas went  
 forth to meete him with fourtie thousand chosen men into  
 42 battel, and came to Bethsan. † And Tryphon saw that Iona-  
 thas came with a great armie, to extend his handes vpon him:  
 43 and he feared: † and receiued him with honour, and com-  
 mended him to al his freindes; and gaue him gifts: and he  
 44 commanded his hosts to obey him, as him self. † And he  
 sayd to Ionathas: Why hast thou troubled al the people: whereas  
 45 we haue no warre? † And now send them backe to their  
 houses, but choose thee a few men, that may be with thee, and  
 come with me to Ptolemais, and I wil deliuer it to thee, and  
 the other holdes, and the armie, and al the ouerseers of the  
 affayres, and returning I wil depart: for therefore I came,  
 46 † And Ionathas beleued him, and did as he sayd: and dismissed  
 47 his armie, and they departed into the land of Iuda: † but he  
 reteyned with him three thousand men: of whom he sent  
 backe two thousand into Galilee, and a thousand came with  
 48 him. † But as Ionathas entered into Ptolemais, they of Pto-  
 lemais shut the gates of the citie: and they tooke him, and al  
 49 that had entered with him they slew with the sword. † And  
 Tryphon sent an armie and horsemen into Galilee, and into  
 50 the great playne to destroy al Ionathas felowes. † But they  
 when they vnderstood that Ionathas was taken, and was peti-  
 shed, and al that were with him, they encouraged them selues,  
 51 & went forth readie to battel. † And these that had pursued,  
 52 seing that the matter stood vpon their life, they returned. † But  
 they came al with peace into the land of Iuda. And they la-  
 mented Ionathas, and them that were with him exceedingly:  
 and

:: Morally in  
 Tryphon is no-  
 ted the pra-  
 ctise of the di-  
 uel: vvhoe in-  
 tending to o-  
 uerthrowe a  
 king or a king-  
 dom first see-  
 keth to de-  
 ceiue the pa-  
 stors, and to  
 destroy them:  
 especially by  
 error or other  
 sinne. For (as  
 S. Gregoris  
 teacheth. bo.  
 38.) if the pa-  
 stors life be  
 corrupted, his  
 doctrine wil  
 be contem-  
 ned.





and Israel mourned with great mourning. † And al the hea- 53  
then that were round about them, sought to destroy them. for  
they sayd: † They haue no prince, and helper: now therfore 54  
let vs expugne them, and take away from men the memorie  
of them

## CHAP. XIII.

*Simon exhorteth the people to defend themselves, and religion: 7. is made  
general captaine. 14. Tryphon demandeth an hundred talents of silver,  
and hostages for Ionathas. 17. which are sent (to satisfie the people) Try-  
phon receiveth the ransom, 23. killeth Ionathas, and his sonnes. 25. Simon  
erecteth a memorie to his parentes and bretheren. 31. Tryphon murdereth  
his young king. 33. Simon fortifieth the countrie, obteyneth peace, and li-  
berties of Demetrius: 42. subdueth the citie Gaza, and the rebellious  
castle within Ierusalem.*

¶ Simon the  
fourth gene-  
ral captaine of  
the Macha-  
bees, & high-  
priest excelled  
his bretheren  
in wisdom,  
by the testi-  
monic of his  
father. c. 2.  
v 65.  
¶ He under-  
tooke by al  
his ende: our  
to defend and  
deliuer his na-  
tion from dan-  
ger, and to re-  
store their for-  
mer libertie.

**A**N D : Simon heard that Tryphon gathered a very great 1  
armie, to come into the land of Iuda, and to destroy it.  
† Seing that the people was in dread, and in feare, he went vp 2  
to Ierusalem, and assembled the people: † and exhorting he 3  
sayd: You know what great battels I and my bretheren, and  
the house of my father, haue made for the lawes, & the holies,  
and the distresses that we haue sene: † by reason of these are al 4  
my bretheren perished for Israel, and I onlie am lefe. † And 5  
now let it not fal to me to spare my life in al time of tribulation:  
for I am not better then my bretheren. † I wil : auenge ther- 6  
fore my nation and the holies, our children also, & wiues; be-  
cause al the heathen are gathered together to destroy vs of em-  
nitie. † And the spirit of the people was kindled as loone as 7  
they heard these wordes: † and they answered with a lowd 8  
voice, saying: Thou art our captayne in the place of Iudas, and  
Ionathas thy brother: † fight thou our battel, & we wil doe 9  
al thinges whatsoeuer thou shalt say to vs. † And gathering 10  
together al the men of warre, he hastened to finish al the  
walles of Ierusalem, and fortified it round about. † And he 11  
sent Ionathas the sonne of Absalom, & with him a new armie  
into Ioppe, and they that were in the castel being cast out, he  
remayned there. † And Tryphon remoued from Ptolemais 12  
with a great armie, to come into the land of Iuda, & Ionathas  
with him in ward. † But Simon pitched in Addus against the 13  
face of the playne. † And as Tryphon vnderstood that Simon 14  
was risen in the place of his brother Ionathas: and that he  
would





- 15 would ioyne battel with him, he sent legats to him, † saying:  
For the siluer, that thy brother Ionathas owed in the kings ac-  
count, for the affayres which he had, we haue stayed him.
- 16 † And now send an hundred talents of siluer, and his two :: Simon being  
wise choise  
the lesse euil,  
and lesse dan-  
ger. For if he  
had not sent  
that was de-  
manded it was  
very like and  
almost cer-  
taine, that Io-  
nathas should  
be slaine, and  
it would haue  
bene imputed  
to Simon, that  
he had not ta-  
ken iust care  
of his brothers  
life, vtherby  
the people  
would haue  
bene alienated  
from him, and  
perhaps haue  
reuolted from  
him, and also  
from religion.  
S. Tho. in hunc  
locum. sonnes for hostages, that being dismissed he flee not from vs,
- 17 and we wil release him. † And Simon knew that with guile he  
spake with him, :: neuertheles he commanded the siluer, and  
the children to be geuen: lest he should get great enmitie with
- 18 the people of Israel, saying: † Because he sent not the siluer, &  
19 the children, therefore is he perished. † And he sent the chil-  
dren, and the hundred talents: and he lyed, and dismissed not
- 20 Ionathas. † And after these thinges came Tryphon within  
the countrie, to destroy it, and they compassed by the way that  
leadeth to Addar, & Simon, and his campe marched into euerie
- 21 place whither soeuer they went. † And they that were in the  
castel, sent legates to Tryphon, that he should hasten to come
- 22 through the desert, and should send them victuals. † And  
Tryphon prepared al the horsemen, to come that night: but  
there was an exceding great snow, and he came not into the
- 23 countrie of Galaad. † And when he had approched to Ba-  
24 scama, he slew Ionathas and his sonnes there. † And Try-  
25 phon returned, & went into his countrie. † And Simon sent,  
and rooke the bones of Ionathas his brother, and buried them
- 26 in Modin the citie of his fathers. † And al Israel lamented him  
with great lamentation: & they mourned for him manie dayes,
- 27 † And Simon :: built ouer the sepulcher of his father and of  
his bretheren, a building high to behold, of stone polished
- 28 behind and before: † and he erected seuen spyres one against :: This was  
29 one, to his father and mother, and to his soure bretheren: † and not vaine  
about these he set great pillers: and vpon the pillers armour for gloty, but true  
an eternal memorie: and by the armour shippes grauen, which glorie to kepe  
30 might be sene of al that sayled the sea. † This is the sepulcher, memorie of so  
31 that he made in Modin euen vntil this day. † But Tryphon whe therby to stur  
he iourneyed with Antiochus the king being but a yong man, vp others to i-  
32 by guile he slew him. † And he reigned in his place, and put mitation. He  
the crowne of Asia vpon him self, and made a great plague in that lounth bo-  
33 the land. † And Simon built the fortresses of Iurie, fortify- more (saith S.  
ing them with high towres, and great walles, and gates, and Augustin. li.  
34 lockes: and he put victuals in the fortresses. † And Simon cont. Secunden.  
chose men & sent to Demetrius the king; that he would make c. 17.) imita-  
a release to the countrie: because al Tryphons actes had bene teth God. & we  
done desire honour in

XXXXX

done





God, proud men  
will be honoured  
more then God,  
or without  
God. O how  
manie Epita-  
phes are of  
vicked men,  
nothing els  
but perpetual  
monuments  
of their ambi-  
tion, vanitie,  
iniustice, cru-  
eltie, & other  
vices! but  
those that are  
of true ver-  
tues are to  
Gods more  
honour: the  
author of al  
vertues.

:: By how  
much more,  
that mercie is  
admixt with  
iustice, so that  
iustice be not  
destroyed, and  
that religion  
be aduanced,  
the better it  
pleaseth God,  
and edifieth  
the vrel dispo-  
sed.

done by spoile. † And Demetrius the king according to these 35  
wordes answered him, and wrote an epistle in this maner:  
† KING demetrius to Simon the high priest, and the freind of 36  
kings, and to the ancients, and to the nation of the Iewes,  
greeting. † The crowne of gold, and \* the bahem, which you 37  
lent, we haue receiued: and we are readie to make with you  
great peace, and to write to the kings chiefe officers to release  
you the thinges that we haue released. † For what soeuer 38  
thinges we haue decreed vnto you, stand in force. The holdes  
that you haue built, let them be to you. † We remitte also the 39  
ignorances, and offences euen vntil this day, and the crowne  
which you owed: and if any other thing was tributarie in  
Ierusalem, now let it not be tributarie. † And ifanie of you be 40  
fittre to be inrolled among ours, let them be inrolled, and let  
there be peace betwen vs. † In the yeare an hundreth seuentie 41  
was the yoke of the Gentils taken away from Israel. † And the 42  
people of Israel began to write in the tables, and publique in-  
struments. The first yeare vnder Simon the high priest, the  
great duke, and the prince of the Iewes. † In these dayes Simon 43  
approched to Gaza, and compassed it with campes, and he  
made engins, & let them to the citie, and he stroke one towre,  
and tooke it. † And they that were within the engin, brake 44  
out into the citie: and there was made a great sturre in the citie.  
† And they that were in the citie went vp with their wiues, & 45  
children vpon the wal their coates rent, and they cried with a  
lowd voice, desyring of Simon that the right handes might be  
geuen them, † and they sayd: Requite vs not according to our 46  
malices, but according to thy mercies. † And Simon yelding 47  
destroyed them not: but :: yet he cast them out of the citie, and  
clensd the houses, wherein there had bene idols, and then he  
entered into it with hymes blessing our Lord: † and al filthines 48  
being cast out of it, he placed in it men that should doe the law:  
and he fortified it, and made it his habitation. † But they that 49  
were in the castel of Ierusalem, were prohibited to goe out and  
to come in to the countrie, & to bye, and sel: and they were ex-  
ceeding hungrie, and manie of them perished for famine, † and 50  
they cried to Simon to receiue the right handes, and he gaue it  
them: and he cast them out from thence, and clensd the castel  
from the contaminations: † and they entered into it the three 51  
and twentieth day of the second moneth, the yeare an hundreth  
seuentie one, with prayse, and boughes of palme trees, and  
harpes,

\* a pre-  
cious  
chaire.





harpes, and cymbals, & nables, and hymnes, and canticles, be-  
 52 cause the great enemy was destroyed out of Israel. † And he or-  
 dayned that euery yeare these dayes should be kept with glad-  
 53 nes. † And he fortified the mount of the temple, that was by  
 the castel, and he dwelt there him self, and they that were  
 54 with him. † And Simon saw :: John his sonne, that he was a  
 valient man of warre: & he made him captayne of al the hosts:  
 and he dwelt in Gazara.

:: This Iohn  
 Hyrcanus de-  
 fended the  
 countie a-  
 gainst inua-  
 ders. ch. 16.

## CHAP. XIII.

*Demetrius invading Media is taken captiue: 4. and Iurie is in peace. 14.  
 Simon cherisheth the godlie, and punisheth the wicked: 16. receiveth  
 freindlie letters from the Romanes, and Spartiates: 20. Whereof the copie  
 is recited: 24. sendeth a legate to Rome with a present. 25. And is estab-  
 lished highpriest, and gouernour by publique consent.*

1 **I**N THE yeare an hundreth seuētie two, king Demetrius :: Simon had  
 gathered his armie, and went into Media to get him aydes  
 2 to expugne Tryphon. † And Arsaces the king of Persia, and  
 Media heard, that Demetrius was entered his confines, and he  
 3 sent one of his princes to take him aliue. † And he went, and  
 stroke the campe of Demetrius: and tooke him, and brought  
 4 him to Arsaces, and he put him into ward. † And :: al the land  
 of Iuda was at rest al the dayes of Simon, and he sought good  
 to his nation: and his powre, and his glorie pleased them al  
 5 dayes. † And with al his glorie he tooke Ioppe for an haven,  
 and made it an entrance vnto the iles of the sea. † And he en-  
 6 larged the borders of his nation, and obteyned the countie.  
 7 † And he gathered a great :: captiuitie, and had the dominion  
 of Gazara, and of Bethsura, and of the castle: and tooke away  
 the vnclannes out of it, and there was none that resisted him.  
 8 † And euery man tilled his land with peace: & the land of Iuda  
 yelded her fruites, and the trees of the fildes their fruir. † The  
 9 ancients sate al in the streetes, and treated of the good thinges  
 of the land, & the yongmen did on them glorie, and the stoles  
 10 of warre. † And he gaue victuals to the cities, and he appoin-  
 ted them that they should be vessels of munition, til the name  
 of his glorie was renowned euen to the end of the earth.  
 11 † He made peace vpon the land, & Israel reioyced with great  
 12 ioy. † And euery man sate vnder his vine, and vnder his fig-  
 13 tree: and there was none to make them afraid. † There was  
 none left that impugned them vpon the earth: kings were

:: Simon had  
 now gouer-  
 ned the peo-  
 ple two yeares  
 beginning  
 with great dif-  
 ficulties, but  
 henceforth en-  
 ioyed peace til  
 Antiochus Se-  
 detes brake  
 the league, &  
 invaded Iurie.  
 ch. 15. v. 17. &  
 39.

:: He reduced  
 manie leues  
 from capti-  
 uitie.

XXXXX

discom-





∴ Sparta being  
the chief citie  
of Lacedemo-  
nia, had manie  
cities subiect  
& depending  
as vpon their  
Metropoli-  
tane.

∴ Vvhen peace  
was established  
in al Iurie, and  
freindshippe  
confirmed  
vvith the Ro-  
manes, & La-  
cedemonians,  
the vvhole na-  
tion of the Ie-  
vvies in grati-  
tude towards  
Simon, vvho  
onlie now re-  
mained of Ma-  
thathias son-  
nes, confirmed

discomfited in thole dayes. † And he confirmed al the humble 14  
of his people, and sought the law, and tooke away euerie  
wicked and euil man: † he glorified the holies, and multiplied 15  
the vessels of the holic places. † And it was heard at Rome 16  
that Ionathas was dead, and euen vnto the Spartians: and they  
were very sorie. † But as they heard that Simon his brother 17  
was made the high priest in his place, and he obteyned al the  
countrie, and the cities therein; † they wrote to him in bra- 18  
sen tables, to renew the amities and societie, which they had  
made with Iudas, & with Ionathas his bretheren. † And they 19  
were read in the sight of the church in Ierusalem. And this is a  
copie of the epistles, that the Spartians sent. † THE PRINCES 20  
and ∴ the cities of the Spartians to Simon the grand priest, and  
to the ancients, and the priests, and the rest of the people of  
the Iewes their bretheren, greeting. † The legates, that were 21  
sent to our people, haue told vs of your glorie, and honour,  
and ioy: and we reioyced at their entrance. † And we wrote 22  
that, which was sayd of them in the counsels of the people,  
thus: Numenius the sonne of Antiochus, and Antipater the  
sonne of Iason legates of the Iewes, came to vs, renewing  
with vs old amitie. † And it pleased the people to receiue the 23  
men gloriously, and to put a copie of their wordes in the seue-  
red booke of the people, to be for a memorie to the people of  
the Spartians. And a copie of these we haue writen to Simon  
the grand priest. † And after these thinges Simon sent Nume- 24  
nius to Rome, hauing a great buckler of gold, of the weight  
of thousand poundes, to establish amitie vvith them. But vvhen  
the people of Rome had heard † these wordes, they sayd: 25  
What thanks geuing shal we render to Simon, and his chil-  
dren? † For he hath restored his bretheren, and hath expugned 26  
the enemies of Israel from them: & they decreed him libertie,  
and registred it in tables of brasse, and put it in titles in mount  
Sion. † And this is a copie of the vvriting. THE EIGHTEENTH 27  
day of the moneth Elul, in the yeare an hundreth seuentie two,  
the third yeare vnder Simon the grand priest in Asaramel, † in 28  
a great assemblie of the priests, & of the people and the princes  
of the nation, and the ancients of the countrie, these thinges  
were notified: that there haue often bene battels made in our  
countrie. † But Simon the sonne of Mathathias of the chil- 29  
dren of Iarib, and his bretheren put themselues in danger, and  
resisted the aduersaries of their nation, that their holies, and  
law





law might stand: & with great glorie haue they glorified their  
 30 nation. † And Ionathas gathered together his nation, and was  
 31 made their grand priest, and he was layd to his people. † And  
 their enemies would conculcate, and destroy their countrie,  
 32 and extend their handes against the holies. † Then Simon, re-  
 sisted and fought for his nation, and bestowed much money,  
 and armed the valient men of his nation, & gaue them wages:  
 33 † and he fortified the cities of Iurie, and Bethsura, that was in  
 the borders of Iurie, where the armour of the enemies was be-  
 34 fore: and he placed there Iewes for a garrison. † And he forti-  
 fied Ioppe, which was by the sea: and Gazara, which is in the  
 borders of Azotus, wherein the enemies dwelt before, and he  
 placed Iewes there: and whatsoeuer was fitte for their correp-  
 35 tion, he put in them. † And the people saw the fact of Simon,  
 and the glorie that he meant to doe to his nation, & they made  
 him their duke, and grand priest, for that he had done al these  
 thinges, and for the iustice, and fayth, which he kept to his na-  
 tion, & for that he sought by al meanes to aduance his people.  
 36 † And in his dayes it prospered in his hands, so that the heathen  
 were taken away out of their countrie, and they that were in  
 the citie of of David in Ierusalem in the castel, out of which  
 they came forth, and contaminated al thinges that were round  
 about the holies, & they brought great plague vpon chastitie:  
 37 † & he placed in it men of Iurie to the defence of the countrie,  
 38 & of the citie, & he rayled the walles of Ierusalem. † And king  
 39 Demetrius appointed him the high priesthood. † According to  
 these thinges he made him his freind, and glorified him with  
 40 great glorie. † For he heard that the Iewes were called of the  
 Romanes, freinds, and felowes, and bretheren, and that they  
 41 receiued Simons legates gloriously: † and that the Iewes, and  
 their priests consented that he should be their duke, and high  
 42 priest: for euer, til there rise the faithful prophete: † and  
 that he be duke ouer them, and that he should haue the care  
 of the holies, and that he should appoint rulers ouer their  
 workes, and ouer the countrie, and ouer the armour, and ouer  
 43 the holdes. † And that he haue care of the holies: and that  
 he be heard of al, and that al writings in the countrie be wri-  
 ten in his name: and that he be clothed with purple, and gold:  
 44 † and that it be not lawfull for any of the people, and of the  
 priests to disanul anie of these, and to gainsay those thinges,  
 that are sayd of him, or to cal together an assemblie in the  
 countrie

him in the of-  
 fice of high-  
 priest perpetu-  
 ally or for euer,  
 v. 41 that is,  
 during his life,  
 & to his pro-  
 genie, v. 42.

∴ The hiegh-  
 priesthood  
 continyed  
 in this familie  
 of the Macha-  
 bees vntil He-  
 rod tooke it  
 from them sel-  
 ling it for mo-  
 ney, and then  
 shortly came  
 Christ the faith-  
 ful prophete.

X x x x x ;





countrie without him: and to be clothed with purple, and to  
 weare a chēyne of gold. † But he that shal doe beside these 45  
 thinges, or shal make frustrate any of these he shal be guiltie.  
 † And it pleased al the people to appoiut Simon, and to doe 46  
 according to these wordes. † And Simon tooke it vpon him, 47  
 and it pleased him to exécut high priesthood, and to be duke,  
 and prince of the nation of the Iewes, and of the priests, and  
 to be chiefe ouer al. † And this writing they bad them put in 78  
 tables of brasle, and to set them in the circuite of the holies, in  
 a famous place: † and to put a copie therof in the treasure, 49  
 that Simon may haue it, and his children.

## CHAP. XV.

*Antiochus by his letters granteth great priuilegies to Simon: 10. pursueth  
 Tryphon, and inuironeth him. 15. The Romanes commend the Iewes to  
 ether nations. 25. Antiochus refusing a descent by Simon, breaketh league,  
 30. and exalteth certaine cities, and tribute. 37. Tryphon escapeth, and  
 other of the kings' forces invade and spoile Iurie.*

¶ This Antio-  
 chus Sedetes  
 sonne of De-  
 metrius Soter,  
 was brother  
 to Demetrius  
 the second,  
 who was now  
 captiue in Per-  
 sia. ch. 14. v. 3.

**A**Nd king Antiochus: the sonne of Demetrius sent epistles 1  
 from the iles of the sea to Simon the priest, and prince of  
 the nation of the Iewes, and to al the nation: † and they con- 2  
 teyned this tenure: KING Antiochus to Simon the grand priest,  
 and to the nation of the Iewes greeting. † Because certaine 3  
 pestilent men haue obteyned the kingdom of our fathers, and  
 I meane to chalenge the kingdom, and to restore it as it was  
 before: and I haue chosen a great armie, & haue made shippes  
 of warre. † And I wil march through the countrie, that I may 4  
 take reuenge of them, that haue destroyed our countrie, and  
 that haue made manie cities desolate in my realme. † Now 5  
 therefore I establish vnto thee al the oblations, which al the  
 kinges before me remitted vnto thee, and what other gifts  
 soeuer they remitted thee: † and I permitte thee to make a 6  
 coyne of thy owne money in thy countrie: † and Ierusalem to 7  
 be holie and free, and al the armour that is made, and the for-  
 tresses which thou hast built, and which thou dost hold, let  
 them remayne to thee. † And al that is dew to the king; and 8  
 the thinges that are to be the kinges hereafter, from this present  
 and for al time, they are remitted to thee. † And when we shal 9  
 haue obteyned our kingdom, we wil glorifie thee, and thy  
 nation, and the temple with great glorie, so that your glorie  
 shal be made manifest in al the earth. † In the yeare an hundreth 10  
 seuentie





- seuentie foure went forth Antiochus into the land of his fathers, and al the hostes assembled vnto him, so that there were  
 11 few left with Tryphon. † And Antiochus the king perswaded  
 12 him, and he came to Dora flying by the seacost. † For he knew  
 that euils were heaped vpon him, and the armie forsooke him.  
 13 † And Antiochus camped vpon Dora with an hundred twen-  
 tie thousand men of warre, and eight thousand horsemen:  
 14 † and he compassed the citie, and the shippes approched to the  
 sea: and they vexed the citie by land, and by sea, and suffered  
 15 none to come in, or to goe out. † And :: Numenius came; :: This legate  
 was sent al-  
 most two yea-  
 res before to  
 Rome ch. 14.  
 v. 24. and now  
 brought let-  
 ters not only  
 to the Iewes  
 but also to  
 sundrie kinges  
 and peoples in  
 their behalf.  
 and they that had bene with him, from the citie of Rome, ha-  
 16 uing epistles written to kinges, and countries, wherein were  
 conteyned these wordes: † L V C I V S the consul of the Ro-  
 17 manes, to Ptolomee the king greeting. † The ambassadours  
 of the Iewes our freindes came to vs, renewing the old amitie,  
 and societie, being sent from Simon the prince of the priests,  
 18 and the people of the Iewes. † And they brought also a buckler  
 19 of gold of a thousand powndes. † It hath pleased vs therefore  
 to write to the kinges, and countries, that they doe them no  
 harme, nor impugne them, and their cities, and their countries:  
 and that they geue no ayde to them that fight against them.  
 20 † And it hath seemed good vnto vs to take the buckler of them.  
 21 † If therefore anie pestilent men are fled out of their countrie  
 to you, deliuer them to Simon the prince of the priests, that he  
 22 may punish them according to their law. † These self same  
 thinges were written to Demetrius the king, & to Attalus, and  
 23 to Ariarathes, and to Arsaces, † and into al countries: and to  
 Lampfaces, and to the Spartiats, and to Delus, and to Myndus,  
 and to Sicyon, and to Caria, and to Samus, & Pamphilia, and  
 Lycia, and Alicarnassus, and Coos, and Sidon, and Aradon, and  
 Rhodes, & Phaselis, and Gortyna, and Gnidos, and Cypres, and  
 24 Cyrence. † And a copie therof they wrote to Simon the prince  
 25 of the priests & people of the Iewes. † But king Antiochus mo-  
 ued his campe vnto Dora the second time, setting handes al-  
 wayes vpon it, & making engins: & he shut vp Tryphon, that  
 26 he could not goe forth. † And Simon sent vnto him two thou-  
 sand chosen men for ayde, and silver, and gold, and abundance  
 27 of furniture. † And he would not take them, but brake al thin-  
 ges that he couenanted with him before, & alienated him self  
 28 from him. † And he sent to him Athenobius one of his freinds,  
 to treat with him, saying: You hold Ioppe, and Gazara, and  
 the





Simon subdued these two towns because they annoyed the Ievves: but because they otherwise perteyned not to Iurie he payed for them an hundred talents.  
 By the river of Cedron (ouer which Dauid passed 1. Reg. 15. 7. 23. and our Saviour. Ioa. 18.) a citie vvas nowv built, or rather repared being decayed before.

the castel, that is in Ierusalem, cities of my kingdom: † their 29 borders you haue made desolate, and you haue made a great plague in the land, and haue ruled in manie places in my kingdom. † Now therfore deliuer the cities, that you haue taken, 30 and the tributes of the places, wherein you haue ruled without the borders of Iurie. † But if not, geue you for them five hundred talents of siluer, and for the destruction, that you haue made, and the tributes of cities other five hundred talents: but 31 if not, we wil come and expugne you. † And Arhenobius the kings freind came into Ierusalem, & saw the glorie of Simon, 32 and his magnificence in gold, & siluer, and furniture abundant, and he was astonied, and told him the kings wordes. † And Simon answered him, and sayd to him: Neither haue we taken 33 other mens land, neither do we hold that is other mens: but the inheritance of our fathers, which was a certaine season vniustly possessed of our enemies. † But we hauing oportunitie 34 challenge the inheritance of our fathers. † For concerning Ioppe, and Gazara, that thou complaynest: they made a great 35 plague among the people, and in our countrie: for these we geue an hundred talents. And Athenobius answered him not a word. † But with anger returning to the king, he reported 36 vnto him these wordes, and the glorie of Simon, & al thinges that he saw, and the king was wrath with great anger. † And 37 Tryphon fled by shippe to Orthosias. † And the king appointed Cendebæus captaine by the sea coast, and gaue him an armie 38 of foote men and horsemen. † And he commanded him to moue the campe against the face of Iurie: and he commanded him to build Cedron, and to fortifie the gates of the citie, 39 and to conquer the people. But the king pursewed Tryphon. † And Cendebæus came to Iamnia, and began to prouoke 40 the people, & to conculcate Iurie, and to take the people captiue, and to kil, and to build Cedron. † And he placed there 41 horsemen, and an host: that going forth they might walke by the way of Iurie, as the king appointed him.

## CHAP. XVI.

Simon sendeth two of his sonnes to fight against Cendebæus, 8. whom they ouerthrow. 11. Ptolemee Simons sonne in law, inuiting him to a feast treacherously killeth him, and his sonnes Iudas and Mathathias: 19. sendeth also men to kil Iohn, but he being warned of the treason, killeth them: 23. and succeedeth to his father in the gouernment.

AND





**A**N D :: Iohn went vp from Gazara, and told Simon his father what Cendebæus did amongst their people. † And Simon called his two elder sonnes, Iudas, & Iohn, and he sayd to them: I and my bretheren, and the house of my father, haue expugned the enemies of Israel from our youth euen to this day: and it hath prospered in our handes to deliuer Israel oftentimes. † And now I am old, but be you in place of me, and my bretheren, & going forth fight for our nation: & the helpe from heauen be with you. † And he chose out of the countrie twentie thousand fighting men, and horsemen, and they went forth to Cendebæus: and they slept in Modin. † And they arose in the morning, and went into the plaine filde: and loe a mightie great armie coming to meete them, of foote men, and horsemen, & there was a running riuer between them: † And he camped agaynst the face of them, him self and his people, and he saw the people fearful to passe through the torrent, and he passed through first: and the men saw him, and they passed over after him. † And he diuided the people, and the horsemen in the middes of the footemen: and the horsemen of the aduersaries were exceding manie. † And they sounded with the holie trompers: and Cendebæus was put to flight, and his campe: and there fel manie of them wounded, and the rest fled into the hold. † Then was Iudas Iohns brother wounded: But Iohn pursewed them, til he came to Cedron. which he built: † and they fled euen to the rowres, that were in the fildes of Azotus, and he burnt them with fyre. And there fel of them two thousand men, and he returned into Iurie in peace. † And Ptolomee the sonne of Abobus was appointed captayne in the plaine of Iericho, and he had much siluer, and gold. † For he was the sonne in law of the high priest. † And his hart was exalted, and he would gayne the countrie, and he purposed treacherie against Simon, and his sonnes to dispatch them. † And Simon walking through the cities, that were in the countrie of Iurie, and being careful of them, went downe into Iericho, he and Mathathias his sonne, and Iudas :: the yeate an hundreth seuentie seuen, the eleuenth moneth: this is the moneth Sabath. † And the sonne of Abobus receiued them with guile into a litle forresse, that is called Doch which he built: and he made them a great feast, and hid men there. † And when Simon was :: inebriated and his sonnes, Ptolomee arose with his companie, and they tooke their weapons, and

After Simons death, his eldest sonne Iohn succeeded him in government spiritual and temporal.

v. 14.

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

. . .

Y y y y

entered





to be replenished with drinke competently, or abundantly, without excellence. As Psal. 64. v. 10 the earth inebriated, and v. 15. vines inebriated. That is, abundantly replenished without excellence. *August. 9. 144. in Gen. 1. Out of the booke here mentioned some thinke the fourth booke of Machabees was translated. See Sixtus Senen, li. 1. Biblioth. pag. 37.*

entered into the feast, and slew him, and his two sonnes, and certain of his seruants. † And he did great deceite in Israel, & rendered euil for good. † And Prolomee wrote these thinges, and sent to the king that he should send him an armie for ayde, and he would deliuer him the countrie, and their cities, and tributes. † And he sent others into Gazara to dispatch Iohn: and to the tribunes he sent epistles, that they should come to him, & he would geue them silver, & gold, and gifts. † And he sent others to take Ierusalem, & the mount of the temple. † And one running before, told Iohn in Gazara, that his father was perished, and his bretheren, & that he hath sent that thou also mayst be slayne. † But as he heard it, he was exceedingly afrayd: and he apprehended the men, that came to destroy him, & he slew them: for he knew that they sought to destroy him. † And the rest concerning the wordes of Iohn, & his battels, and the valient actes, which he did manfully, and the building of the walles, which he built, & the thinges that he did: † these are written in the booke of the dayes of his priesthood, from the time that he was made prince of the priests after his father.

\* li. 2. c.  
1. v. 1.

## THE SECOND BOOKE OF MACHABEES.

### CHAP. I.

*The Iewes in Ierusalem write to the Iewes in Egypt, 7. signifying that they had writte before of manie afflictions past: 9. and now write againe, rendering thanks to God for their deliuerie from Antiochus: 18. exhorting their bretheren to kepe the feast of Scenopegia: reciting the miracle of water returning into fire: 24. when Nehemias prayed: 33. and that the king built a temple in memorie thereof.*

This Appendix concerning two epistles of the Iewes was added to the historie, of the first booke by him that wrote this second.



OF THE bretheren, the Iewes that are through out Egypt, the bretheren, the Iewes that are in Ierusalem, and that are in the countrie of Iurie, send health, and good peace. † God doe good to you, and remember his testament, that he spake to Abraham, and Isaac, and Iacob, his faithful seruantes: † and geue he vnto

e.





vnto you al an hart to worshippinge him, and to doe his wil  
 4 with a great hart, and a willing minde. † Open he your hart  
 5 in his law, and in his precepts, and make peace. † Heare he  
 your prayers, and be he reconciled vnto you, neither forsake  
 6 he you in the euill time. † And now here we are praying for  
 7 you. † When Demetrius reigned, in the yeare one hundreth  
 sixtie nine, :: we Iewes wrote vnto you in the tribulation, and  
 violence, that came vpon vs in these yeares, since Iason reuol-  
 8 red from the holie land, and from the kingdom. † They burnt  
 the gate, and shed innocent bloud: and we prayed to our Lord,  
 and were heard, and we offered sacrifice, and fine floore, and  
 9 lighted the lampes, and set forth there breades. † And now  
 celebrate ye the dayes of Scenopegia of the moneth Celseu.  
 10 † In the yeare one hundreth eightie eight, the people that is  
 at Ierusalem, and in Iurie, and the senate, and :: Iudas, to Ari-  
 stobolus the maister of Ptolomee the king, who is of the  
 stocke of the annointed priestes, and to those Iewes, that are in  
 11 Ægypt health, and welfare. † Being deliuered by God out of  
 great dangers, we geue him thanks magnifically, as who haue  
 12 fought against such a king. † For he made them swarme out of  
 13 Persis, that haue fought against vs, and the holie citie. † For  
 when he was captaine in Persis, & with him a very great armie,  
 he fel in the temple of Nania, being deceiued by the counsel of  
 14 Naneaes priestes. † For Antiochus, & his freindes came to the  
 place as to dwel with her, & that he might receive much mo-  
 15 ney vnder the title of a dowrie. † And when Naneaes priestes  
 had layde it forth, and he with a few was entered within the  
 16 compasse of the temple, they shut the temple, † when Antio-  
 chus was entered in: & a secreete entrance of the temple being  
 opened, casting stones they stroke the duke, and them that  
 were with him, and diuided them in peeces, and cutting of  
 17 their heades they threw them forth. † Blessed be the God in al  
 18 thinges, who hath deliuered vp the impious. † We therefore  
 meaning to keepe the purification of the temple the five and  
 twentieth day of the moneth Celseu, thought it necessary to sig-  
 nifie vnto you: that you also may keepe the day of Scenopegia,  
 and the day of the fire, that was geuen when Nehemias, after  
 19 the temple was built and the altar, offered sacrifice. † For  
 when our fathers were caryed :: into Persis, the priestes that  
 then were the worshippers of God, taking the fire from the  
 altar, hid it secretly in a valley where there was a pitte deepe,  
 and

:: As they had  
 written be-  
 fore in their  
 afflictions, so  
 now they ex-  
 horre their  
 bretheren to  
 be thankful to  
 God, and a-  
 mongst other  
 meanes to  
 shew their  
 grateful minde  
 by celebrating  
 the feast of de-  
 dication of the  
 new altar.

:: It seemeth  
 that either this  
 Iudas was the  
 first sonne of  
 Iohn Hyrcan-  
 mus (other-  
 wise called A-  
 ristobolus) or  
 rather Iudas  
 Essenus of  
 whom, ch. 2.  
 v. 14. and of  
 whom Iose-  
 phus writeth  
 li. 11. c. 19.

:: Chaldea be-  
 ing nere to  
 Persis, is some-  
 times compre-  
 headed vnder

Y y y y a

and

li. 2. c. 4.

7. 7.





so Mamertinus, in *Panagena ad Iuliam*, reciteth Tigris and Euphrates amongst the rivers of Persia. & S. Chrysostom, ho. 6. in *Math.* saith the leaves were deliuered from captiuitie of Persia, meaning Babylon. In this fire were foure miracles. First it was not changed into aye but into water, v. 10. Secondly this water being cast on the holtes of sacrifice was kindled as fire. v. 11. Thirdly, it burned also, being cast vpon stones. v. 12. Fourth, it was extinguished by the light that came from the altar. v. 12. Nephthar, signifieth deliuerie, which is the effect of purification, for the temple & other holie things being purified, were deliuered from prophane vse.

and dry, and therein they saued it, so that the place was vnknowne to al men. † But when manie yeares had passed, and it pleased God that Nehemias should be sent of the king of Persia: he sent the nephewes of those priestes, that had hid it, to seeke out the fire: and as they told vs, they found not fire, but thick water. † And he bad them draw, & bring vnto him: 21 and the sacrifices, that were layd on, the priest Nehemias commanded to be sprinckled with the same water, and the wood, and the thinges that were layde therupon. † And as this was done, & the time was come that the sunne shone forth, which before was in a cloude, there was kindled a great fire, so that al merueiled. † And al the priestes made prayer, whiles the sacrifice was consuming, Ionathas beginning, and the rest answering. † And the prayer of Nehemias was in this maner: 24 O LORD God creatour of al, dreadful, and strong, iust, and merciful, which only art the good king, † only giuer, only iust, 25 and omnipotent, and eternal, which deliuerest Israel from al euil, which madest the fathers elect, and didst sanctifie them. † Receiue the sacrifice for al thy people Israel, and kepe thy 26 part, and sanctifie it. † Gather together our dispersion, deliuer 27 them, that serue the Gentils, and regard the contemned & abhorred: that the Gentils may know that thou art our God. † Afflict them that oppresse vs, and that doe contumelie in 28 pride. † Place thy people in thy holie place, as Moyses sayd. 29 † And the priestes sang hymnes, til the sacrifice was consumed. 30 † And when the sacrifice was consumed, of the rest of the 31 water Nehemias commanded the greater stones to be thoroughly washed. † Which thing as it was done, out of them was 32 kindled a flame: but by light also, that shined from the altar, it was consumed. † And as the thing was made manifest, it was 33 told the king of the Persians, that in the place, wherein those priestes that were transported, had hid fire, there appeared water, with the which Nehemias, and they that were with him, purified the sacrifices. † And the king considering, and 34 diligently examining the matter, made a temple for it, that he might approue that which was done. † And when he had approued it, he gaue to the priestes manie good thinges, and diuerse giftes, and taking them with his owne hand, he gaue 35 to them. † And Nehemias called this place Nephthar, which is interpreted purification. But it is called with manie Nephi.

CHAP.





so Mamertinus, in *Panagrica ad Italia*, reciteth Tigris and Euphrates amongst the rivers of Persia. & S. Chrysostom, *ho. 6. in Math.* saith the lewes were deliuered from captiuitie of Persis, meaning Babylon. In this fire were foure miracles. First it was not changed into ayre but into water. v. 10. Secondly this water being cast on the holtes of sacrifice was kindled as fire. v. 11. Thirdly, it burned also, being cast vpon stones. v. 12. Fourth, it was extinguished by the light that came from the altar. v. 12. Nephthar, significeth deliuerie, which is the effect of purification, for the temple & other holie things being purified, were deliuered from prophane vse.

and dry, and therein they saued it, so that the place was vnknowne to al men. † But when manie yeares had passed, and it pleased God that Nehemias should be sent of the king of Persis: he sent the nephewes of those priestes, that had hid it, to seeke out the fire: and as they told vs, they found not fire, but thick water. † And he bad them draw, & bring vnto him: and the sacrifices, that were layd on, the priest Nehemias commanded to be sprinckled with the same water, and the wood, and the thinges that were layde therupon. † And as this was done, & the time was come that the sunne shone forth, which before was in a cloude, there was kindled a great fire, so that al merueiled. † And al the priestes made prayer, whiles the sacrifice was consuming, Ionathas beginning, and the rest answering. † And the prayer of Nehemias was in this maner: O LORD God creatour of al, dreadful, and strong, iust, and merciful, which only art the good king, † only giuer, only iust, and omnipotent, and eternal, which deliuerest Israel from al euil, which madest the fathers elect, and didst sanctifie them. † Receiue the sacrifice for al thy people Israel, and kepe thy part, and sanctifie it. † Gather together our dispersion, deliuer them, that serue the Gentils, and regard the contemned & abhorred: that the Gentils may know that thou art our God. † Afflict them that oppresse vs, and that doe conrumelie in pride. † Place thy people in thy holie place, as Moyses sayd. † And the priestes sang hymnes, til the sacrifice was consumed. † And when the sacrifice was consumed, of the rest of the water Nehemias commanded the greater stones to be thoroughly washed. † Which thing as it was done, out of them was kindled a flame: but by light also, that shined from the altar, it was consumed. † And as the thing was made manifest, it was told the king of the Persians, that in the place, wherein those priestes that were transported, had hid fire, there appeared water, with the which Nehemias, and they that were with him, purified the sacrifices. † And the king considering, and diligently examining the matter, made a temple for it, that he might approue that which was done. † And when he had approued it, he gaue to the priestes manie good thinges, and diuerse giftes, and taking them with his owne hand, he gaue to them. † And Nehemias called this place Nephthar, which is interpreted purification. But it is called with manie Nephi.

CHAP.





*Holie fire, and the booke of the law were conserued by Ieremie the prophet, in the transmigration into Babylon. 4. Likewise the Tabernacle of Moyses the Arke, and Altar of incense in a secrete place. 8. As Moyses had dedicated the Tabernacle, and Salomon the Temple: 14. so Iudas Machabew cleansing the Temple, and making a new Altar, instituted a feast of the Dedication therof. 20. The Preface of the Author abridging the historie of the Machabees written by Iason in five bookes.*

- 1 **A**N D it is found in the descriptions of Ieremie the pro-  
phet, that he commanded them that went in transmi-  
gration, to take the fire, as it was signified, & as he com-  
manded them that were caried away in transmigration. † And he  
gaue them a law that they should not forget the precepts of  
our Lord, and that they should not erre in their mindes, seing  
the idols of gold, and siluer; and the ornaments of them.  
† And saying other like thinges, he exhorted them that they  
would not remoue the law from their hart. † And it was in  
the same writing, how the prophet commanded by the diuine  
answer made to him, that the tabernacle, & the arke should  
folow in company with him; til he came forth into the mount  
in which Moyses ascended, and saw the inheritance of God.  
† And Ieremie coming thither found a place of a caue: & he  
brought the tabernacle, and the arke, and the altar of incense  
in thither, and stopped the doore. † And there came certaine  
withal, that folowed, to marke the place for themselves: and  
they could not finde it. † And as Ieremie vnderstood it, bla-  
ming them he sayd: that the place shal be vnkowne, til God  
gather together the congregation of the people, and become  
propitious: † and then our Lord wil shew these thinges, and  
the maiestie of our Lord shal appeare, & there shal be a cloude  
as it was also made manifest to Moyses, and as when Salomon  
prayed that the place might be sanctified to the great God, he  
did manifest these thinges. † For he handled wisdom magni-  
fically: as hauing wisdom, did he offer the sacrifice of the  
dedication, and of the consummation of the temple. † As  
Moyses also prayed to our Lord, and as Salomon prayed, and  
fire came downe from heauen, and consumed the holocaust.  
† And Moyses sayd: Because that which was for sinne, was  
not eaten, it was consumed. † In like maner Salomon also  
eight dayes celebrated the dedication. † And these self some  
Yyyyyy 3 thinges

S. Ambrose,  
li 3 c. 14. Offic.  
vriteth at  
large of this  
miracle.

Neither the  
tabernacle  
nor the arke  
were caried  
away by Na-  
buchodonos-  
sor, but were  
preserued by  
some meanes:  
and most like  
(besides the  
auctoritie of  
this scripture)  
by Ieremie  
the prophet,  
who had spe-  
cial fauour of  
the Babyloni-  
ans, when Je-  
rusalem was  
taken, Ier. 32.  
v. 11.

Epist. Iere.  
Ezech. 6.

Exo. 40.  
3. Reg. 8.

2. Cor. 7.  
v. 14.





things were put in the descriptions, and commentaries of Nehemias: and after what sort he making a librarie gathered together bookes of the prophetes, and of David, and the epistles of the kinges, and concerning the donaries. † And in 14

*This seemeth to be the same Judas Essenus who with others writte this epistle. ch. 1. v. 10.*

like maner: Judas also such things as were fallen away by the warre that happened to vs, gathered them al together, and they are with vs. † If therfore you desire these things, 15 send some that may fetch them vnto you. † We therfore meaning to kepe the purification haue written vnto you: You shal doe wel then, if you kepe these dayes. † And God that 17 hath deliuered his people, and rendered the inheritance to al, the kingdom, and the priesthoode, and the sanctification, † as 18 he promised in the law, we hope that he wil quickly haue mercie vpon vs, and wil gather vs together from vnder heauen, into the holie place. † For he hath deliuered vs out of great 19 perils, and hath purged the place. \*

*\* li. 1. c. 15. v. 38.*

*After the au-  
thor had writ-  
ten this Appen-  
dix to the for-  
mer booke, he  
resolved also  
to adde an a-  
bridgement of  
the whole hi-  
storie, wher-  
unto he ma-  
keth this Pre-  
face, signify-  
ing the matter  
wherof he  
wil write. v.  
10. in what  
maner. v. 24.  
and why, v. 25.  
auouching  
his diligence.  
v. 26. with  
breuitie. v. 29.  
God assisting  
the writers  
of diuine hi-  
stories, doth  
not alwayes  
deliuer them  
from labour  
in seeking to  
know the*

† Concerning Iudas Machabeus, and his brethren, and of 20 the purification of the great temple, and of the dedication of the altar, † Yea and of the battels that pertain to Antio- 21 chus the Noble, and his sonne Eupator: † and of the apparitions, that were made from heauen to them, that did manfully for the Iewes, so that being few they reuenged the whole 22 countrie, and put to flight the barbarous multitude: † and re- 23 payred the most famous temple in al the world, and deliuered the citie, and the lawes that were abolished, were restored, our Lord with al clemencie being made propitious vnto them. † Also the things which by Iason the Cyrenean, 24 are comprised in five bookes we haue attempted to abridge in one volume. † For considering the multitude of bookes, and 25 the difficultie to them, that wil attempt the narrations of histories; because of the multitude of matters: † we haue bene 26 careful for them that are willing to reade, that there might be delectation of the minde: and for the studious, that they may more easily comitte it to memorie: and that profite might en- 27 sewe to al that read it: † And to our owne selues in deede, 28 which haue taken vpon vs this worke to make an abridgement, we haue taken in hand no easie labour, yea rather a busines ful of watching and sweete. † As they that prepare a feast, and seeke to condescend to other mens wil: for manie mens 29 sakes we doe willingly susteyne the labour. † The \* veritie certes concerning euery particular leauing to the auctors, and our

A

*\* shall  
declara-  
ti. 10.*





our selues according to the forme that is geuen, studying to  
 30 be brieve. † For as the builder of a new house must haue care  
 of the whole building: but he that hath the care to paint, must  
 seeke out the thinges that are apt for garnishing: so must it be  
 31 esteemed also in vs. † For to gather together the vnderstan-  
 ding, to order the speech, and curiously to discusse euerie par-  
 32 ticular part, agreeth to the auctor of an historie: † but to put-  
 few the breuitie of speech, & to auoide the exact declarations  
 33 of thinges, is to be granted to him that abridgeth. † From  
 hence then wil we beginne the narration: of the preface let it  
 be sufficient to haue sayd thus much. for it is a foolish thing  
 before the historie to flow ouer, and in the historie to be  
 shorte. \*

same of such  
 as knew parti-  
 cular thinges.  
 So S. Luke  
 writte the  
 Gospel, hauing  
 diligently attain-  
 ed to all thinges  
 Luc. 1, 1. 3.

\* li. 1. c.  
 l. 7. l.

## CHAP. III.

*When Ierusalem was in peace, and good order, by the care of Onias high  
 priest, and king Seleucus favoured piou workes, 4. Simon a wicked  
 churchwarden, betrayeth the treasure of the Sanctuarie: 7. Heliodorus  
 sent by the king, and after curious intertainment, declaring  
 that he must carie al the money to the king, is resisted by Onias with others,  
 denouly commending the cause to God. 23. He neuertheles attempting  
 the sacrilege, is terrified by a vision, sore beaten, and in desperate miserie,  
 31. by Onias sacrifice and prayers, is restored to health: 35. and returning  
 home confesseth the powre of God.*

The first part.  
 The persecu-  
 tion of the  
 Church by  
 Antiochus.

**C** 1 **T**HEREFORE when the holie citie was inhabited in  
 1. al peace, 2. the lawes also as yet were very wel kept, be-  
 cause of Onias 3. the high priest his pietie, & minde that hated  
 2 euils, † it came to passe that kinges also themselves, and princes  
 esteemed the place worthe of high honour, and glorified the  
 3 temple with verie great giftes: † so that Seleucus the king of  
 Asia of his reuenues allowed al the charges perteyning to  
 4 the ministerie of the sacrifices. † But 5 Simon of the tribe  
 of Benjamin, being appointed ouerseer of the temple; con-  
 tended, the prince of the priestes resisting him, to worke some  
 5 wicked thing in the citie. † And 1. when he could not over-  
 come Onias, he came to Appollonius the sonne of Tharsas,  
 who at that time was gouernour of Calesyria, and Phœnicia:  
 6 † and told him, that the treasure at Ierusalem was ful of innu-  
 merable deale of money, and the common store to be infinite,  
 which perteyne not to the account of the sacrifices: and that  
 7 it is possible, al might fall into the kings powre. † And 3. when  
 Appollo-

1: Three thin-  
 ges make a  
 cōmonwealth  
 to be in good  
 state.

1. Good agree-  
 ment of prin-  
 cipal men a-  
 mongst them-  
 selues, & with  
 the commo-  
 naltie.

2. Exact obser-  
 uation of  
 good lawes:

3. And eminent  
 vertue of the  
 supreme go-  
 uernour vvith  
 exercise of  
 pietie and hate  
 of sinnes.





Other three things do trouble the state: Obstinacie in offenders, not content to be corrected.

2. Inueterate malice seeking reuenge against iust Superiors.

3. an auarice of princes, to robbe the holie or common treasure.

Appollonius had made relation to the king, concerning the money that he was told of, he calling for Heliodorus, who was ouer his affayres, sent him with commission to transport the foresayde money. † And forthwith Heliodorus began to take his iourney, in shew in dede as if he would goe visite the cities through out Cœlesyria and Phœnicia, but in very dede to accomplish the kings purpose. † But when he was come to Ierusalem, and was curteously receiued in the citie by the highpriest, he told of the the aduertisment geuen of the money: and opened for what cause he was come: and asked if these things were so in very dede. † Then the highpriest shewed that these were deposita, and the liuelihoods of widowes, and pupils: † but certaine of them to belong vnto Hircanus of Tobie a very noble man, among these things, which impious Simon had promoted, & the whole to be of siluer foure hundred talents, and of gold two hundred. † And that they should be deceiued which had committed it to the place, & the temple, that is honoured through out the whole world; to be a thing, for the reuerence, and holines thereof altogether vnpossible. † But he by reason of those things, which he had in commission of the king, sayd in any wise that they must be caried to the king. † And on a day appointed, Heliodorus entered in to take order concerning these things. But there was no small trembling through out the whole citie. † And the priestes cast them selues before the altar with their priestes stoles, and inuocated him from heauen, which made the law of deposita, that he would kepe the things safe, from them that had deposed them. † But now he that saw the countenance of the high priest, was wounded in minde: for his face and colour being changed declared the inner sorow of the minde. † For there was a certaine pensuenes powred about the man, and horroir of the bodie, whereby the sorow of his hart was made manifest to them that beheld him. † Others also came flocking together out of their houses: praying with publicke supplication, for that the place was to come into contempt. † And the women hauing their breast girded with heare clothes, came together through the strêtes. Yea and the virgins, that were shut vp, came forth to Onias, and some to the walles, but some looked through the windowes: † and all stretching forth their handes vnto heauen, prayed. † For the expectation of the confusè multitude, and of the grand priest being in an agonie,

was





- 21 was miserable. † And these certes inuocated almightie God, that the thinges committed to them, might be performed with al integritie for them that had committed the same of trust. † But Heliodorus exercised that which he had decreed in the same place himself present with his gard about the treasure. † But the spirit of almightie God made great euidence of his appearing, so that al which had presumed to obey him, falling by the vertue of God, were turned into dissolution and feare. † For there appeared to them a certaine horse hauing a terrible rider, adorned with very rich harnesse: and he with seircenes stroke Heliodorus with his forefoote, and he that sate vpon him, seemed to haue armour of gold. † There appeared also two other yong men comely for strength, excellent of glorie, and beautiful in attyre: which stood about him, and on both sides whipped him, beating him with manie stripes without intermission. † And Heliodorus sodenly fel on the ground, & they tooke him being couered round about with much darkenes, and being set in a seate portatiue, they thrust him forth. † And he that with manie curreers, and men of his garde entered into the foresayde treasure, was caried no man geuing him succourse, the manifest powre of God being knowne. † And he in deede by the powre of God lay dumbe, and deprived of al hope, and health. † But they blessed our Lord, because he magnified his place: and the temple, that a little before was ful of feare and tumult, almightie God appearing, was filled with ioy and gladnes. † And then certaine of the freindes of Heliodorus forthwith desired Onias, that he would inuocate the highest to geue him life, who was at the very last gaspe. † And the highpriest considering least perhaps the king might suspect some malice on the Iewes part downe aboute Heliodorus, offered for the health of the man an healthful host. † And when the highpriest by prayer obteyned, the selfe same yong men, clothed with the same garments, standing by Heliodorus, sayd: Geue thanks to Onias the priest: for him hath our Lord geuen thee life. † But thou being scourged of God, declare vnto al men the great workes and the powre of God. And these thinges being sayd, they appeared no more. † And Heliodorus hauing offered an host to God, and hauing promised great voves to him, that granted him to liue, and geuing thanks to Onias, taking his armie againe returned to the king. † And he testified to al men those workes of the

Z z z z z

great

pietie, fasting  
and praying,  
till they were  
despouled. 1.  
Reg. 2. 7. 12. 8.  
Amb. li. 1. de  
virgin. 5. Greg.  
Nissen: Orat. de  
Christi Natiuit.  
S. Damas. li. 4.  
c. 13.  
4. Reg. 2. 7. 11.  
A fire chari-  
otte and fire  
horses caried  
Elias from E-  
lizeus. 4. Reg.  
6. 7. 17. And the  
mountaine ap-  
peared ful of  
horses, and of  
fire chariots  
round about  
Eliſeus, no lesse  
strange then  
this vision. See  
S. Ambrose li.  
2. c. 29. Offic.  
discourſing  
vpon this hi-  
ſtorie.





great God, which he had seene before his owne eyes. † And 37  
 when the king had asked Heliödorus; who was meete to be  
 sent yet once more to Ierusalem; he sayd: † If thou haue anie 38  
 enemy, or traytour to thy kingdome, send him thither, and  
 thou shalt receiue him againe scourged, if yet he escape: be-  
 cause there is vndoubtedly in the place a certaine powre of  
 God. † For he that hath his dwelling in the heauens, is the 39  
 visiter, and helper of that place, & them that come to doe euil,  
 he striketh, and destroyeth. † Therefore concerning Heliö- 40  
 dorus, and the keeping of the treasure so the matter standeth.

## CHAP. IIII.

*Onias defamed & molested by Simon, repayreth to the king to procure peace.*

*7. Seleucus dying, & Antiochus reigning, Iason by promising money to the king, getteth the office of highpriest from his brother Onias: 10. and peruertereth religion: 12. setteth vp a wicked schoole, wherby manie are corrupted: 8. sendeth money for sacrifice to be offered to Hercules, which is imployed in making gallees. 21. Antiochus is receiued with great pompe into Ierusalem. 23. Menelaus by promise of more money getteth the high priesthood from Iason. 29. He also is deposed, and his brother Lisimachus put in the place. 32. Andronicus trayterously murdereth Onias. 36. and for the same is slaine by the kings commandment: 39. and Lysimachus by the people. 43. Menelaus iustly accused escapeth by bribing, and the innocent are slaine.*

It is the  
 common pra-  
 ctise of al tray-  
 tors to calum-  
 niate and de-  
 fame good  
 gouerners.

And the best  
 remedie a-  
 gainst such  
 seducers is by  
 auctoritie of  
 Superior  
 powre, not  
 by the people,  
 who are com-  
 monly more  
 prone to fa-  
 uour faction  
 then iustice.

**B**UT Simon the foresayde betrayer of the money, and of 1  
 his countrie, spake il of Onias, as though he had stirred  
 vp Heliödorus to these thinges, and had bene the mouer of the  
 euils: † and the prouider for the citie, and defender of his na- 2  
 tion, and the emulatour of the law of God, he presumed to  
 cal a secret betrayer of the kingdom. † But when the enmities 3  
 proceeded so far, that murders also were committed by cer-  
 taine of Simons familiars: † Onias considering the peril of 4  
 the contention, and that Appollonius being gouernour of  
 Cælesyria, and Phænicia, was outragious, which encreased the  
 malice of Simon, went to the king, † not as an accuser of the 5  
 citizenis, but considering with himself the common profite of  
 the whole multitude. † For he saw that without the kings 6  
 prouidence it was vnpossible that peace should be made in  
 those matters, & that Simon would not cease from his follie. \*  
 † But after Seleucus departure out of life, when Antiochus 7  
 that was called the Noble, had taken the kingdom vpon him,

Iason

\* li. 1. c.  
 l. v. 11.

E





- Iason the brother of Onias ambitiously sought the highpriest-  
 8 hood: † going to the king, promising him three hundred  
 three score talents of silver, and of other reuenues four  
 9 score talents, † aboue this he promised also an hundred fiftie  
 more, if leaue might be granted him to make a schole, and  
 a place for youth, and to intitle them, that were at Ierusalem,  
 10 Antiochians. † Which when the king had granted, and he  
 had obteyned the principedom, forthwith he began to transport  
 11 his countie men to the heathen rite, † And these thinges  
 being taken away, which of fauoure had bene decreed by  
 kinges vnto the Iewes, and through Iohn the father of the  
 Eupolemus, who was embassadour with the Romans con-  
 cerning amitie and societie, he disanulling the lawfull rites of  
 12 the citizens, made wicked ordinances. † For he presumed vnder  
 the verie castle to set vp a schoole, and to put al the goodliest  
 13 youthes in brothel houses. † And this was not the beginning,  
 but a certaine increase, and going forward of the heathen and  
 strange conuersion, through the abominable neuer heard  
 14 before, of Iason the impious and not a priest. † So that the  
 priestes were not now occupied about the offices of the altar,  
 but the temple being contemned, & the sacrifices neglected, :: VVhere true  
 they hastened to be pertakers of the game of wrassling, and Religion is a-  
 of the vniust maintenance therof, and in the exercise of the bolished, most  
 15 coyte. † And setting nought by the honours of their fathers, men neglect  
 16 they esteemed the Greeke glories for the best: † by reason al shew of re-  
 wherof they had dangerous contention, and they had emula- ligion, and ra-  
 tion toward their ordinances, and in al thinges they coueted ther applic  
 to be like to them, whom they had enemies and murderers. themselues to  
 17 † For to doe impiously against the lawes of God escapeth not vanities, or  
 18 unpunished, but this the time folowing wil declare. † And worse sinnes.  
 when the game vsed euerie fifth yeare was kept at Tyre, and  
 19 the king was present, † the wicked Iason sent from Ierusalem  
 sinful men, carying three hundred didrachmaes of silver for  
 the sacrifice of Hercules, which they that caryed it, requested  
 that it might not be bestowed on the sacrifices, because it ought  
 20 not, but that it might be deputed for other charges. † And  
 these were offered in dede by him that sent them, vnto the sa-  
 crifice of Hercules: but because of them that were present  
 they were geuen to the making of gallees. \*
- G 21 † And Apollonius the sonne of Mnesteus being sent into  
 Ægypt because of the nobles of Ptolomee Philometor the  
 king,

Z z z z z 1

king,

\* ii. i. c.  
1. 7. 17.



:: This king king, :: when Antiochus vnderstood that himself was made  
 falsely preten- an alien from the affaires of the kingdom, providing for his  
 ded to restore owne commodities, departing thence he came to Ioppe, and  
 his kinsman from thence to Ierusalem. † And being magnifically receiued 12  
 (his sisters, of Iason, and the citie, entered in with torch lights, and with  
 sonne) to the prayles: and from thence he turned his armie into Phœnicia.  
 kingdom be- † And after the time of three yeares Iason sent Menelaus bro- 13  
 ing deprived ther of the foresaide Simion, carying money to the king, and  
 by his younger to bring answers of necessarie affayres. † But he being com- 24  
 brother (Lui- mended to the king, when he had magnified the presence of  
 li. 44.) but the His power, wrested the high priesthood vpon him self, ouer  
 true cause of bidding Iason three hundred talents of siluer. † And hauing 15  
 his sending Apolonius receiued commission from the king, he came, hauing in deede  
 into Ægypt, nothing worthie of the priesthood: but bearing the mind of a  
 was to subdue that kingdom, to himself. 1. cruel tyrant, and the wrath of a wilde beast. † And Iason in- 16  
 Mach. 1. 7. 17. deede who had circumvented his owne brother, being him-  
 self deceiued was driuen out a fugitiue into the countrie of the  
 :: Menelaus Anmanites. † And :: Menelaus obteyned the principedom: 17  
 brother of Si- but concerning the money promised to the king he did no-  
 mon (v. 23) of thing, whereas Sostratus that was gouernour of the castel ex-  
 the tribe of acted it. † For to him perteyned the exacting of the tributes: 18  
 Benjamin (ch. 3. 7. 4.) was for which cause they were both called out to the king. † And 19  
 not by the law Menelaus was remoued from the priesthood, Lysimachus his  
 capable of the brother succeeding, and Sostratus was made gouernour of the  
 priesthood, which only Cyprians. † And when these things were a doing, it chanced 30  
 pertained to the Thasians, and the Mallotians to moue sedition, because  
 the progenie they were geuen for a gift to king Antiochus concubine.  
 of Aaron of † The king therefore came in hast to pacifie them, one of his 31  
 the tribe of companions Adronicus being lesse substitute. † But Mene- 32  
 Leui So in this laus supposing that he had taken a conuenient time, stealing  
 troublesome certaine vessels of gold out of the temple, gaue them to Adro-  
 time the right nicus, and others he had sould at Tyre, & in their neere cities:  
 succession of † Which thing when Onias vnderstood most certainly, he re- 33  
 high priestes buked him; keeping himself in a safe place at Antioche beside  
 was intermit- Daphne. † Whereupon Menelaus coming to Andronicus, de- 34  
 red, and resto- fired him to kill Onias. Who when he was come to Onias, and  
 red in Matha- right handes being geuen with an oath (although he was sus-  
 thias, li. 1. c. 2. pected of him) had perswaded him to come out of the san-  
 ctuarie, immediatly he slew him, not reuerencing iustice. † For 35  
 which cause not only the Iewes, but also other nations like-  
 wise were offended, and tooke it greuously for the vniust  
 murder





36 murder of so great a man. † But when the king was returned  
 out of the places of Cilicia, the Iewes went vnto him at An-  
 tioch, and also the Greekes: complayning of the vniust mur-  
 37 der of Onias. † Antiochus therefore was sorie in his minde  
 for Onias, and being inclined to pitie, he shed teares, remem-  
 38 bring the sobrietie and modestie of the deceased. † And his  
 hart being incensed, he commanded Andronicus being spoi-  
 led of the purple, to be led about al the citie: and that in the  
 same place, wherein he had committed the impiety vpon Onias,  
 the sacrilegious person should be deprived of his life, our Lord  
 39 repaying him worthie punishment. † And manie sacrilegies  
 being committed of Lysimachus in the temple by the counsel  
 of Menelaus, and the rumour being bruited abroad, the mul-  
 titude gathered together against Lysimachus, much gold being  
 40 now caryed out. † But the multitudes making insurrection,  
 and their mindes replenished with anger, Lysimachus arming  
 almost three thousand began to vse vniust handes, a certaine  
 tyrant being captaine farre growne in age, and also in madnes.  
 41 † But as they vnderstood the endeouour of Lysimachus, some  
 tooke stones, some strong clubbles: and certaine threw ashes.  
 42 † And manie in deede were wounded, & certaine also throwne  
 to the ground, but al were put to flight: the sacrilegious per-  
 43 son also himself they slew beside the treasure. † Concerning  
 these things therefore iudgement began to be commenced  
 44 against Menelaus. † And when the king was come to Tyre,  
 three men sent from the ancients, put vp the matter vnto him.  
 45 † And when Menelaus was ouercome, he promised Ptolomee.  
 46 to geue much money to perswade the king. † Ptolomee ther-  
 fore went to the king being in a certaine courte, as it were to  
 47 coole himself, and brought him from his purpose: † and Me-  
 nelaus certes being guiltie of al the euil was quitted of the  
 crimes: and the poore wretches, who if they had pleaded the  
 cause euen before Scythians should be iudged innocent, them  
 48 he commanded to death. † Quickly then did they vniustly  
 suffer, which prosecuted the cause for the citie, & the people,  
 49 and the sacred vessels. † For the which thing the Tyrians also  
 being offended, were very liberal towards the burial of them.  
 50 † But Menelaus because of their auarice that were in power,  
 51 continewed in authoritie, increasing in malice to the betraying  
 of the citizens.

True and so-  
 lide vertue  
 moued the  
 common peo-  
 ple to compas-  
 sion, the King  
 himself to  
 teares, the Ty-  
 rians to ho-  
 nour the bo-  
 dies of the in-  
 nocent with  
 costlie burial.  
 7. 49.





*Visions of armies fighting in the ayre appeare in Ierusalem fourtie dayes. 5. Iason with a thousand men surpriseth the citie, killeth manie citizens, but is expulsed and dyeth miserably. 11. Antiochus persecuteth the Iewes, 15. Spoyleth the temple, and prophaneth holie thinges. 27. Iudas with others flee into the desert.*

∴ Strange things about the ordinarie course of nature doe ever signifie Gods wrath, for mens transgression, and are admonitions to turne from sinne, with speed that we may escape the heauie hand of Gods iustice. So the Emperour Charles the Great interpreted the apparition of a great Comete as witnesseth. *Fasciculus temporum.*

∴ Lacedemonians otherwise called Spartians, descended from the stocke of Abraham. *li. l. c. 12. v. 2.*

AT the same time Antiochus prepared a second iourney 1  
into Ægypt. † And it came to passe: that through out 2  
the whole citie of Ierusalem were senne for fourtie dayes in  
the ayre horsemen running hither & thither, hauing golden  
stoles, and speates, as it were companies armed, † and cour- 3  
sing of horses set in orders by rankes, and that there were en-  
counterings together neere hand, and shakings of sheildes,  
and a multitude of men in helmets with swordes drawen, and  
throwing of darts, and the glittering of golden armour, and of  
al kind of harnes. † Wherefore al prayed that the wonders 4  
might be turned to good. † But when there was a false rumour 5  
gone forth, as though Antiochus had bene parted this life,  
Iason taking vnto him no lesse then a thousand men, suddenly  
set vpon the citie: and the citizens flying together to the wal,  
at the last the citie being taken, Menelaus fled into the castel.  
† But Iason spared not his citizens in murder, nor considered, 6  
that prosperitie against kinsmen is a verie great euil, supposing  
that he should take the victorious spoiles of the enemies, and  
not of his citizens. † And the principedome verily he obey- 7  
ned not, but receiued confusion, the end of his treacherie, and  
went againe a fugitiue into the countrie of the Ammanites.  
† At the last to his owne destruction being inclosed of Aretas 8  
the tyrant of the Arabians, flying from citie to citie, odious  
to al men, as an apostata from the lawes, and execrable, as an  
enemie of his countrie and citizens, he was thrust out into  
Egypt: † and he that had expelled manie out of their countrie, 6  
perished in a strange place, going to the Lacedemonians, as  
being like ∴ for kindred sake to haue refuge there: † but he 10  
that cast away manie vnburied, himself both vnlamented, and  
vnburied is cast forth, neither enioying forrein buryal, nor  
partaker of the sepulcher of his fathers\*.  
† These thinges therefore being done, the king suspected that 11  
the Iewes would forsake the societie: and for this departing  
out of Ægypt with a furious mind, he tooke the citie by armes.  
† And

\* *li. l. c. 1. v. 21.*

I





- 12 † And he bad the souldiars kil, and not spare them that came in  
their way, to murder them that went vp into the houses.  
13 † Slaughters therfore were made of youngmen & old, and de-  
structions of wemen and children, and murders of virgins and  
14 litle ones: † And there were in the whole three dayes foure  
score thousand slaine, fourtie thousand prisoners, and no lesse  
15 sold. † But neither do these thinges suffice, he presumed also to  
enter into the temple, in al the earth the most holie, Menelaus  
being his leader, who was betrayer of the lawes, and his  
16 countrie. † And with wicked handes taking the holie vessels,  
which by other kinges and cities were set for the ornament  
and the glorie of the place, he vnworthily handled and con-  
17 taminated them. † So Antiochus being alienated in minde,  
considered not, that for the sinnes of them that inhabit the  
citie, God had bene angrie a litle: for the which also hapned  
18 the contempte about the place: † otherwise vles it had  
chanced them to haue bene wrapped in manie sinnes, as Heli-  
odorus, who was sent of Seleucus the king to spoile the trea-  
surie, this man also immediatly as he came had bene scourged,  
19 and repelled verily from his boldnes. † But: not the nation for  
20 the place, but the place for the nation hath God chosen. † And  
therefore the place also it self is made partaker of the peoples  
evils: but afterward it shal be partaker of the good thinges,  
and it that was forsaken in the wrath of almightie God, shal be  
exalted againe with great glorie in the reconciliation of the  
21 great Lord. † Therefore Antiochus hauing taken away out of  
the temple a thousand and eight hundred talents, spedily went  
backe to Antioch, thinking through pride, that he might bring  
the land to sayle vpon, & the sea to goe vpon, through haugh-  
22 tines of minde. † And he left also rulers to afflict the nation:  
at Ierusalem, Philip a Phrygian borne, more cruel of maners  
23 then he himself by whom he was appointed: † and in Garizim  
Andronicus and Menelaus, who lay more greiuously vpon  
24 the citizens then the rest. † And wheras he was set against the  
Iewes, he sent the odious prince Apollonius with an armie of  
two & twentie thousand, commanding him to kil al of perfect  
25 age, to sel the wemen and the young ones. † Who when he was  
come to Ierusalem, seyning peace, rested vntil the holie day of  
the Sabbath: and then the Iewes keping holie day, he com-  
26 manded his men to take weapons. † And he murdered al that  
were gone forth to behold the gammes: & running through  
the

ch. 3. v.  
23, 27.

Al rites of  
religion with  
temples and  
other holie  
thinges are or-  
dayned to the  
Service of  
God, and for  
mens spiritual  
good and ther-  
fore when  
men cease to  
serue God, as  
holie thinges  
are destroyed,  
or taken  
away.





∴ Iudas was  
the tenth law-  
ful highpriest  
from the Mo-  
narchie of the  
Grecians.

the citie with armed men he slew a very greate multitude.  
† But Iudas Machabeus, who was ∴ the tenth, was retyred into 27  
a desert place, and there amongst wilde beastes he led his life  
in the mountaines with his companie: and they abode eating  
meate of grasse, that they might not be partakers of the con-  
tamination. 7

## CHAP. VI.

*The law of God is abolished, the temple prophaned, and named of Iupiter Olympius. 7. The feast of Bacchus is kept. 10. women with their circumcised children are slaine. 11. others for celebrating the sabbath (12. an admonition to the reader) 18. old Eleazarus constantly observing the law suffereth glorious death.*

∴ Sanaballat  
in the time of  
Alexander the  
great procu-  
red a temple  
to be built in  
Garizim like  
to that in Je-  
rusalem.

An other was  
built in Egypt  
by Ananias in  
the time of  
Ptolomee Phi-  
lometor both  
schismatical.  
*Iosephus. l. 11. c.  
8. & l. 13. c. 6.*

∴ Besides for-  
mer great ma-  
fakers, & foure  
most notori-  
ous martyre-  
domes are  
here related,

1.  
Women with

**B**UT not long after the king sent a certaine ancient man of  
Antioch, that should compel the Iewes to remoue them  
selues from the lawes of their fathers and of God: † to contami- 2  
nate also the temple that was in Ierusalem, and to cal it by the  
name of Iupiter Olympius: and in ∴ Garizim, according as they  
were that inhabited the place, of Iupiter Hospitalis. † And  
the inuasion of the euiles was sore and grieuous to al: † for the 4  
temple was ful of the lecherie and glottonie of the Gentiles:  
& of them that played the harlots with whoores. And women  
thrusting themselves of their owne accord into the sacred hou-  
ses, bringing in thouse thinges which were not lawful. † The 5  
altar also was ful of vnlawful thinges, which were forbidden  
by the lawes. † And neither were the Sabbaths kept, nor the 6  
soleme dayes of the fathers obserued neither plainly did anie  
man confesse him selfe to be a Iewe. † But they were led 7  
with bitter necessitie in the kings birch day to sacrifices: and  
when the feast of Bacchus was kept, they were compelled to  
goe about crowned with Iuie vnto Bacchus. † And there went 8  
forth a decree into the next cities of the Gentiles, the Ptol-  
omeans geuing the aduise, that they also in like manner should  
doe against the Iewes, that they might sacrifice: † and them 9  
that would not passe to the ordinances of the heathen, ∴ they  
should kil. A man then might see the miserie. † For 1. two 10  
women were accused to haue circuncided their children:  
whom, the infantes hanging at their breasts, when they had  
openly led them about through the citie, they threwe downe  
headlong by the walles. † And others coming together to the 11  
next caues, & secretely 1. keeping the day of the Sabbath, when  
the y





they were discovered to Philip, were burnt with fyre, because their circum-  
 they feared for religion and obseruance, to helpe themselves cised children.

with their hand.

12 † But I beseech them that shal read this booke, that they Other people  
 abhorre not for the aduersities, but that they account those for keeping

things, which haue happened, not to be for the destruction, the sabbath.

31 but for the chastening of our stocke. † For not to suffer sinners A necessarie  
 a long time to doe as they wil, but forthwith to punish, is admonition

14 token of a great benefite. † For, not as in other nations our in time of per-  
 secution,

Lord patiently expecteth, that when the day of iudgement.

15 shal come, he may punish them in the fulnes of sinnes: † so  
 also doth he determine in vs, that our sinnes being come to the

16 end; so at length he may punish vs. † For which cause he ne-  
 uer certes remoueth away his mercie from vs: but chastening

17 his people by aduersitie, he forsaketh them not. † But let  
 these things be sayd of vs in few wordes for an admonition of

the readers. And now we must come to the storie.

18 † Therefore 3. Eleazarus one of the chief of the Scribes, a  
 man stricken in age, and comely of countenance, with open

19 mouth gaping was compelled to eate swines flesh. † But he Eleazarus  
 embracing rather a most glorious death then an hateful life, nintie yeares  
 old cruelly  
 slaine.

20 went before voluntarily to the punishment: † And conside- He was ex-  
 ring how he ought to come patiently susteyning, he determi- cellently ler-  
 ned in holie

21 ned not to committe vnlawful thinges for loue of life. † But Scriptures and  
 they that stood by, moued with vnlawful pitie, for the old in al diuine  
 frendshipe of the man, taking him in secrete, desired that flesh and humane  
 might be brought, which it was lawful for him to eate, that knowlege.

he might feyne to haue eaten, as the king had commanded, To feyne or  
 make out-  
 ward shew of  
 consent to  
 false religion,  
 is neuer law-  
 ful.

22 of the flesh of the sacrifice: † that by this fact he might be In the old  
 testament  
 none could  
 enter into hea-  
 uen, but the  
 most iust went  
 to Limbo when  
 they died.

23 deliuered from death: and for the old frendshipe of the man, Old age  
 (saith S. Am-  
 brose. li. 2. c. 10.

24 they did him this courtesie. † But he begane to thinke vpon  
 the worthe preeminence of his age and ancientnes, and the

25 heare heares of natural nobilitie, & his doinges from a childe  
 of very good conuersation, and according to the ordinances;

26 and the holie law made of God, he answered quickly, say-  
 ing: that he would rather be sent vnto hel. † For it is not

meete, quoth he, for our age to feyne; that manie young men  
 thinking, that Eleazarus of foure score yeare & renne is passed

25 to the life of Aliens: † they also through my dissimulation, and  
 for a litle time of corruptible life, may be deceiued, and hereby

26 I may purchase a stayne, and a curse to mine old age. † For  
 although

A z z z z z





*de Iacob patri.)*  
ought to be  
the haue,  
not the ship-  
vrake of thy  
former life,

although at this present time I be deliuered from the punish-  
ments of men, yet neither alieue nor dead shal I escape the hand  
of the Almighty. †. Wherfore in departing manfully out of 27  
this life, I shal appeare worthie of mine old age: † and to yong 28  
men I shal leaue a constant example, if with readie mind and  
stoutly I suffer an honest death, for the most graue and most  
holie lawes. These thinges being spoken, forthwith he was  
drawen to execution. † And they that led him, and had bene 29  
a litle before more milde; were turned into wrath for the  
wordes spoken of him, which they thought were vttered  
through arrogancie. † But when he was now in killing with 30  
the strokes, he groned, and sayd: O Lord, which hast the holie  
knowlege, thou knowest manifestly that wheras I might be  
deliuered from death, I doe susteyne sore paines of the bodie:  
but according to the soule, for thy feare I doe willingly suffer  
these thinges. † And this man certes in this maner departed 31  
this life, leauing not only to yong men, but also to the whole  
nation the memorie of his death for an example of vertue and  
fortitude.

#### CHAP. VII.

*The noble Martyrdome of seuen bretheren, refusing to eate swines flesh: and  
boldly admonishing king Antiochus of his damnable state. 41. Lastly the  
mother (hauing encouraged her sonnes) likewise dyeth gloriously.*

<sup>4.</sup>  
The fourth  
Martyrdom  
was of seuen  
bretheren and  
their mother.  
¶ Whosoever  
please to read  
more of these  
glorious Mar-  
tyres, may see  
the large dis-  
courses of Fla-  
uius Iosephus  
in his booke  
*de Machabeis*.  
And of sun-  
drie ancient  
Fathers: S. Cy-  
prian. *li. 4.*  
*Epist. ep. 4. S.*  
Chrysostom,

AND it came to passe, <sup>4.</sup> that seuen brethren together with 1  
their mother being apprehended, to be compelled by  
the king to eate against the law swines flesh; were tormented  
with whippes and scourges: †. But one of them which was the 2  
first, sayd thus: What seekest thou, and what wilt thou lerne of  
vs? we are readie to dye rather then to transgresse the lawes  
of God, coming from our fathers. † The king therfore being 3  
wrath commanded frying pannes, and braten pottes to be  
heated: † the which forthwith being heated, he commanded 4  
his tongue, that had spoken first, to be cut out: and the skinne  
of his head being drawen of, the endes also of his handes and  
feete to be chopped of, the rest of his bretheren, and his mo-  
ther looking on. † And when he was now made in al partes 5  
vnprofitable; he commanded fire to be put vnto him, and that  
breathing as yet he should be fried in the frying panne: wher-  
in when he was long tormented, the rest together with the  
mother exhorted one an other to dye manfully, † saying: Our 6  
Lord





Dent. 32,  
7.43.

Lord God wil behold the truth, and wil take pleasure in vs, as  
 7 seruaunts he wil take pleasure. † That first therfore being dead  
 in this maner, they brought the next to make him a mocking  
 stocke: & the skinné of his head with the heates being drawn  
 of, they asked if he would eate, before that he were punished  
 8 throughout the whole bodie in euerie member. † But he an-  
 swering in his countrie speach, said: I wil not doe it. Wherfore  
 this also in the next place, receiued the torments of the first:  
 9 † and being at the verie last gaspe, thus he said: Thou in dede  
 o most wicked man in this present life destroyest vs: but the  
 king of the world wil raise vs vp which dye for his lawes, in  
 10 the resurrection of eternal life. † After him the third is had in  
 derision, and being demanded his tongue, he quickly put it  
 11 forth, and constantly stretched out his handes: † and with con-  
 fidence he said: From heauen doe I possesse these, but for the  
 lawes of God now doe I contemne these selfe same, because I  
 12 hope that I shal receiue them againe of him. † So that the  
 king, and they that were with him merueled at the yong mans  
 13 courage, because he esteemed the torments as nothing. † And  
 this being thus dead, the fourth they vexed in like maner tor-  
 14 menting him. † And when he was now euen to dye, thus he  
 said: It is better for them that are put to death by men to expect  
 15 hope of God, that they shal be rayled vp againe by him. For  
 to thee there shal not be resurrection vnto life. † And when  
 they had brought the fifth, they tormented him. But he loo-  
 16 king vpon him, † sayd: Thou hauing power among men,  
 wheras thou art corruptible doest what thou wilt: but thinke  
 17 not that our stock is forsaken of God. † And doe thou pa-  
 tiently abide, and thou shalt see his great power, in what sort  
 18 he wil torment thee, and thy seed. † After him they brought  
 the sixth, and he beginning to dye, sayd thus: Be not deceiued  
 vainely: for we suffer this for our owne sakes, sinning against  
 our God, and thinges worthie of admiration are done in vs:  
 19 † but doe not thinke that thou shalt escape unpunished, for  
 20 that thou hast attempted to fight against God. † But the mo-  
 ther aboue measure meruelous, and wor: hie of good mens  
 memorie, which beholding her seuen sonnes perishing in one  
 dayes space, bare it with a good hart, for the hope that she had  
 21 in God: † exhorted euerie one of them in their countrie lan-  
 guage manfully, being replenished with wisdom: and

*homilia de nati-  
uitate septem  
Machabæorum.  
S. Ambrose. li.  
1. Offic. c. 40.  
C. li. 11. de  
Iacob c. 9. S.  
Augustin, de  
origine anima.  
Tract. 8. in  
Epist. 1. Ioan. C.  
Ser. 110. de di-  
uersis. S. Pro-  
per: li. de pra-  
dict par 2. c. 40.  
S. Prudentius.  
Hymno de Ro-  
mano Martyre.  
S. Leo. Ser. de  
Nat septem fra-  
trum. Machab.  
S. Gaudentius.  
Brixianus Tra-  
ctatu de Macha-  
bæis. S. Ephrem.  
Ser. de morte.  
S. Victorinus  
Afer. Carmine  
de septem Ma-  
chabæis.*

Aaaaaa 2

ioyning





ioyning a mans hart to a womans cogitation, † she sayd to 11  
 them: I know not how you appeared in my wombe: for nei-  
 ther did I geue you spirit and soule and life, and the members  
 of euerie one I my selfe framed not. † But in deede the Creator 23  
 of the world, that hath formed the natiuitie of man, and that  
 inuented the origine of al, & he wil restore againe with mercie  
 vnto you spirit and life, as now you despise your selues for his  
 lawes. † But Antiochus thinking himselfe contemned, and 24  
 withal despising the voice of the vpbrayder, when the yonger  
 was yet aliue, he did not only exhort with wordes, but also  
 with oth he affirmed that he would make him rich & happie,  
 and being turned from the lawes of his fathers, he would ac-  
 count him a freind, and geue him thinges necessarie. † But 25  
 when the yong man was not inclined to these thinges, the king  
 called the mother, and counselled her to deale with the yong 11  
 man to saue his life. † And when he had exhorted her in manie 26  
 wordes, † she promised that she would counsel her sonne.  
 † Therefore bending towards him, † mocking the cruel tyrant, 27  
 she sayd in her countrie language: My sonne haue pite on me,  
 which haue borne thee in my wombe nine moneths, and gaue  
 thee milke for three yeares, and nourished thee; and brought  
 thee vnto this age. † I beseech thee my sonne, that thou looke 28  
 to heauen and earth; and to al thinges that are in them: and vn-  
 derstand that God of nothing made them and mankinde: † so 29  
 shal it come to passe, that thou wilt not feare this tormenter  
 but being made a worthie partaker with thy bretheren, take  
 thou death, that in that mercie I may receiue thee againe with  
 thy bretheren. † When she as yet was saying these thinges, 30  
 the yong man sayd: For whom stay you? I obey not the com-  
 mandement of the king, but the commandement of the law,  
 which was geuen vs by Moyse. † But thou that art become 31  
 the inuenter of al malice against the Hebrewes, shal not escape  
 the hand of God. † For we for our sinnes doe suffer these 32  
 thinges. † And if the Lord our God hath bene angrie with vs 33  
 a litle for rebuke & correction: yet he wil be reconciled againe  
 to his seruants. † But thou o wicked, and of al men most flagi- 34  
 cious, be not in vaine extolled with vaine hopes, inflamed a-  
 gainst his seruantes. † For thou hast not yet escaped the iudge- 35  
 ment of the almightie God, and him that beholdeth al thinges.  
 † For my bretheren hauing now susteyned short payne, are 36  
 become vnder the testament of eternal life: but thou by the  
 iudgement

∴ A promise is  
 properly of a  
 good thing, &  
 bindeth the  
 promiser to  
 do that which  
 is in dede  
 good. In so  
 much that  
 whosoener  
 promiseth,  
 sweareth, or  
 voweth to do  
 euil, is bound  
 not to do it.  
 And to do it, is  
 a distinct sinne  
 besides the  
 former.  
 ∴ In that this  
 godlie woman  
 deceiued the  
 tyrant, she did  
 well, lawfully  
 vsing equiua-  
 cation.





judgement of God shalt receiue iust punishment for thy pride.

- 37 † And I as also my brethren doe yeld my life and my bodie for  
the lawes of our fathets: inuocating God to be propitious to  
our nation quickly, and that thou with torments and stripes  
38 maist confesse that he onlie is God. † But in me and in my bre-  
thren shal the wrath of the Almighty cease, which hath iustly  
39 bene brought vpon al our stocke. † Then the king incensed  
with anger, raged against him more cruelly aboue al the rest,  
40 taking it grieuously that he was mocked. † And this same  
41 therefore died vnspotted, wholly trusting in our Lord. † And  
last of al after the sonnes the mother also was consumed.  
42 † Therefore of the sacrifices, and of the exceeding cruelties  
there is ynough sayd.

\* li. 1. c.  
2. r. 1.

## CHAP. VIII.

*Iudas Machabeus with six thousand men, commending their cause to God, 6. prospereth in battel. 8. Philippe soliciting for more helpe, Nicanor and Gorgias are sent with twentie thousand men against Iudas. 12. whose men beginning to feare, and some flying he encreaseth the rest, 19. reciting manie examples of Gods assistance: 22. disposeth his armie, and priuaileth. 30. killing manie of Timothees and Bacchides men. 34. The principal bardly escaping by flight, acknowlege that God protecteth the ierres.*

The second part of the historie. The vtteres of the Machabees begane by Mathias. li. 1. c. 2. and prosecuted by Iudas.

L

- 1 **R** V T Iudas Machabeus and they that were with him, went  
in secretely into the townes: and calling together their  
kinsemen and taking vnto them those that continued in Iu-  
daisme, they brought out to them six thousand men. † And  
2 they inuocated our Lord, that he would haue respect vnto  
his people that was troden of al, and would haue mercie on  
3 the temple, that was coraminated of the impious: † he would  
haue pitie also vpon the destruction of the citie, which was  
forthwith to be made flat with the ground, and would heare  
4 the voice of the bloud crying to him: † he would remember  
also the most vniust deathes of innocent children, and the blas-  
phemies done to his name, and would take indignation for  
5 them. † But Machabeus hauing gathered a multitude, became  
intolerable to the heathen: for the wrath of our Lord was  
6 turned into mercie. † And coming vpon the castels, and cities  
vnlooked for, he burnt them: & taking commodious places,  
7 he made not few slaughters of the enemies: † and especially  
in the nightes he was caried to such excursions, and the fame  
of his manlines was spred abroad euerie where.

In al good attempts deuout prayer is the first preparation. And no where more necessary then in battel. As wel for good successe (supposing alwayes a good cause) as also that euerie one pray for his owne soule, that it be in state of grace.

\* li. 1. c. 3.  
v. 10.

Aaaaaa 3

† Bat





¶ This Philip a  
Phrygian was  
left in Ierusa-  
lem by Antio-  
chos to afflict  
the Iewes,  
ch. 5. 7. 11.

¶ But ¶ Philip seeing the man to come forward by litle and litle, 8  
and that thinges for the more part succeeded with him prof-  
perously, wrote to Prolomee the gouernour of Cœlesyria and  
Phœnicia, to geue ayde to the kinges affaires. ¶ And he with 9  
spede sent Nicanor the sonne of Patroclus, of the principals of  
his freindes, geuing him of the nations mingled together, no  
lesse then twentie thousand armed men, to destroy vterly al  
the stocke of the Iewes, adioyning also vnto him Gorgias a  
man of warre, and in martiall assayres of very great experience.  
¶ And Nicanor appointed, that he would supplie vnto the king 10  
the tribute that was to be geuen to the Romanes, two thou-  
sand talents out of the captiuitie of the Iewes: ¶ and forth- 11  
with he sent to the cities by the sea side, calling men together  
to the buying of the Iewish slaues, promising that he would  
sel ninetic slaues for a talent, not looking to the vengeance,  
which was to folow him from the Almighty. ¶ But Iudas 12  
when he vnderstood it, shewed to those Iewes that were with  
him, the coming of Nicanor. ¶ Of whom certaine fearing, 13  
and not crediting the iustice of God, fled away: ¶ and others 14  
if they had any thing left, sold it, & withal besought our Lord,  
that he would deliuer them from the impious Nicanor, who  
had sold them before he came neere them: ¶ and if not for 15  
them, yet ¶ for the testament that was with their fathers, and  
for the inuocation of his holie & magnifical name vpon them.  
¶ But Machabeus calling together seuen thousand, that were 16  
with him, desired that they would not be reconciled to the  
enemies, nor feare the multitude of the enemies coming a-  
gainst them vniustly, but would fight manfully: ¶ hauing be- 17  
fore their eyes the contumelie, that was vniustly done by them  
to the holie place, and moreover the iniurie also of the citie  
being made a laughing stocke, besides also the ordinances of  
the ancesters broken. ¶ For they in dede trust to their wea- 18  
pons, sayd he, and to their boldnes also: but we trust in the  
Almightie Lord, who can vterly destroy both them coming  
against vs, and the whole world with one becke. ¶ And he 19  
admonished them also of the aydes of God, that were geuen  
to their fathers: and that vnder Sennacherib an hundred foure  
score fve thousand perished. ¶ And of the battel, that they 20  
had against the Galatians in Babylonia, how al they, when it  
came to the point, the Macedonians their felowes staggering,  
being only six thousand slewe an hundred twentie thousand,  
by reason

¶ A iust and re-  
ligious cause  
is the very best  
helpe, that can  
be in warres.

¶ Of this bat-  
tel with the  
galatians there  
is no other  
mention in

4 R. 13.  
19.





- by reason of the ayde geuen them from heauen, and for these  
 21 things obteyned verie manie benefites. † With these wordes  
 they were made constant, and readie to dye for the lawes, and  
 22 their countrie. † He appointed therfore his brethren captains  
 ouer both orders, Simon, and Ioseph, and Ionathas, vnder  
 23 euerie one putting a thousand and fise hundreth. † Beside  
 this also the holie booke being read vnto them, by Esdras,  
 24 † and a signe of Gods helpe being geuen; in the foreward the  
 duke himself ioyned battel with Nicanor. And the Almightye  
 being made their helper, they slew aboue nine thousand men:  
 and the greater part of Nicanors armie being made weake  
 25 with woundes, they forced to flee. † And taking away their  
 money that came to buy them; they pursued them on euerie  
 26 hand, † but they returned being taken short with the time:  
 for it was the day before the Sabbath: for the which cause  
 27 they continewd not purlewing them. † But gathering toge-  
 ther the armour and spoiles of them, they kept the Sabbath's  
 blessing our Lord that deliuered them this day, distilling the  
 28 beginning of mercie vpon them: † But after the sabbath they  
 diuided the spoyles to the feeble and to orphans, and to wi-  
 29 dowes: & the rest themselues had with their felowes. † These  
 thinges therfore being done, and obsecration being made in  
 common of al, they desired our merciful Lord, that he would  
 30 be reconciled to his seruants vnto the end. † And of them that  
 were with Timothee and Bacchides fighting against them,  
 they slew aboue twentie thousand, & wanne the high holdes:  
 and they diuided manie prayes, making equal portion to the  
 31 feeble, pupils, and widowes; yea and to the elder men. † And  
 when they had diligently gathered together their armour, they  
 layd al together in conuenient places, and the residue of the  
 32 spoiles they caried to Ierusalem: † and Poilarches that was  
 with Timothee, they slewe, a wicked man, which in manie  
 33 thinges had afflicted the Iewes. † And when they kept the  
 feast of victorie in Ierusalem, him that had burnt the holie  
 gates, that is, Callisthenes, when he was fled into a certaine  
 house, they burnt, a worthe reward being repayed him for  
 34 his impieties: † But the most impious Nicanor; who had  
 35 brought a thousand merchants to the sale of the Iewes, † be-  
 ing humbled through the helpe of our Lord by them, whom  
 he esteemed no bodie, laying aside his garment of glorie, flee-  
 ing by the midland, came alone to Antioch, hauing gotten  
 great

holie scripture  
 but it seemeth  
 to be that,  
 wherein they  
 assisted Antio-  
 chus the first  
 called Soter,  
 when he re-  
 pelled the Ga-  
 larians inua-  
 ding Asia:  
 vvhich of Ap-  
 pianus writ-  
 teth in bellis  
 Syriacis. And  
 Iosephus testi-  
 fierh. li. 12. c. 3.  
 that Antio-  
 chus Magnus  
 (sonne of So-  
 ter) much fa-  
 uored the Ie-  
 wes, for their  
 exploitte  
 donne in his  
 fathers dayes.





great infelicitie by the destruction of his armie. † And he that 36  
had promised that he would render tribute to the Romanes of  
the captiuitie of Ierusalem, now professed that the Iewes had  
God their protectour, & that for him they could not be woun-  
ded, because they folowed the lawes appointed by him. \*

13. 1. 2.  
4. 7. 13.

## CHAP. IX.

*Antiochus repulsed from Persopolis, 3. and hearing that his armie is over-  
throwne in Iurie: 9. wormes issuing from his bodie, intolerably stincking:  
11. acknowledgeth his wicked desertes: 14. promiseth amendment, 18. writ-  
teth to the Iewes, praying them to obey him, and his sonne, 23. and dyeth  
miserably.*

**A**T that time Antiochus returned out of Persis dishonou- 1  
rably. † For he had entered into the citie which is called 2  
Persipolis, and he attempted to spoile the temple, and to op-  
presse the citie: but the multitude running together to armes,  
they were put to flight: and so it chanced that Antiochus after  
his flight returned with dishonour. † And when he was come 3  
about Eobatana, he vnderstood the thinges that were done to  
Nicanor and Timothee. † And swelling in anger, he thought 4  
that he might wreak the iniurie of them, that had put him to  
flight, vpon the Iewes. And therefore he commanded his cha-  
rriotte to be driuen, forcing without intermission, the hea-  
uenlie iudgement vrging him forward, because he spoke so  
proudly, that he would come to Ierusalem, & make it an heape  
of the sepulcher of the Iewes. † But he that seeth al thinges our 5  
Lord the God of Israel, stroke him with an vncurable and inui-  
sible plague. For as he ended this verie speach, a cruel plague of  
the bowels tooke him, and bitter tormentes of the inner parts: 6  
† and in dede very iustly, as who had tormented the bowels of  
others with manie and new tormentes, albeit he by no meanes  
ceased from his malice. † And beside this replenished with 7  
pride, breathing fire in his minde against the Iewes, and com-  
manding the matter to be hastened, it chanced him going with  
violence to fall from the chariot, and his limmes to be vexed  
with a greuous bruising of the bodie. † And he that seemed 8  
to himself to rule euen out the waues of the sea, replenished  
with pride aboue the measure of man, and to weye the heights  
of mountaines in a balance, now being humbled to the ground  
was caried in a portatiue seate, testifying the manifest power  
of God in himself: † so that out of the bodie of the impious, 9  
man,

R





- man, wormes crawled abundantly, and his liue flesh fel of  
for paynes, with his smel also & stinke the armie was anoyed.
- 10 † And he that a litle before thought to touch the starres of  
heauen, him no man could carie for the intolerable stinke.
- 11 † Hereby therfore he begane, being brought from his great  
pride, to come to the knowlege of him self, admonished by
- 12 the plague of God, his paines increasing euerie moment. † And  
when neither himself now could abide his owne stinke, thus  
he sayd : It is reason to be subiect to God, & a mortal man not
- 13 to thinke of himself equally with God. † And this wicked  
man prayed to our Lord, :: of whom he was not to obteyne :: Antiochus  
14 mercie. † And the citie to the which he came in hast to haue was in dede  
brought it to the ground, & to haue made it a sepulchre of bo- really and seri-  
15 dies heaped together, now wisheth to make it free: † And the ously grieved,  
Jewes whom he sayd he would not vouchsafe worthie, no not and truly ac-  
of burial, but would geue them to birds & wilde beastes to be knowledged  
spoiled, & destroy them with the litle ones, now he promiseth that his affli-  
16 to make them equal with the Athenians. † The holie temple ction was for  
also, which before he had spoiled, he would adorne with his sinnes, li. i.  
goodlie donaries, and would multiplie the holie vessels, and of c. 6. v. ii. but he  
his reuenewes would allow the charges perteyning to the sa- was not truly  
17 crifices. † Besides these thinges, that he would be a Jew also, & penitent for  
would walke through euerie place of the earth, and would de- the offence  
18 clare the power of God. † But the paines ceasing not (for the committed a-  
iust iudgement of God was come vpon him) despayring he gainst God &  
wrote to the Jewes by the maner of a supplication an epistle his neighbour  
19 conteyning these words: † TO HIS VERY GOOD SVBIECTES but only for  
the Jewes the king & prince Antiochus, much health, & wel- his ouer ca-  
20 fare, and to be happie. † If you and your children farewell, & if lamitie & mi-  
thinges be with you to your mind, we geue very great thanks. serie: & ther-  
21 † And I being in infirmitie, and mindeful of you benignely, fore could not  
being returned out of the places of Persis, & taken with a grie- obteyne mercie  
uous infirmitie, haue thought it necessarie to haue a care for the to remission  
22 common profite: † not despayring of myself, but hauing great of his sinnes,  
23 hope to escape the sicknes. † But considering that my father nor release of  
also, at what times he led his armie in the higher places, he the punish-  
24 shewed who should take the pryncedome after him: † that if ment. So also  
any mishappe should chance, or hard tydings be told, they that the damned in  
were in the countries, knowing to whom the whole gouer- hel, know &  
25 nement was committed, might not be troubled. † Besides this, confesse that  
considering that al the potestates, and bordering neighboures they are pu-  
nished for  
their sinnes,  
but haue not  
true repen-  
tance, for  
their offence  
against God,

B b b b b

wayte





Of this tyrant S. Cyprian geueth this censure: *li. de exhort. Martyr King Antiochus an inueterate enimie to al the good, Nay, in Antiochus Antichrist is expressed.*

wayre for times, and expect the euent, I haue appointed my sonne Antiochus king, whom, I hauing recourse oftentimes to the higher kingdoms did commend to manie of you: & I haue writen to him that which is set downe here beneath. † I pray you therfore, and desire you mindful of the benefites both publike and priuate, that euerie one keepe his fidelitie to me, and to my sonne. † For I trust that he wil deale modestly & gently, and folowing my purpose, and that he wil be common vnto you. † Therfore :: the murderer, and blasphemmer being very sore strooken, and as himself had handled others, in a strange countrie among the mountaynes, with a miserable death departed this life. † But Philip his foster brother remoued his bodie: who fearing the sonne of Antiochus, went to Ptolomee Philometor into Ægypt. \*

\* *li. i. c. 6. 7. 17.*

## CHAP. X.

*Judas Machabeus clenseth the temple, and instituteth the feast of dedication. 10. Young Antiochus Eupator reigning Ptolomeus of disgust killeth himself with poyson. 14. Judas resisteth great forces of Gorgias, taketh certaine holdnes from the Idumeans, punisheth traytors, and killeth manie enimies. 24. In his battel against Timothee is miraculously assisted from heauen: 37. and finally killeth him.*

This reconeering and cleansing of the temple was after the fourth battel of Judas, which was against Lysias one of Antiochus chiefe captaines, as appeareth. *li. 8. c. 4* and so was before the death of Antiochus, written here. *ch. 9.*

**B**UT Machabeus, and they that were with him, our Lord protecting them, :: recovered the temple & the citie againe: † but the altars, which the aliens had set vp through the streets, and also the temples he threw downe. † And hauing purged the temple, they made an other altar: and out of fyred stones taking fire they offered sacrifices after two yeares, and set incense, and lampes, and the breads of proposition. † Which thinges being done, they besought our Lord prostrate on the ground, that they might no more fall into such euils: but and if they had sometime sinned, that they might be chastened of him more mildly, & not be deliuered to barbarous, & blasphemous men. † And what day the temple had bene polluted of the aliens, it happened that on the same day was made the purification, the five and twentieth of the moneth, which was Casleu. † And with ioy eight dayes they kept in maner of tabernacles, remembering that a litle before they had kept the solemne day of Tabernacles in the mountaynes, and in dennes after the maner of beasts. † For the which cause they bare before them stalkes of herbs, and greene boughes, and palmes to him

P

*li. i. c. 4. 7. 5.*





\* li. 1. c.  
5. 7. 1.

T

- 8 him, that gaue successe to cleanse his place. † And they decreed  
by common precept, and decree to al the nation of the Iewes  
9 euerie yeare to keepe these dayes. † And Antiochus that was  
called the Noble, his departure out of life was after this sort. \*
- 10 † But now of Eupator the sonne of Antiochus the impious,  
we wil tel the thinges that haue bene done, abbridging the  
11 euils that were done in the warres. † For he hauing taken  
vpon him the kingdom, appointed ouer the affaires of the king  
12 one Lysias general of the host of Phœnicia and Syria. † For  
Ptolomee who was called Macc, determined to be a keeper  
of iustice toward the Iewes, and especially for the iniquitie,  
that was done against them, and to deale peaceably with them.
- 13 † But being accused for this of his freinds to Eupator, when  
he was called oftentimes traytour, because he had left Cypres  
committed vnto him by Philometor, and remouing to Antio-  
chus the Noble, had reuolted also from him, he made an end  
14 of his life with poyson. † But Gorgias being captayne of  
the places, taking vnto him strangers often warred against the  
15 Iewes. † And the Idumeans that kept the commodious holdes,  
receiued them that were chased from Ierusalem, and attempt-  
16 ed to make battel. † And they that were with Machabeus,  
beseeching our Lord by prayers that he would be their helper,  
17 made an assault vpon the holdes of the Idumeans: † and stick-  
ing to it with great force, they wanne the places, killed them  
that came in the way, & slewe altogether no lesse then twentie  
18 thousand. † And wheras certaine were fled into two towres  
very strong, hauing al prouision to make resistance, † Macha-  
19 beus for the expugning of them, leauing Simon and Ioseph,  
and also Zachæus, and such as were with them very manie,  
20 himself turned to thole battels which forced more. † But they  
that were with Simon, being led with couetousnes, were per-  
swaded with money by certaine that were in the towres: and  
taking seuentie thousand didrachmaes, they let certayne  
21 escape. † But when it was told Machabeus what was done,  
assembling the princes of the people he accused them, that they  
had sold their bretheren for money, their aduersaries being let  
22 goe. † These therefore being become traytours he slewe, and  
23 forthwith he tooke the two towres. † And with weapons and  
handes doing al thinges prosperously, in the two holdes he  
24 slewe more then twentie thousand. † And Timothee, who  
before had bene overcome of the Iewes, hauing called together

It is neuer  
an act of for-  
titude but of  
extreme passi-  
lanimity when  
one in tempo-  
ral miserie kil-  
leth himselfe  
to be ridde  
therof. But is a  
most heroical  
act to dye wil-  
lingly for gods  
glorie.

Against this  
Gorgias Iudas  
had a victorie  
before in the  
time of Antio-  
chus Epipha-  
nes. li. 1. c. 4.

Timothee  
the second  
captaine ge-  
neral of Anti-  
ochus with  
an armie

B b b b b 2





Bacchides was  
once before  
ouerthrowne.  
li. i. c. 3. v. 30.

an armie of foren multitude, and gathering horsemen of Asia,  
came as to take Iurie by armes. † But Machabeus and they that 25  
were with him, when he approched, besought our Lord, sprin-  
kling their head with earth, and being girded about the loynes  
with heareclothes, † lying flatte at the brimme of the altar, 26  
that he would be propitious to them, and an enemye to their  
enemies, and an aduersarie to their aduersaries, as the law saith.  
† And so after prayer taking weapons, going forth somewhat 27  
far out of the citie, and being come very neere the enemies  
they pitched. † And at the very first rising of the sunne both 28  
ioyned battel: these in deede hauing our Lord the suretie of  
victorie, and prosperitie with vertue: but they had courege  
for the capayne of the battel. † But when there was a sore 29  
fight, there appeared to the aduersaries from heauen five men  
vpon horses, comelie with golden bridles, conducting the  
Iewes: † of whom two hauing Machabeus betwen them, 30  
compassing him round about with their armour, kept him  
safe: and against the aduersaries they threw darts, & fire balles,  
wherby both confounded with blindnes, and filled with per-  
turbation they fel. † And there were slaine twentie thousand 31  
five hundred, and horsemen six hundred. † But Timothee fled 32  
into Gazara a strong hold, wherof Chareas was the captaine.  
† And Machabeus, and they that were with him ioyfully be- 33  
sieged the hold foure dayes. † But they that were within, tru- 34  
sting to the place, blasphemed aboue measure, & cast forth abo-  
minable wordes. † But when the fifth day appeared, :: twentie 35  
yong men of them that were with Machabeus, incensed in  
their mindes because of the blasphemie, went manfully to the  
wal, and with fierce conteege going on, they scaled to the top:  
† Yea and the others also mounting vp, attempted to set the 36  
towers and the gates on fire, and to burne the blasphemers  
themselues alieue. † And the hold being sacked for two dayes 37  
together, they slewe Timothee that was found hyding him-  
self in a certaine place: and his brother Chareas, and Apollo-  
phanes they killed. † Which thinges being done, they blessed 38  
our Lord in hymnes and confessions, who did great thinges in  
Israel, and gaue them the victorie.

∴ Iosephus  
Gorion, li. 3.  
c. 13. saith these  
twentie ze-  
alous young  
men were of  
the Asidians,  
who professed  
a certaine re-  
ligious forme  
of life: of  
whom men-  
tion is made  
before. li. i. ch.  
2 v. 42. & c. 7.  
v. 13.

Protestantes  
confesse that  
Iudas institu-  
ed this feast.

### ANNOTATIONS. CHAP. X.

8. *They derided.* ] Beza in his Annotations (in Iudas. 10. v. 22.) set forth in English in the yeare. 1603. confesseth that the feast which our Saviour obserued, was instituted by Iudas Machabeus, and his brethren, after the restoring of Gods

ruins





§. 5.

true religion by casting out Antiochus his garrison. It is also cleare that this feast was in winter, *ibidem*, agreeable to the text, in the month of Caslew, which is Nouember, whereas the feast of tabernacles was in September, before winter; and the feast of restoration of the temple after the captiuitie of Babylon, was in Adar (1. Esd. 6.) which is Februarie, betwen which time and middes of March, was not competent space for those things which Christ did after this feast, before his Passion. And therefore it is very strange that Beza, or other Protestantes will denie these bookes to be Canonical: which haue so excellent a testimonie by the Euangelist of our Saviours owne fact.

It is distinct from other feastes.

## CHAP. XI.

*Lysias supposing with his armie of fourescore thousand footemen, & a great band of horsemen to subdue Ierusalem: 6. Iudas with his few praying God, and going to fight, an Angel, in forme of an horsemen, goeth before them: 10. so they setting vpon the enemies kil manie, & the rest flee. 13. Lysias perceiuing Gods powre, offereth to procure peace. 22. Writeth to the king, agreeth, writting to him, 27. and to the Iewes. 34. The Romanes also writte to the Iewes.*

- 1 **B**Vt a litle after: Lysias the kings procuratour, and cosin,  
 2 and chiefe ouer the assayers, being greatly offended with  
 3 these things, that had hapened, † having gathered foure score  
 4 thousand, and al the horsemen, came against the Iewes, thinc-  
 5 king that taking the citie, he should make it an habitation for  
 6 the Gentiles: † and he should haue the temple to make gayne  
 7 of money, as the rest of the temples of the Gentiles, and euerie  
 8 yeare the priesthood to be sold: † neuer recounting the powre  
 9 of God, but furious in minde, he trusted in the multitude of  
 10 foote men, and thousandes of horsemen, and in foure score  
 11 elephants. † And he entred into Iurie, and approaching to Beth-  
 12 sura, which was in a narrow place from Ierusalem the space of  
 13 five furlongs, he expugned that hold. † But as Machabeus, and  
 14 they that were with him, vnderstood that the holdes were ex-  
 15 pugnèd, they besought our Lord with weeping and teares,  
 16 and al the multitude together, :: that he would send a good  
 17 Angel to the sauing of Israel. † And Machabeus him self first  
 18 taking weapons, exhorted the rest together with him, to ad-  
 19 uenture, and to geue ayde to their bretheren. † And when  
 20 they went forth together with prompt corege, at Ierusalem  
 21 there appeared going before them an horseman in white clo-  
 22 thing, with armour of gold, shaking a speare. † Then al they  
 23 together blessed our merciful Lord, and tooke great corege:  
 24 being readie to penetrate not only men, but also most fierce  
 25 beastes, and walles of yron. † They went therefore promptly,  
 26 having

:: This Lysias also had bene vanquished before, *li. i. c. 4. v. 18.*

z Knowing that the Patriarches Abraham, Isaac, Iacob, likewise Moyse, Iosue and manie others were singularly assisted by Angeller, these Machabees in

B b b b b b 3





their good  
cause prayed  
for Angelical  
helpe, and  
had it: but  
ioyntly with  
their owne  
endeuour, al-  
though some  
times God ge-  
ueth such vi-  
ctories with-  
out coopera-  
tion of men.

Exo. 14. 4.  
Rgs. 19.

∴ Lysias was  
indeede the  
kings cosin. v.  
35 but he cal-  
leth him bro-  
ther for ho-  
nour sake.

hauing an helper from heauen, and our Lord hauing pitie  
vpon them. † And like lyons running violently vpon the eni- 11  
mies, they ouerthrew of them eleuen thousand soormen, and  
of horsemen a thousand six hundred: † and they put to flight 12  
al, & very many of them being wounded scaped away naked.  
Yea and Lysias him selfe shamefully fleeing escaped. † And be- 13  
cause he was not senselesse recounting with him selfe, the di-  
minution made on his side, and vnderstanding the Hebrewes  
to be inuincible, because they rested vpon the helpe of the al-  
mightie God, he sent vnto them: † and promised that he would 16  
consent to al thinges, that are iust, and that he would force the  
king to be their freind. † And Machabeus granted to Lysias re- 15  
questes, in al things hauing respect to the commonwealth and  
whatsoeuer Machabeus wrote to Lysias, concerning the Ie-  
wes, the king granted it. † For there were epistles written to 16  
the Iewes from Lysias, conteyning this tenure: **LYSIAS** to  
the people of the Iewes health. † Iohn and Absalom that 17  
were sent from you, deliuering the wrytings, requested that  
I would accomplishe those thinges which by them were  
signified. † Therefore whatsoeuer might be brought to the 18  
king I declared vnto him: and that which the matters permit-  
ted I granted. † If therefore you kepe fideletie in the affayres 19  
& henceforward, also wil endeuour to be a cause of doing you  
good. † And concerning the rest, word for word I haue geuen 20  
commandement both to theise, and to them that are sent of  
me, to commune with you. † Fare ye wel. In the yeare an hun- 21  
dred fourtie eight, of the moneth Dioscorus the foure & twen-  
tech day. † But the kings epistle conteyned these thinges: 22  
**King Antiochus** to Lysias ∴ his brother, health. † Our father 23  
being translated amongst the goddes, we being willing that  
they that are in our kingdome should liue without truble,  
and employ diligence to their owne matters, † we haue heard 24  
that the Iewes consented not to my father to turne to the  
rite of the Greekes, but that they would keepe their owne in-  
stitution, and therefore that they request vs their rites to be  
granted them. † Being therefore desirouse that this nation also  
be quiet, or adyning we haue decreed, that the temple be resto-  
red vnto them, that they might doe according to the custome  
of their anceltours. † Thou shalt do wel therefore if thou send to 26  
them, & geue the right hand, that our pleasure being knowen  
they may be of good cheere, & looke to their owne commo-  
dities. † But to the Iewes the kings epistle was in this manner: 27

KING





KING Antiochus to the senate of the Iewes, and to the  
 28 rest of the Iewes health. † If you fare wel, you are so as we  
 29 would: yea our selues also fare wel. † Menelaus came to vs,  
 saying that you would come downe to your countrie men,  
 30 that are with vs. † To them therefore that come and goe, vn-  
 til the thirtieth day of the month Xanthicus, we geue the right  
 31 handes of securitie, † that the Iewes may vse their owne  
 meates, and their owne lawes, as also before: and that none of  
 them by any meanes suffer molestation for these thinges,  
 32 which haue bene done by ignorance. † And we haue sent also  
 33 Menelaus to speake to you. † Fare ye wel. In the yeare an hun-  
 dred fortie eight, of the moneth Xanthicus the fiftenth day.

34 † And the Romans also sent an epistle, which is thus:

QVINTVS Memmius, and Titus Manilius legats of the Ro-  
 35 mans, to the people of the Iewes health. † Concerning these  
 thinges which Lysias the kings cosin hath granted you, we also  
 36 haue granted. † But touching the thinges which he thought  
 good to be referred to the king, send ye forth with some bodie,  
 conferring diligently among your selues, that we may decree  
 37 as is conuenient for you: for we goe to Antioch. † And ther-  
 fore make hast to write agayne, that we also may know of  
 38 what minde you are. † Fare ye wel. In the yeare an hundred  
 fourtie eight the fiftenth day of the moneth Xanthicus.

## CHAP. XII.

*Whiles the Iewes haue peace with the king, others stil persecute them. 5. which Iudas reuengeth. 13. and in Cassin maketh great slaughter, and repositeth in Characa. 19. Tenne thousand of Timothees men are slayne. 20. whom Iudas pursuing killeth manie in Carnion: 34. taketh him, but releaseth him againe: 27. the like in Ephron. 32. Some Iewes are slaine in battel against Gorgias. 38. Iudas and his men are purified, and gathering the dead bodie, finde that some had taken unlawful spoiles. 42. For whose soules he prayeth, and causeth sacrifice to be offered.*

1 **T**HESSE couenants being made, Lysias went foreward to  
 the king, and the Iewes gaue themselves to husbandrie.  
 2 † But they that stayed there, Timothie & Appollonius the  
 sonne of Gennaius, & also Ierom, & Demophon, besides these  
 also Nicanor the gouernor of Cyprus, did not suffer them to  
 3 liue in rest and quietnes. † And the Ioppites committed a cer-  
 taine flagitious fact, which was this: They desired the Iewes  
 with whom they dwelt, to goe into the botes, which they had  
 prepared,

2: An other  
 Timothee was  
 slaine. ch. 10.  
 v. 37.

3: Also an o-  
 ther Apollo-  
 nius was  
 slaine before.  
 lb. 1. c. 3. v. 11.





prepared, with their wiues & children, as though no secret emi-  
 nities were betwene them. † Therefore according to the com- 4  
 mon decree of the citie, & they agreeing therto, & because of  
 the peace suspecting nothing: when they were gone forward, 5  
 into the depth, they drowned no lesse then two hundred.  
 † Which crueltie Iudas as he vnderstood to be done vpon the  
 men of his nation, commanded the men that were with him:  
 and inuocating God the iust iudge, † he came against the mur- 6  
 derers of his brethren, & the hauen he set on fire in the night,  
 the botes he burnt, & them that were fled from the fire, he slew  
 with the sword. † And when he had thus done these thinges, he 7  
 departed as to retorne againe, and to roote out al the Ioppites.  
 † But when he vnderstood that they also, which were at Iamnia, 8  
 would doe in like maner to the Iewes dwelling with them,  
 † he came vpon the Iamnites also by night, and set the hauen 9  
 on fyre with the shippes, so that the light of the fire appeared  
 at Ierusalem :: two hundred fourtie furlongs of. † When they 10  
 were now departed thence nine furlongs, and made their  
 iourney towards Timothee, the Arabians five thousand men,  
 and five hundred horsemen ioyned battel with them. † And 11  
 when there was a mightie battel, and by the helpe of God it  
 had succeded prosperously, the rest of the Arabians that were  
 overcome, besought Iudas that the right hand might be geuen  
 them, promising that they would geue pastures, and profite  
 them, in other thinges. † And Iudas thinking in very deepe 12  
 that they might be profitable in manie thinges, promised  
 peace, and right handes being taken, they departed to their ta-  
 bernacles. † And he set also vpon a certaine citie strong with 13  
 bridges, and enuironed with walles, which was inhabited with  
 multitudes of heathen of al sortes, the name wherof is Caspin.  
 † But they that were within, trusting in the firmenes of the 14  
 walles, & the prouision of victuals, dealt the more slackly, with  
 reuiling wordes prouoking Iudas, and blaspheming, and spea-  
 king such thinges as is not lawfull to speake. † But Machabeus 15  
 innocating the great prince of the world, who without rammes  
 and engines in Iesus time threw downe Ierico, fiercely assaul-  
 ted the walles. † And the citie being taken by the wil of our 16  
 Lord he made innumerable slaughters, so that the poole adioy-  
 ning of two furlongs in bredth, seemed to runne died with  
 bloud. † From thence they departed seven hundred fiftie fur- 17  
 longs, and they came to Characa to those Iewes, that are called  
 :: Tubia-

† A furlong is  
 about the  
 eight part of  
 a myle, so this  
 fire was sene  
 thirty miles of  
 others count  
 a furlong to  
 contayne a  
 thousand  
 foote, the fifth  
 part of a myle  
 so it was sene  
 48. myles di-  
 stant.

Iosue. 6.





- 18 :: Tubianians: † and in those places they tooke not Timo-  
thee, and nothing being done he went backe, hauing left in a  
19 certaine place a very strong garrison. † But Dositheus, and  
Sisipater, who were captayns with Machabeus, slewe them  
that were left of Timothee in the hold, ten thousand men.  
20 † And Machabeus ordayning about him six thousand, and pla-  
cing them by bandes, went forth against Timothee, who had  
with him an hundred twenty thousand footemen, & of horse-  
21 men two thousand five hundred. † And the coming of Iudas  
being knowen, Timothee sent the women and children, and  
the other baggage before into the fortresse, that is called Car-  
nion: for it was inuincible, and hard to come by, by reason of  
22 the straites of the places. † And when the first band of Iudas  
had appeared, feare was stricken into the enemies, by the pre-  
sence of God, who leeth all thinges, and they were put to flight  
one of an other, so that they were rather ouerthrowen of  
23 their owne swordes. † But Iudas was exceding earnest pu-  
nishning the prophane men, and he ouerthrewe of them thirtie  
24 thousand men. † And Timothee him selfe fel into the handes  
of Dositheus and Sisipaters partes, and with manie prayers he  
besought that he might be let go aliue, because he had parents  
& brethren of manie of the Iewes, whom it might happen by  
25 his death to be deceiued. † And when he had geuen his faith  
that he would restore them according to the appointmēt they  
26 let him goe without harme, for the safetie of their brethren.  
† And Iudas came backe from Carnion, hauing slayne twentie  
27 five thousand. † After the flight and slaughter of these, he mo-  
ued his armie to Ephron a strong citie, wherein a multitude  
dwelt of diuerse nations: & strong young men standing before  
the walles resisted manfully, & in this were manie engins, and  
28 prouision of dartes. † But when they had inuocated the Al-  
mightie, who with his power breaketh the forces of the ene-  
mies, they tooke the citie: and of them that were within they  
29 ouerthrewe twentie five thousand. † From thence they de-  
parted to a citie of the Scythians, which was distant from Ie-  
30 rusalem six hundred furlongs. † But those Iewes that were  
with the Scythopolitans testifying that they were vsed cur-  
reously of them, euen in the times of miserie that they dealt  
31 modestly with them: † geuing them thankes, and exhorting  
them also thence forward to be favourable toward their stock,

Ccccc

they

:: *Tubianei*, or  
*Tubiani*, signi-  
fic religiously  
good, it is pro-  
bable that  
these were the  
*Assideani*. li 1.  
c. 2. v. 42. c. 7.  
v. 13.





∴ Iudas had  
the victorie  
twise before  
against this  
Gorgias. *li. 1. c.*  
*4. v. 1. li. 2. c. 10.*  
*7. 14.*

∴ It was com-  
manded. *Dist.*  
*7. v. 25.* not to  
couet nor take  
anie thing per-  
teyning to i-  
dols, but to  
destroy al. See  
this sinne pu-  
nished. *iosue. 7.*  
*1. Reg. 15. c.*  
∴ Vnles it had  
bene the do-  
ctrine & pra-  
ctise of the  
Church to  
pray for the  
dead, Iudas  
could neuer  
haue thought  
of anie such  
matter.  
∴ It is only  
profitable for  
those that dye  
penitent.

they came to Ierusalem the solemne day of the weekes appro-  
ching. † And after Pentecost they went against ∴ Gorgias the 32  
gouernour of Idumea. † And he went forth with footemen 33  
three thousand, and horsemen soure hundred. † Who buck- 34  
ling together, it chanced few of the Iewes to be slayne. † But 35  
Dositheus one of the Bacenors an horseman, a valiant man,  
held Gorgias: and wheras he would haue taken him aliue, a  
certayne horseman of the Thracians came vpon him, and cut  
of his thoulder: and so Gorgias escaped into Maresa. † But 36  
they that were with Esdrin, fighting long, and being wearied,  
Iudas inuocated our Lord to be their helper, and captayne of  
the battel: † beginning in his countrey language, and with 37  
hymmes raising a crie, draue Gorgias souldiars into flight.  
† And Iudas hauing gathered an armie came into the citie 38  
Odollam: & when the seuenth day came on, being purified  
according to the custome, they kept the Sabbath in the same  
place. † And the day folowing Iudas came with his companie, 39  
to take away the bodies of them that were ouerthrowen, and  
with their kinsmen to lay them in the sepulchers of their fa-  
thers. † And they found vnder the coates of the slayne some 40  
∴ of the donaryes of the idols, that were in Iamnia, from which  
the lawe forbiddeth the Iewes: therefore it was made playne  
to al, that for that cause they were slayne. † Al therefore blessed 41  
the iust iudgement of our Lord, who had made manifest the  
hidden thinges. † And so turning to prayers, they besought 42  
him, that the same offence, which was committed, might be  
forgotten. But the most valient Iudas exhorted the people to  
keepe themselves without sinne, seing before their eyes what  
was done, because of the sinnes of them that were over-  
throwen. † And ∴ making a gathering, he sent twelue thou- 43  
sand drachmes of siluer to Ierusalem for sacrifice to be offered  
for sinne, wel and religiously thinking of the resurrection.  
(† for vnles he hoped that they that were slaine, should rise 44  
again, it should seeme superfluous, and vaine to pray for the  
dead) † And because he considered that they, which had taken 45  
their sleepe ∴ with godlines, had very good grace layd vp for  
them. † ∴ It is therefore ∴ a holie, and healthful cogitation to 46  
pray for the dead, that they may be loosed from sinnes. \*

\* *li. 1. c.*  
*6. v. 18.*

### ANNOTATIONS. CHAP. XII.

This text is  
clere for pray-  
ing for the  
dead.

46. *It is a holie and healthful cogitation to pray for the dead.* The Catholique be-  
leeefe, doctrine, and practise of praying for the dead, is so euidently confirmed  
by this





in the ar-  
gument.  
p. 890.

S. Augu-  
stin. ep.  
61. ad

Dulcit. l.

l. c. 23. de

morib. li.

de cura

promort.

c. 1. &

Bachir.

c. 110.

Mat. 11.

by this place, that our aduersaries have no better shift to auoide the same, then by denying these bookes to be Canonical Scripture. VVhich being authentically proued, it may here suffice to adde that albeit the Greke text (as in other innumerable places) differeth from the Latin, yet it is no lesse cleere for this doctrine. VVhich in English is thus: *v. 45. Regarding (or considering) that grace is layde vp for them that sleepe (or dye) in piete: to witte in true faith and repentance; in the next verse (46) inferreth thus: Whereupon he (Iudas Machabeus) made reconciliation (or expiation) for the dead, that they might be deliuered (or loosed) from their sinne, that is, from punishment for sinne.*

Omitting therefore multitude of other proofes, we wil here only cite two great Doctours, who with others teach that the denial of this particular point of religion is a condemned heresie. S. Augustin in *de Haresib. bar. 33.* noteth this for a special heresie, laying: Aetians are named of one Aetius, vvho being a priest, and taking it greuouly that he could not be ordained a Bishop, falling into the heresie of the Arrians, added some proper doctrines of his owne, saying: that we ought not to pray, nor offer sacrifice for the dead. Likewise S. Bernard, *ser. 46 in Cantica*: in plaine termes saith they are hereticks, vvhich beleue not that there is purgatorie fire after death, but that the soule departing from the bodie, goeth forth vvith either to rest or to damnation. Let them then (saith he) aske of him vvho saide: There is some sinne that shal not be forgiven, neither in this vvorld, nor in the future: why he sayd this, if there remaine no remission, and purgation of sinne in the future vvorld? He therefore aduiseeth al to bevvare of such seducers, saying: See the detraekers, see the dogges. They deride vs, because we baptize infantes: for that we pray for the dead.

It is also most vvorthie of consideration, that Iudas Machabeus, (vvho did this charitable act for his souldiars slaine in the holie vvarrs) vvvas the High priest or chief Bishop of the Church at that time, and defender of true faith and Religion. Finally we may also obserue that he did not anie new thing, but practised the vsual custome of the vvhole Church, For so it appeareth by their sette forme of Office for the dead, called *МАСЧАВАН*, that is, *Mass*, or prayer for rest, in their booke *MANZOR*, translated and set forth by Bishop Genebriard, in the yeare of our Lord. 1569. VVhere are these expresse supplications. *Requiescat anima istius in vmbra sua: paceat in pace: dormiat in pace.* His (or her) soule rest in his bed: lye, and sleepe in peace. Againe *Te Angeli pacis come iostis to mite him.* &c. An! that the Levies this day vie to pray for the dead, is a cleere thing, and confessed by Protestantes, namely Munsterius, and Fagius in their Annotations vpon the 14 of Dint. and M. VVhitaker, in his first booke against F. Durcus. fol. 81.

Likewise the  
Greke.

Denial of this  
doctrine is he-  
resie.

Iudas vvvas  
high priest  
when he cau-  
sed prayers  
and sacrifice  
to be offered  
for the dead.  
It vvvas the ge-  
neral practise  
of the Church.  
And is yet ob-  
serued by the  
Iewes.

### CHAP. XIII.

*Menelaus a fugitive Iewe is put to death. 9. Antiochus with his great armie is defeated twice, with losse of manie mer. 23. Philippe rebelling, peace is renewed. 24. And Iudas is made Lord of Ptolemais.*

- 1 **I**N the yeare an hundred fourtie nine Iudas vnderstood, that Antiochus Eupator came with a multitude agaynst Iurie, † and with him Lysias the procuratour, and cheefe over the assaytes hauing with him of footemen 2 an hundred tenne thousand, & of horsemen five thousand, & elephants twentie

In the first  
booke, ch. 6 v.  
to the number  
of this armie  
differeth from  
the number

CCCCC 2

two,





here recorded, the cause is for that sometimes those only are counted which were permanent, sometimes others are also counted which came uncertainly. The like difficulties of differences occur often in the bookes of kinges and Paralipomenon.

two, chariots with hookes three hundred. † And Menelaus 3  
also ioyned him selfe with them: and with much deceite be-  
sought Antiochus, not for the weale of his contrie, but hoping  
that he should be appoynted to the principallitie. † But the 4  
king of kinges stirred vp Antiochus mind against the sinner, &  
Lysias suggesting that he was the cause of al the euils, he com-  
manded (as the custome is with them): that being apprehended  
he should be killed in the same place. † And there was in the 5  
same place a tower of fiftie cubites, hauing an heape of ashes on  
euerie side: this had a prospect steepe downe. † From thence 6  
he commanded the sacrilegious person to be throwne downe  
into the ashes, al thrusting him forward to death. † And by 7  
such law it chanced the transgressor of the law to dye: & Me-  
nelaus not to be put into the earth. † And in deede very iustly, 8  
because he committed manie offences toward the altar of God,  
the fyre and ashes wherof was holie: himself was condemned  
into the death of ashes. † But the king furiose in mind, came 9  
to shew himselfe worse to the Iewes then his father. † Which 10  
thinges when Iudas vnderstood, he commanded the people that  
day and night they should inuocate our Lord, that as alwayes  
now also he would helpe them: † as who were affrayed to be 11  
deprived of the law, & their countrie, & the holie temple: and  
that he would not suffer the people that had of late taken breath  
a litle while, to be againe subdued to the blasphemous nations.  
† Altherfore doing it together, and crauinig mercie of our 12  
Lord with weeping & fastinges, being prostrate for three dayes  
continually, Iudas exhorted them to prepare them selues. † But 13  
he with the ancients consulted, before the king should bring  
his armie to Iurie, and winne the citie, to goe out, and to com-  
mitte the euent of the thing to the iudgement of our Lord.  
† Committing therfore the power and charge of al to God, 14  
the creatour of the world, and hauing exhorted his companie  
to fight manfully, and to stand euen to death for the lawes, the  
temple, the citie, their countrie, and citizens: he placed his  
armie about Modin. † And hauing geuen a signe to his com- 15  
panie of :: the victorie of God, with most valient yong men  
piked out, by night setting vpon the kings court, in the campe  
he slew foure thousand men, and the greatest of the elephants,  
with them that had bene placed thereupon, † and he filled the 16  
campe of the enemies with exceeding feare and perturbation,  
and the thinges being prosperously atcheiued, they departed.  
† And

:: The vratch  
word this  
night was:  
The victorie of  
God.





17 † And this was done when the day appeared, the protection  
 18 of our Lord helping him. † But the king hauing taken a taste  
 of the hardines of the Iewes, attempted the difficultie of the  
 19 places by policie: † and he moued his campe to Bethsura,  
 which was a strong hold of the Iewes: but he was put to flight,  
 20 he fel, he was diminished. † And to them that were within  
 21 Iudas sent necessities. † But one Rhodocus of the Iewes armie  
 vitered the secretes to the enemies, who being sought for was  
 22 apprehended, and shut vp. † Againe the king had talke with  
 them that were in Bethsura: he gaue the right hand: he tooke  
 23 it: he went away. † He ioyned battel with Iudas, he was over-  
 come. And as he vnderstood that Phillippe rebelled at An-  
 tioch, who was left ouer the affayres, dismayed in mynde in-  
 treating the Iewes, and yelding vnto them, he sweareth con-  
 cerning al thinges that seemed reason, & being reconciled he  
 24 offered sacrifice, honoured the temple, and gaue hosts. † He  
 embraced Machabeus, & made him gouernor & prince from  
 25 Ptolemais euen to the Gerrenians. † But after, as he came to  
 Ptolemais the Ptolemaians tooke greuouly the couenant of  
 amitie, being offended lest perhaps they would breake their  
 26 league. † Then Lysias went vp to the iudgement seate, and  
 declared the reason, and appeased the people, and returned to  
 Antioch: and in this maner the kinges iorney and retorne  
 proceeded.\*

\* li. i. c.  
 7. 7. 1.

## CHAP. XIII.

*Demetrius hauing taken certaine holdes from Antiochus, 3. Alcimus lately  
 deposed from the office of high priest, 6. accuseth good men of disloyaltie, 11.  
 others also incense Demetrius. 12. Whereupon Nicanor being sent into Iurie,  
 maketh Alcimus againe highpriest: 18. hath peace with Iudas, conuer-  
 sing with him most familiarly. 26. But by Alcimus suggestion, seeketh to  
 deliuer him into the kings handes: 30. otherwise threatneth to prophane  
 the temple. 34. The priestes pray God to protect them. 37. Razias being ac-  
 cused, and pursued, 41. in exireme distresse killeth himself with meruelous  
 corage of spirite.*

Y 1 **B**UT after the space of three yeares Iudas vnderstood, and  
 they that were with him, that Demetrius the sonne of Se-  
 leucus with a strong multitude, and with shippes, was come vp  
 2 by the port of Tripolis to commodious places, † and held the  
 3 countries against Antiochus, and his gouernor Lysias. † And  
 one :: Alcimus that had bene highpriest, but voluntarily was

:: Alcimus  
 was of Aatons  
 stock. li. i. c. 7.  
 7. 14. but for  
 this apostasie  
 here mentio-  
 ned was voca-  
 pable of high

Ccccc 3

contami-





priesthood, & contaminated in the time of the confusion, considering that  
 so mathathias there was safte for him by no means, nor accesse to the altar,  
 was ordayned † came to king Demetrius in the yeare an hundred fiftie, offe- 4  
 being of the ring him a crowne of gold, & a palme, & besides these, \* Tal-  
 same progenie loes, which seemed to be of the temple. And that same day in  
 and most sin- deede he held his peace. † But hauing gotten a commodious 5  
 cere in reli- time for his madnes, being called of Demetrius to counsel, and  
 gion. asked on what thing and counsels the lewes rested, he answered:

\* a gol-  
 den  
 bough.

:: This descri-  
 ption of the  
 Asideans  
 made by their  
 malicious eni-  
 mie in calum-  
 nious and o-  
 dious termes,  
 sheweth wel  
 their singular  
 zeale, & since-  
 ritie in pro-  
 moting Gods  
 seruice And so  
 their aduersa-  
 ries malignant  
 accusations  
 more against  
 them then al  
 others, is a  
 plaine testi-  
 monie of their  
 more rare and  
 more singular  
 vertues.

:: Apostles  
 and pollicies  
 make their  
 gayne by  
 spoyling the  
 faithfull.

red: † They of the lewes that are called :: Asidians, of whom 6  
 Iudas Machabeus is captaine, nourish battels, and moue sedi-  
 tions, neither doe they suffer the realme to be quiet. † For I also 7  
 being defrawd of my ancestours glorie (I meane of the high  
 priesthood) am come hither: † principally in deede keping fi- 8  
 delitie to the kings commodities, but secondly also prouiding  
 for my citizens, forby their naughtines al our stocke is not a  
 little vexed. † But al these thinges being knowen, o king, pro- 9  
 uide I pray thee, both for the countrie, & for our stocke accor-  
 ding to thy humanitie published to al men. † For as long as 10  
 Iudas is aliue, it is vnpossible that there be peace to the affayres.  
 † And such thinges being layd of him, the other freinds also be- 11  
 hauing themselues as enemies against Iudas, incensed Demetrius. \*  
 † Who forthwith sent Nicanor, chiefe ouer the elephants 12  
 captaine into Iurie: † geuing him commission, that he should 13  
 take Iudas himselfe: but them that were with him, he should  
 disperse, & make Alcimus the high priest of the greatest temple.  
 † Then the nations, which had fled from Iudas out of Iurie, 14  
 ioyned themselues by troupes with Nicanor, :: esteeming the  
 miseries, and calamities of the lewes the prosperities of their  
 owne affayres. † The lewes therefore hauing heard of Nicanors 15  
 coming, & the assemblie of the nations, being sprinkled with  
 earth besought him, that ordayned his people to kepe them  
 for euer, and that protecteth his portion by euident signes.  
 † And the captaine commanding forthwith they remoued 16  
 from thence, and they came together to the castel of Dessiu.  
 † And Simon the brother of Iudas had ioyned battel with Ni- 17  
 canor: but he was made afrayd with the sodaine coming of  
 the aduersaries. † Neuertheles Nicanor hearing the manli-  
 nes of Iudas companions, and greatnes of courege, that they  
 had for the conflicts of their countrie, was afrayde to make  
 tryall by bloud. † Wherefore he sent Posidonius, and Theodo- 18  
 tius, & Mathias before to geue and take the right handes. † And 18  
 when

\* li. 1. c.  
 7. 7. 16.

a





when there was long consultation of these things, and the  
 captaine himself had moued it to the multitude, there was  
 21 one sentence of them all to accord vnto amitie. † Therefore they  
 appointed a day, wherein they might secretly deale among them  
 selues, and seates were brought forth and sette for euery one.  
 22 † But Iudas commanded armed men to be in places conuenient,  
 lest perhaps some milchefe might sodainly arise from the ene-  
 23 mies: & they made agreeable communication. † Nicanor abode  
 at Ierusalem, and did nothing vniustly, and the flockes of the  
 multitudes, that had bene gathered together he diminished.  
 34 † And he esteemed Iudas alwayes deare from the hart, and  
 25 he was inclined to the man. † And he desired him to marrie a  
 wife, and to beget children. He made a marriage, he liued  
 26 quietly, and they liued in common. † But Alcimus seeing  
 their charitie one towarde an other, and the couenantes,  
 came to Demetrius, and layd that Nicanor assented to for-  
 raine matters, and that he ment to make Iudas being a tray-  
 27 tour to the kingdom, his successour. † Therefore the king  
 being exasperated with this mans most wicked criminations,  
 wrote to Nicanor, saying, that he in deede was greatly dis-  
 pleased for the couenant of their amitie: neuertheles that  
 he commanded him to send Machabeus quickly prisoner  
 28 to Antioch. † Which thinges being knowen Nicanor was  
 amased, and tooke it greuouly, if he should vndoe those  
 thinges which they had couenanted, being nothing hurt of  
 29 the man. † But :: because he could not resist the king, he ob-  
 serued oportunitie wherby to accomplish the commande-  
 30 ment. † But Machabeus seeing that Nicanor dealt with him  
 more austerely, and that he exhibited his accustomed meeting  
 more sternely, vnderstanding this austeritie not to be of good,  
 a few of his companie gathered together, he hid him self from  
 31 Nicanor. † Which when he vnderstood that he was stoutly  
 preuented of the man, he came to the most great & most holie  
 temple: and the priestes offering the accustomed hostes, he  
 32 commanded the man to be deliuered vnto him. † Who :: say-  
 ing with an oath, that they knew not where he was, that was  
 33 demanded, stretching out his hand to the temple, † he sware,  
 saying: Vnles you wil deliuer Iudas prisoner vnto me, I wil  
 beate downe this temple of God to the flat ground, and wil  
 digge downe the altar, and this temple I wil consecrate to :: Li-  
 34 ber pater. † And when he had sayd these thinges, he departed.

:: Nicanor a  
 right worldlie  
 politike, a fi-  
 gure of Pilate  
 and of such  
 temporizing  
 Iudges, coun-  
 sellers, and  
 courtiers, as  
 lacke zeale in  
 religion.

:: They knew  
 not precisely  
 where Iudas  
 was, neither  
 would they  
 search for him  
 to deliuer him  
 to the perfe-  
 ctor.

:: Iacchus cal-  
 led also Liber,

But





and by manie  
other names,  
feared by in-  
fidels to be au-  
tor and god  
of wine. And  
therfore drun-  
kards dedicate  
feastes & tem-  
ples to him.

¶ S. Augustin  
epist. 61. ad  
Dulcitium & l.  
2. c. 23. ad epist.  
2. Gaud. discus-  
sing this fact;  
saith the holie  
scripture doth  
tel it, not  
praise it. As  
to be admired  
not to be imi-  
tated, & that  
either it was  
not wel done  
by him, or at  
least is not  
conuenient in  
this time of  
grace.

But the priestes stretching forth their hands vnto heauen, inuo-  
cated him that was alwayes the defender of their nation, say-  
ing thus: † Thou o Lord of al, which lackest nothing, woul- 35  
dest a temple of thy habitation to be made amongst vs. † And 36  
now o Lord holie of al holies, preserue for euer this house  
impolluted, which of late hath bene clenfed. † And Razias 37  
one of the ancients of Ierusalem, was accused to Nicanor,  
a man that was a loue of the citie, and wel reported of, who  
for his affection was called father of the Iewes. † This man 38  
long time kept the purpose of continencie in Iudaisme, and  
content to geue his bodie and life for perseuerance. † But 39  
Nicanor willing to manifest the hatred that he had against the  
Iewes, sent fise hundred souldiars to take him. † for he thought 40  
if he had intrapped him, that he should doe the Iewes verie  
great hurt. † But the multitudes coueting to rush into his 41  
house, and to breake open the gate, & to set syre therto, when  
he was in taking, he strooke himselfe with a sword: † choo- 42  
sing to dye nobly rather then to be made subiect to sinners,  
and against his noble birth to suffer vnworthie iniuries. † But 43  
wheras for hast he had not made the wound with a sure  
stroke, and the multitudes brake in within the dores, running  
backe boldly to the wal, he threwe downe him selfe manfully  
headlong vnto the multitudes: † who quickly geuing place 44  
to his fall he fel vpon his necke. † And when he had breathed, 45  
incensed in minde he arose: and when his blood ranne with a  
great streame, & he was wounded with most greuous wounds,  
running he passed through the multitude: † and standing vpon 46  
a certaine steepe rocke, & now being become without bloud,  
gryping his bowels, with both handes he cast them vpon mul-  
titudes, inuocating the dominatour of life and spirit, that he  
would restore these to him againe: & so he departed this life. \*

\* li. i. c.  
7. v. 39.

#### CHAP. XV.

*Nicanor intending to assault Iudas on the sabbath day, 5. blasphemeth most  
proudly. 7. Iudas with al confidence in God encourageth his men. 11. con-  
firming them with the relation of a vision in slepe. 21. So he with feruent  
prayer, the enemy trusting his owne strength, ioyneth battel. 27. and kil-  
leth thirtie fine thousand, and Nicanor amongst the rest. Whose head, and  
handes of with the shoulder are hanged vp in Ierusalem: 33. his tongue  
geuen to the birds, and a festiual day obserued. 38. And herewith  
the Author ( of this second booke ) concludeth the whole historie.*

B V T





- B**UT Nicanor as he vnderstood that Iudas was in the  
 places of Samaria, he purposed with al violence to ioine  
 batel :: the day of the Sabbath. † But the Iewes that of neces- :: Prophane  
men make  
their aduan-  
tage of reli-  
gious mens  
good consci-  
ence, but Iu-  
das rightly in-  
structed in this  
case defended  
his iust cause  
also in the  
sabbath. li r.  
c. 3. v. 40.  
:: O Luciferian  
blasphemie!  
 sitie solowed him, saying do not so fearcely and barbarously,  
 but geue honour to the day of the sanctification, and honour  
 him that beholdeth al thinges: † that vnhappie man asked,  
 if there were a powre in heauen, that commanded the sabbath  
 day to be kept. † And they answering: There is the liuing Lord  
 himself in heauen, the potent, that commanded the seuenth  
 day to be kept. † But he sayd: And :: I am potent vpon the  
 earth, that commanded armes to be taken, and the kings af-  
 fayres to be accomplished. Neuertheles he obteyned not to  
 accomplish his counsel. † And Nicanor in dede puffed vp  
 with exceeding pride, had thought to haue set vp a common  
 victorious memorie of Iudas. † But Machabeus alwayes  
 trusted with al hope that there would come ayde from God to  
 them. † And exhorted his companie, that they should not  
 feare at the coming of the nations, but should haue in minde  
 the aydes geuen vnto them from heauen, and now should  
 hope that they should haue the victorie from the Almightye.  
 † And speaking vnto them out of the law, and the Prophetes,  
 admonishing them also of the conflicts, that they had made  
 before, he made them the more prompt: † and so their  
 hartes being encoreged, withal he shewed the fraude of the  
 Gentils, and their breaking of oathes. † And he armed euerie  
 one of them, not with sense of buckler and speare, but with  
 very good words, & exhortations, :: declaring a dreame worthy  
 to be credited, wherby he reioyced them al. † And the vision :: This dreame  
was from God  
as the effect  
shewed. And  
Iudas knew  
also that it so  
was by inter-  
nal inspira-  
tion, as Ioseph.  
Mat. 1. v. 20.  
was assured of  
his dreames.  
 was in this maner: Onias who had bene the highpriest, a good  
 and benigne man, reuerent to behold, modest of maners, and  
 comelie of speach, and who from a childe was exercised in  
 vertues, that he stretching forth the handes" prayed for al the  
 people of the Iewes. † After this that there appeared also an  
 other man meruelous for age, and glorie, and for the port of  
 great dignitie about him. † And that Onias answering sayd: :: Ieremie (ch.  
38. v. 17.) per-  
suaded the  
king of Iuda  
to yeld himself  
exhorted  
 This is a louer of his bretheren, & of the people of Israel: this  
 is he that" prayeth much for the people, & for the whole citie,  
 Ieremie the Prophete of God. † And that Ieremie put forth  
 his righthand, and :: gaue vnto Iudas a sword of gold, saying:  
 Take the holie sword a gift from God, wherwith thou shalt  
 overthrow the aduersaries of my people Israel. † Being

D d d d d

exhorted





with the cite  
and people to  
the Chaldees,  
and not to re-  
sist. But now  
he delivereth a  
sword to Iu-  
das, exhorting  
him to fight:  
according to  
Gods will in  
diuers cases,  
and times, for  
*there is a time of  
warre, and a  
time of peace.*  
Ecclie 3. 7 8.  
:: Gods ho-  
nour, & holie  
things are  
first and prin-  
cipally to be  
respected, be-  
fore wordlie  
freindes,  
though they  
also must be  
regarded in  
due order and  
place.

exhorted therefore with the wordes of Iudas exceeding good,  
by which the coreges might be stured vp, and the hartes of  
the youngmen streingthned, they resolved to fight, and to en-  
countre manfully: that manhood might decide the matter, be-  
cause the holie cite, and the temple were in danger. † :: For 18  
there was lesse care for their wiues, and children, and also for  
their bretheren, and kinsmen: but the greatest and principal  
feare was for the holines of the temple. † And they also that 19  
were in the cite, tooke no litle care for them that were to  
ioyne battel. † And when they did al hope that iudgement 20  
would be geuen, and the enemies were present, and the armie  
was set in aray, the beastes & horsemen disposed in conuenient  
place, † Machabeus considering the coming of the multitude, 21  
and the varietie of the prouision of armour, and the fiercenes  
of the beastes, stretching forth his handes vnto heauen, he  
inuocated our Lord, that worketh wonders, who not accor-  
ding to the might of armes, but according as it pleaseth him,  
geueth victorie to the worthie. † And he layd inuocating in 22  
this maner: Thou Lord which didst send thyne Angel in the  
time of Ezechias king of Iuda, and didst kil an hundred eightie  
fue thousand of the campe of Sennacharib: † & now o Domi- 23  
natour of the heauens send thy good Angel before vs, in feare  
and trembling of the greatnes of thyne arme, † that they may 24  
be afrayde, which with blasphemie come against thyne holie  
people. And he in dede ended his prayer thus. † But Nicanor, 25  
and they that were with him, with trumpets & songues came  
nere. † But Iudas, and they that were with him, inuocating 26  
God by prayers ioyned battel: † with the hand in dede figh- 27  
ting, but in their hartes praying to our Lord, they ouerthrew  
no lesse then fue and thirtie thousand, being greatly delighted  
with the presence of God. † And when they had ceased, and 28  
returned with ioy, they vnderstood that Nicanor was slaine,  
for al his armour. † A shout therefore being made, and a great 29  
crie, they blessed the Almighty Lord in their countrie lan-  
guage. † And Iudas, who by al meanes was in bodie and mind 30  
readie to dye for his citizens, commanded that Nicanors head,  
and hand with the shoulder being cut of, should be caried to  
Ierusalem. † Whither when he was come, hauing called his 31  
countrimen, and the Priestes to the altar, he sent also for them  
that were in the castel, † And shewing them the head of 32  
Nicanor, & the wicked hand, which he stretching forth against  
the

4. Reg.  
19.





33 holie house of almightie God, had mightely bragged. † The  
 tongue also of impious Nicanor being cut out, he commanded  
 to be geuen pecemeale to the birdes : and the hand of the  
 34 furious man to be hanged vp against the temple. † Altherfore  
 blessed the Lord of heauen, saying : Blessed be he, that hath  
 35 kept his place vndefiled. † And he hung vp Nicanors head in  
 the toppe of the castel, that it might be an euident, & manifest  
 36 signe of the helpe of God. † Therfore al by common counsel  
 decreed, by no meanes to let passe this day without solemnitie:  
 37 † but to kepe the solemnitie the thirteenth day of the moneth  
 Adar, which is called in the Syrian language, the day before  
 Mardocheus day. \*

11. c. 8.  
 7. c. c.

f

38 These thinges therefore being done concerning Nicanor,  
 & : from that time the citie being possessed of the Hebrewes,  
 39 I also in these wil make an end of speaking. † And if wel, and  
 as is competent for a storie that myself also would: but 'if not  
 40 so worthely it resteth to be pardoned me. † For as to drinke  
 alwayes wine, or alwayes water is hurtful, but to vse now one  
 now an other is delectable : so to the readers, if the speach be  
 alwayes exact, it wil not be gratful. Here therefore it shal be  
 ended.

More being  
 written in the  
 first booke,  
 this author  
 maketh one  
 conclusion of  
 al, because o-  
 ther persecu-  
 ters being also  
 overcome the  
 land was  
 againe calme  
 after stormes,

### ANNOTATIONS. CHAP. XV.

12. Onias prayed for al the people. And. 7. 14. Ieremie prayeth for the people. ]  
 As against prayer of the faithful for the dead: Ch. 12. so against prayer of  
 Saints for the militant Church, Protestants haue no better evasion, when  
 they are pressed with these examples, then by denying the auctoritie of the  
 Bookes. For seing the Prophet Ieremie, and the Highpriest Onias, being in  
*Limbo patrum* (no holie soules ascending into heauen before Christ) did pray  
 for the vhole people of the Iewes, it is also certaine that they, and other  
 Sainctes in glorie, do of their excellent charitie pray for thole that are in this  
 mortallife. Yet neither do vve Catholiques vse this place. as though vve had  
 no other to alleage, for vve shew the same doctrine, by other holie Scriptures,  
 Gen. 48. Exo. 32. Iere. 15. Luc. 16. 2. Petri 1. Apoc. 5. 6. 8. and others: neither must  
 vve omite these bookes, because our aduersaries denie them, seing the lerned  
 Doctores, and holie Fathers confirme the same doctrine by those Scriptures.  
 Among others ancient Origen. *rome* 18. *in loan.* sayth, it appeareth that Sainctes  
 departed from this life haue care of the people. as it is written (sayth he) in the  
 Actes of the Machabees, manie yeates after the death of Ieremie: *thou Ieremie*  
*the prophet of God, vvas prayeth much for the people.* Likewyse S. Bernard. *Ser. 3. vigil.*  
*Natiuit. Domini.* & *Ser. 11. against Ser. 76. in Cantica,* admonisheth that a good re-  
 ligious man is like to this Onias: who prayeth to God for al the people.

Prayer of  
 Sainctes is  
 euidently pro-  
 ued by this  
 place.

It is also pro-  
 ued by manie  
 other holie  
 Scriptures.

Neither is this  
 place to be o-  
 mitted.

39. If not so worthely. ] He demandeth not pardon, as though he suspected  
 any error in his doctrine or in the history, but of his vnpolished stile in writing. this booke  
 As S. Paul sayth that himself *vvas rude in speech, yet not in knowledge.* 1. Cor. 11. 7. 8. asketh pardon  
 But we, who by Gods great goodnes haue passed now to the end of this Booke

The author of  
 this booke  
 asketh pardon  
 for his stile,

D d d d d 2

gliff





not for the  
doctrine nor  
historic.

But the au-  
thors of these  
Annotations  
crave pardon  
for al defectes.

English old Testament iustly fearing, that we haue not worthely discharged so  
great a worke: and in nowise presuming that we haue auoided al errors, as wel  
of doctrine as historie: much more we acknowledge that our stile is rude and  
vnpolished. And therefore we necessarily, and with al humilitie craue pardon of  
God, and al his glorious Sainctes. Likewise of the Church militant, and par-  
ticularly of you right welbeloued English readers; to vvhom as at the begin-  
ning we directed and dedicated these our endeoures: so to you we offer the  
rest of our laboures, euen to the end of our liues: in our B. Sauour Iesus  
Christ, to vvhom be al praise and glorie. Amen.

## THE CONTINVANCE OF THE CHVRCH, AND RELIGION IN THE SIXTH AGE:

from the captiuitie in Babylon to the coming of our  
Sauour, nere the space of 640. yeares.

Gods true Ser-  
uice hath al-  
wayes conti-  
nued in the vi-  
sible Church.

**S**UCH is the providence of Almighty God, that not obscurely, or at  
sometimes only, but manifestly, and without intermission his Diuine  
Maiestie is acknowledged, his name glorified; his Religion professed, and his  
preceptes obserued by a visible knowne Church, from the beginning of the  
world to the end thereof, as we haue already shewed in the other five ages;  
and shal no lesse clerly declare the same in this sixth. For albeit the peculiar  
people of God were for their sinnes caried forth of their countrie, and held  
captiues in Babylon seuentie yeares, and after their reduction were subiect  
to strangers ruling ouer them, and sometimes extremely afflicted with perse-  
cution, yet they stil persenered in the same fayth and religion, had succession  
of Priestes, and of one Highpriest, with conseruation also of the royal line  
of Dauid, euen to Christ our eternal King and Priest.

Faith in one  
God is the  
ground of al  
religion.

First therefore concerning Articles of fayth and religion, the beleefe in  
one God was so generally confessed by the whole Iewish nation, that their  
Priestes and Prophetes did vse it for a principle, in confirmation of other  
pointes, as wel doctrinal as moral. So Malachie teaching that our neighbour  
is to be beloued, God to be serued, and his lawes to be kept: Is there not  
one Father of vs al (sayth he. ch. 2. v. 10.) Hath not one God crea-  
ted vs? Why then doth euerie one of vs despise his brother, viola-  
ting the covenant of our fathers? More expressly Ieremie in his Epistle  
(Baruc. 6.) sheweth the vanitie and absurditie of manie goddes: exhor-  
ting the people to serue the one omnipotent God, saying to him sincerely in  
their hartes; (v. 5.) Thou oughtest to be adored O Lord. Likewise,  
when the Magicians of Chaldea ascribed the knowlege of dreames to false  
goddes, Daniel with the other three children (ch. 2. v. 18) prayed the God  
of heaven: and the mystetic was reueled to Daniel, and he declared  
and expounded the kings dreame. Who therupon confessed to Daniel (v. 47.)  
In very dede your God is the God of goddes, and Lord of kinges.  
The





The same three children ( Daniel. 3. ) were cast into the burning furnace, and Daniel into the lions denne ( ch. 6. & 14. ) ready to dye for their sayth in one God. For this sayth also Mardocheus, as is written in the booke of Esther, was persecuted, and he with al the people were in extreme danger. And the author of the booke of wisdom teacheth that one God is known by consideration of his creatures: Al men are vaine ( say' b he. ch. 13. v. 1. ) that by thinges sene, vnderstand not him that is: neither attending to the workes agnise who was the workman. So the author of Ecclesiasticus ch. 1. v. 8. professeth: There is one most high Creator omnipotent, and mightie king, and to be feared exceedingly, sitting vpon the throne, the God of Dominion.

As for the high Myserie of three Diuine Persons in one God not so commonly reueled in the old testament, yet was it known and in some sorte vttered: As Aggeus 2. v. 5. & 6. I am with you, sayth the Lord of hostes, the word that I did couenant with you: when you came out of the land of Egypt: and my Spirite shal be in the middes of you. Where, by the Lord of hostes, is commonly vnderstood God the Father; by his spirite, God the Holie Ghost; and the word may signifie God the Sonne: of whose Incarnation the Prophete playntly speaketh in the next verses. For in this consisteth the couenant betwene God and his people, that they should kepe his word of precepts and commandments expressed in the law: and he would send them the word, his onlie Sonne the Second Diuine Person to redeme mankind. Againe the same three Persons seme to be distinguished in diuers places, God the Father is described according to mans smal capacitie, Daniel. 7. v. 9. thus: Thrones were sette, and THE ANCIENT OF DAYES sate: his vesture white as snow, and the heares of his head as cleane wool, his throne flames of fire, his wheelles fire kindled. He is called Ancient of dayes, not only because he is eternal, for so are the other two Diuine Persons, but this terme is attributed to the Father, because in order he is the beginning, from whom the other two Persons preceede [ The Sonne by generation, the Holie Ghost from the Father and the Sonne by procession. ] To God the sonne the same Prophet Daniel prayeth: ch. 9. v. 17. saying: Now therefore heare o our God, the petition of thy seruant, and his prayers: and shew thy face vpon thy Sanctuarie which is desert, for thyne owne sake: that is, for thyne owne merites: which can only be vnderstood of that Diuine Person, which is incarnate. Zacharie, 12. v. 10. God speaking by the prophet sayth: I wil poure out vpon the houle of Dauid, and vpon the inhabitants of Ierusalem the spirite of grace and of prayers, which may easily be vnderstood to be the promise of the B. Trinitie: but that which immediatly foloweth: and they shal looke towards me, whom they

The B. Trinitie reueled to some and vttered obscurely in the old testament.

Distinction of Persons in one God.

The Father.

The Sonne.

D d d d d 3

pearced,





The Holie  
Ghost.

Other places  
proue plura-  
litie of Per-  
sons in God.

The myserie  
of Christs In-  
carnation is  
more frequent  
& more plaine  
in the holie  
Scriptures es-  
pecially in the  
Prophetes.  
Ieremie.

Baruch.

pearced, can only be spoken by the second Diuine Person, who only is incar-  
nate, and was pearced in his Passion. In the booke of wildome is much  
written of wisdom increated, a terme appropriated to God the Sonne.  
especially ch. 2. 7. 8. 9. and 10. The like in Ecclesiasticus, ch. 1. 4. 24. And ch. 51.  
v. 14. is distinct mention of the Father & the Sonne, I haue inuocated (sayth  
the auclor, or anie faythful soule) our Lord, the Father of my Lord.  
There is likewise particular mention of the Holie Ghost in some places. As  
2. Esd. 9. v. 10. Thou gauest them the good Spirite, which should  
teach them. for the office of internal teaching is appropriated to the Holie  
Ghost. Ioan. 14. v. 17. and 16. v. 13. The Spirite of truth, and he shal  
teach you al truth. Eze. 36. v. 27. I wil put my Spirite in the middes  
of you, and wil make that you walke in my precepts. Zach. 7. v. 12.  
The wordes which the Lord sent in HIS SPIRITE, by the hand of  
the former Prophetes. Sapient. 1. v. 5. The Holie Ghost of dis-  
cipline wil flye from him that feaneth. Ecclesiasticus 1. v. 9. He created  
her in the Holie Ghost. 24. v. 19. They that eate ME, shal yet  
hunger, and they that drinke ME, shal yet thirst. Where God calleth  
the Holie Ghost (which is receiued by grace) himselfe. Because al three  
Diuine Persons are one God. And that there be manie Diuine Persons in God,  
who is one in substance, is sufficiently signified by al those holie Scriptures,  
where God is called by the name Elohim, in the plural number; especially  
seing this name hath also the singular number, Eloha. As Iob. 12. v. 4. &  
36. v. 2. Daniel. 2. v. 28. Habacuc. 1. v. 11. & 3. v. 3. which last place  
seemeth most painly to speake of the Sonne of God, ELOHA MITHEMAN  
I A V O. God wil come from Theman, or from the South. And therefore  
where this word Elohim is vsed in the plural number (as in most places it  
is) it signifieth pluralitie of Persons in God.

Christs Incarnation is more clerly foreshewd by the Tropbetes, who aboue  
other consolations, most especially comforted the people by their prophecies of  
Christ our Sauour. Ieremie 23. v. 5. I wil rayse vp to Dauid a iust branch,  
and he shal reigne a king, and shal be wise, and he shal doe iudge-  
ment and iustice in the earth. Ch. 31. v. 23. A woman shal compasse  
a man. Christ though in bodie a litle infant, yet in powre and wisdom was  
most perfect of al men, euen when he was in his mothers wombe. Ch. 33. v. 14.  
Behold the dayes wil come, sayth our Lord, and I wil rayse vp the  
good word. v. 15. I wil make the spring of iustice to bud forth  
vnto Dauid, & he shal do iudgement and iustice in the earth. Ieremies  
Lamentations are in greatest part of Christ and his Church. And some part  
can hardly be applied to anie other. ch. 3. v. 30. He shal geue the cheke to  
him that striketh him, he shal be filled with reproches, ch. 4. v. 20.  
Christ our Lord is taken in our sinnes. Baruch. 2. v. 35. God promising  
to reduce





to reduce the people from Babylon, addeth: And I wil establish vnto them an other testament euertlasting (by Christ, whose kirkdom is for euer) that I be their God, and they shal be my people. *Ch. 3. v. 36.* This is our God, and there shal none other be esteemed against him. *v. 38.* After these thinges he was sene vpon the earth, and was conuersant with men. Ezechiel peculiarly called by an Angel the sonne of man, was therein a special figure of our sauour, who so calleth him self. *Ezechiel.* And the same prophet hath in plaine termes foreshewed the office of Christ, the true Pastor of al pastors. *ch. 34. v. 25.* I wil (sayth God by this prophet) rayse vp ouer them one Pastor, who shal feede them, my seruant David. that is, Christ prefigured by David. His admirable visions in the three first chapters, and nine last perieyne properly and principally to the new Testament of Christ, and his Church, shewing the abundance of grace and glorie geuen by him to the elect. *Daniel. 7. v. 13.* With the cloudes of Daniel. heauen there came in as it were the Sonne of man, and he came euen to the ancient of dayes, and in his sight they offered him. He came euen to the ancient of dayes, because in his Diuinitie he is equal to the Father: and in his humanitie he is offered to God in Sacrifice. *v. 14.* His powre is eternal: and his kingdom shal not be corrupted. *ch. 9. v. 24.* Seuentie wekes (of yeares) are abridged, that sinnes may be forgiven, grace be infused, prophesies be fulfilled, and the Holie one of holies be annointed. Al which belong only to Christ. *v. 26.* After sixtie two wekes Christ shal be slaine. *Aggeus 2. v. 8.* The desired of al nations shal come. *Zach. 3. v. 8.* I wil bring my seruant the Orient. *ch. Zacharias. 13. v. 7.* Strike the Pastour, and the shepe shal be disperfed, fulfilled in Christ's Passion *Mat. 26. v. 21.* Malach. 3. v. 2. Forthwith shal come to Malachias. his temple the Dominator, whom you seke, & the Angel of the testament, whom ye desire. *The booke of wisdom. ch. 1. v. 12.* describeth Also the malice of the wicked against Christ, Let vs (say they) circumuent the iust, because he is vnprofitable to vs: and he is contrarie to our workes, and reprochfully obiecteth to vs the sinnes of the law. *v. 13.* He boasteth that he hath the knowlege of God, and nameth him self the Sonne of God. *Ecclesiasticus 24. v. 34.* God appointed to David his seruant, to raise vp a king of him, most strong and sitting in the throne of honour for euer. Which eternal king proceeding from David can be none but Christ our sauour. And al the praises of Patriarches, and Prophetes (in the last eight chapters) consist in their sayth, and expectation of Christ. Likewise the Priestes and people. *1. Mach. 14. v. 28. 35. & Machabees. and 49.* shewed their sayth of Christ to come, when they established Simon; and his progenie in the gouernment and highpriesthood, for euer til there rise the faithful Prophet, to witte the Prophet of whom al the prophetes did speake (*Luc. 24. v. 27.*) Amongst





Prophecies & figures of the B. virgin mother of God.

Amongst the rest *Jeremie*, ch. 31. v. 23. and *Ezechiel* ch. 44. v. 2. make also especial mention of some singular privileges of the most excellent virgin Mother of God. Of whom also *Ludith*, and *Esther* were apparent figures, who received special graces for the benefite of their nation, and so did this singular Virgin receive of God most eminent giftes, above al other mere creatures, for the benefite of the whole Church.

Angeles excel corporal creatures in multitude.

And in powre.

They helpe men and are lawfully invocated by men.

Of *Angels* the celestial spirites, is frequent mention in the bolie Scriptures of this age. Their multitude is innumerable, and therefore are insinuated to men by general termes. *Daniel*. 7. v. 10. Thousandes of thousandes ministered to him, and tenne thousand hundred thousandes assisted him. And their powre is most great, and to men most profitable. An Angel defended the three children in the fornace, walking with them in the fire. *Daniel*. 3. v. 49. 95. An other defended *Daniel* from the lion. ch. 6. v. 22. The same or an other caried *Habacuc* from Iurie into Babylon. *Dan*. 14. v. 35. and restored him in his place againe. v. 38. The Archangel *Gabriel* instructed *Daniel*, ch. 8. v. 16. 17. ch. 9. v. 21. And ch. 10. v. 13. & 20. Other *Angels* the Patrones or Guardians of the Persians and Grecians, prayed for those countries; and *S. Michael*, v. 11. for the Jewes. An Angel spake in *Zacharie*, ch. 1. v. 9. An other Angel went to mete him. ch. 2. v. 3. And in respect of Angelical offices, both *S. Iohn Baptist*, and our Saviour himself are figuratiuely called *Angeles*. *Malach*. 3. v. 1. No marvel therefore that *Indus Machabeus* and his armie, 2. *Machab*. 11. v. 6. prayed for the assistance of a good Angel, which was granted them. v. 8. And so they went promptly, having an helper from heauen. v. 10. Their like prayer had the same effect in an other battel. 2. *Machab*. 15. v. 27.

Diuels hating God, and al mankind neuer cease to tempt men to sinne.

They seke to be honored with sacrifice.

Contrarie to these glorious *Angeles* are other spirites, at first created in grace, which falling into pride, and most obstinate malice are perpetual enemies to God their Creator, and to al mankind, continually calumniating the workes of God, and of al his seruantes, wherof they are called *Diuels*, or calumniators. They neuer cease tempting al they can to euil, so to bring men to eternal death: For by the enuie of the diuel (*Sap*. 2. v. 7.) death (both of soule & bodie) came into this world. The iust stipend of sinne. Al sinnes offend God and please the diuels. But more particularly they desire to be honored as God with Sacrifice. Which therefore they require to themselves and their idols. And for this sinne of Idolatrie, above al others, God is most prouoked to wrath: & for the same most especially punished his people: as the Prophet *Baruch* (chap. 4. v. 6.) signifieth to the people, saying: You are sold to the Gentils. &c. You are deliuered to their aduersaries: and geuing the reason why, he addeth: v. 7. For you haue exasperated him that made you, the eternal God immolating to diuels. And not to God.

The





The same all the Prophets teach, and what that Sacrifice is the soueraine service due to God only, and not to any creature, how excellent soever. But of Sacrifice there is so much written, that it were over long and needles to recite the places. It importeth more to observe the predictions of the most excellent, and perfect Sacrifice of the new Testament. Malachie. 1. v. 11. From the rising of the sunne (sayth God by this Prophet) even to the going downe, there is sacrificing, and there is offered in my name a cleane oblation. In the old testament they offered cattel, & birdes, by pouring out their blood at the altar, and drawing forth their bowels. For purging and cleansing wherof there was much making and labour: but now in the Church of Christ, is the cleane Sacrifice of our Lords bodie and blood, in formes of bread and wine. It is also in itself so pure, that it can not be polluted (as the old sacrifices were, v. 12.) by unwaite Priestes, but is alwayes awaylable to some or other, ex opere operato. According to that the same Prophet testifieth, ch. 3. v. 4. The Sacrifice of Iuda and Ierusalem shal please our Lord. Which is necessarily understood of the Christians sacrifice: for els this place were contrarie to that which God sayd to the Iew. sh. priestes, ch. 1. v. 10. I have no wil in you, and I wil not receive gift at your hand. Daniel also prophetieth, ch. 9. v. 27. that in the half of the weke the hoste and the sacrifice shal fayle. ch. 12. v. 11. The continual sacrifice shal be taken away, thereby signifying that not only after the figure, the sacrifice prefigured should succede (for els there should be no daylie Sacrifice at all in the new Testament, which Malachie sayth plainly there shal be, not in one, or in fewe places, but from the rising of the sunne, even to the going downe, &c.) but also that both the old and new sacrifices should be taken away in their severall times. For so our Saviour (Mat. 24. v. 15.) applieth the next wordes of this prophetic, and abomination of desolation shal be let vp, not only as a signe before the destruction of Ierusalem, but also of the end of the world. Verified in part as in the figure, when the temple was destroyed, & divers profanations made in the same place: but more especially shal be fulfilled by Antichrist, abolishing the holie Sacrifice of Christs bodie and blood, so much as he shal be suffered: as S. Hippolytus writeth, lib. de Antichristo. & in oratione de consummatione mundi. Agreeable to S. Irenaeus. li. 4. c. 32. & li. 5. in fine S. Ierom. in Dan. 12. Theodoretus in eundem locum, and S. Chrysostom in opere imperfecto. Yea some Hebrew Rabbins acknowledge Transubstantiation, in the Eucharist as R. David Kimhi witnesseth upon these wordes of Osie. 14. v. 8. They shal live with wheate, and shal spring as a vine: Manie of our Doctors (sayth he) expound this, that there shal be mutation of nature in wheate, in the times of our Redemer Christ.

This Rabbi David also, and the Chaldee Paraphrasis expound Ezechiels prophetic,

E e e e e

prophetic,

Sacrifice is the proper service of God.

Sacrifice of the new testament, in all places.

More pure and excellent then the old.

The old ceased and the new succeeded.

which shal also be abandoned by Antichrist.

Transubstantiation confessed by Rabbins.





Baptisme.

prophecie, ch. 36. v. 25. I wil powre out vpon you cleane water, of the remission of sinne, though they signifie not by what particular meanes. Which Christian Doctors vndoubtedly explicate of the Sacrament of Baptisme. And likewise his other prophecie, ch. 47. v. 1. Waters issued forth vnder the threshold of the house towards the East, can not be vnderstood of anie other waters then of Baptisme.

Penance.

The purifications, oblations, and other workes of penance practised by the people, after their returne from captiuitie, written. 2. Esd. 9. 10. 13. testifie their obseruation of the law in this point, by which the Sacrament of penance in the new testament was prefigured.

Holie orders.

In like sorte the continuance of Priesthood; and priestlie functions is manifest in the booke of Esdras, and of other Prophetes, which prefigured the Sacrament of holie Orders; in the Church of Christ.

Feastes.

In these times also the feastes instituted by the law, were obserued with more or lesse solemnitie, at time, place, and other opportunities serued. As Esdras testifieth. li. 1. c. 3. v. 2. Ioluc (the highpriest) and Zorobabel (the duke) after their returne from captiuitie, built an altar (notwithstanding the threatnes of infidels) and offered vpon it holocaust to our Lord morning and euening. And they made the solemnitie of tabernacles, and other feastes, as wel in the Calendes, as in al the solemnities of our Lord, though the temple was not yet built againe (v. 6.) And afterwards vpon new occasion, Iudas Machabeus, 1. Mach. 4. & 2. Mach. 10. instituted a new feast, which our saviour obserued. Ioan. 10. v. 22.

Fastes ordinarie.

And extraordinary.

The like obseruation was kept of fastes. For amongst the feastes which were al duly performed (1. Esd. 3. v. 5.) one was of Expiation which consisted in fasting from euen to euen. Leuit. 23. Num. 29. And besides the ordinarie, Esdras appointed a peculiar fast for special purposes, 1. Esd. 8. v. 21. And I proclaimed (sayth he) a fast, beside the riuer Ahaua, that we might be afflicted before the Lord our God: and might desire of him a right way for vs, and our children. And (v. 23.) we fasted and belought our God hereby: and it fel out prosperously vnto vs. Againe, 2. Esd. 9. v. 1. The children of Israel came together in fasting, and sick clothes, and earth vpon them. See more of fasting Iudith. 4. & 9 Esther 5. & 14. Zachar. 8. And of abstinence from certayne meates according to the law, Daniel 1. & 9. Iudith. 10. & 12. 2. Mach. 6. & 7.

Abstinence.

Forme of good life prescribed in the sapiential bookes.

More generally the whole forme of good life is excellently prescribed in the booke of wisdom and Ecclesiasticus. Where vnder the general vertues of wisdom and iustice, al are admonished to seeke diligently to know God, and to serue him. As much as to say, to haue sayth and good workes: the two feet, and legges, on which the godlie walke vnto life euermorling. Let one shorte sentence here serue for example (wishing al men to reade more in the





in the bookes themselves.) Sap. 6. v. 18. 19. & 20. is this gradation. The beginning of wisdom is the true desire of discipline; the care of discipline is love; & love is the keeping of her lawes: and the keeping of the lawes is the consummation of incorruption: & incorruption maketh to be next to God. These are the steppes from earth to heauen, from this vale of miseries to eternal happines. first A true and sincere desire of discipline, or of Gods true seruice: 2. This desire or care of discipline breedeth love of God: 3. love is the keeping of lawes, the commandments of God: for he that sayth he loveth God, and keepeth not his commandments is a liar: 4. keeping the lawes is the consummation of incorruption: making the soule perfect in vertues, and free from corruption of sinnes: 5. and this incorruption maketh to be next to God, ioyning man with God, which is the perfect beatitude of eternal life. And so he concludeth, v. 22. Therefore (from first to last by degrees) desire of wisdom leadeth to the euerlasting kingdom. Yet must we vnderstand that neither the first steppe of good desire, nor anie of the rest is in a mans owne powre as of himself, so much as to thinke a good thought, but Gods grace preuenteth sturseth man vp, and continually assisteth, in al good beginninges progresse, and perseurance, as the same diuine author teacheth a litle before, v. 14. wisdom preuenteth them that couete her, that she first may shew herself vnto them. Then to admitte, or refuse is in their powre, that haue good motions. And therefore sinne is rightly imputed, and dampnation iustly inflicted vpon the wicked, because as Nehemias (2. Esd. 9. v. 17.) testifieth of the vngateful people, they would not heare. And they hardened their neckes, and gaue the head to retorne to their seruitude, as it were by contention, or strining against God, through their owne free wil; which appeareth here to remaine in sinners. On the other side the same Nehemias, in confidence of reward for good workes, and of his voluntarie cooperating with Gods grace, feared not to pray (2. Esd. 5. v. 19) in these verdes: Remember me my God to good, according to al thinges which I haue done to this people.

The ascending  
by steppes  
from earth to  
heauen.

VVithout  
Gods grace  
preuenting,  
no man can  
thinke or do  
anie thing  
meritorious.

Confidence of  
good workes  
done in grace.

Some men moreover besides the commandments of the law, voluntarily professed a peculiar state of holie life, a plaine squire, or rather an example of Evangelical counsels. As in the former ages the Nazerites, whose rule is prescribed Numeri 6. practised by Sampson (Iudic. 13.) and Samuel (1. Reg. 1.) and the Rechabites (1. Kere. 35.) so in this last age next before Christ the Assideans, or Esseni. 1. Mach. 2. v. 42. of whom Iudas Machabean in his time was head or captaine. 2. Mach. 14. v. 6. Ieremie the prophet (ch. 16 v. 2.) by Gods ordinance liued single & unmarried al the time of the captiuitie. Thou shalt not take a wife, and thou shalt not haue sonnes and daughters in this place: to witte, in Ierusalem. Neither did he marie

Voluntarie  
vowes like to  
Evangelical  
counsels.

Perpetual vigi-  
liautic.

Eccecc 2

When





when he was afterwarde in Egypt. But of his owne accord remayned a virgin al his life, as S. Ierom writeth, li. 1. aduers. Iovinianum.

Prayers of  
Saintes.

Prayers of Saintes after they are departed from this world is manifestly deduced of the sacred text, Iere. 15. v. 1. of Moyses and Samuel, not to be heard if they should pray for the people, whom God had decreed to punish, were consequently to be heard in some other case. And more expressly. 2. Mach. 15. v. 12. & 14. is recorded that Onias, and Ieremie did pray for

Reliques.

al the people, and for al the holie citie. Reuerent estimation of Reliques, and other holie thinges is manifest by the fact of the same Prophet Ieremie, who by Gods ordinance ( 2. Mach. 2. v. 1. & 5. ) hid the holie fire, and the Tabernacle, and the Arke, & the Altar of incense in a caue.

Holie vessels.

that they should not be prophaned by infidels ransaking Ierusalem, and the temple: Other holie ornaments also, and vessels were restored by the favorable king Cyrus, 1. Esd. 1. v. 7. & ch. 8. v. 30. In figure also of the holie Crosse on which Christ was to redeme mankind, those that mourned for the abominations in Ierusalem ( Eze. 9. ) were signed in their foreheades vwith the letter Thau, or. T. and so were saved from the common slaughter of the unsigned.

Signe of the  
Crosse.

Prayer for  
the dead.

Prayer and Sacrifice for the dead is likewise clere, 2. Mach. 12. v. 45. &c. if either the text may be admitted for Canonical, saying ( v. 46. ) It is a holie and healthful cogitation to pray for the dead; or for good testimonie of Iudas fact; being Highpriest, and doing that which the whole Church practised, and which the Iewes yet obserue to this day.

Resurrection.

Of the General Resurrection, is good testimonie in the same place v. 43. and 44. as the ground of Iudas his pietie towards the dead, wel and religiously thincking of the Resurrection. For vnles he hoped that they which were slaine should rise againe, it should seme superfluous, and vaine to pray for the dead. But seing he did beleue the Resurrection, he did right wel and piously. And seing the beleefe of resurrection is true, it foloweth, as this auctor inferreth, that it is a holie thing to pray for the dead.

Iudgement.

Malachie the last of the Prophetes, in the last chapter foresheweth, and describeth the General iudgement, in the end of this world: wherein the wicked shal be condemned, and the iust eternally rewarded. Which day shal come (sayth he ) kindled as a furnace. Al that do impietie ( dying in that state ) shal be stubble, and that day shal inflame them. And there shal rise to you that feare my name, the Sunne of iustice, and health in his winges, or glorious beames, healing and curing al bod, lie infirmities, and defelles. Before which day he foretelleth of two signes, v. 5. The coming of Elias the Prophet. and. v. 6. & the conuersion of the Iewes to Christ: And thus much may here suffice, for particular pointes of religion in this age.

Everlasting  
punishment.  
and eternal  
reward.

The coming  
of Elias, & con  
uersion of the  
Iewes.

It





It resteth to view the state and government of the Church in this time. Which may be considered according to the foure Monarchies of heathen nations: the Chaldees, the Medes & Persians; the Grecians; and the Romanes: Under the Chaldees, whose Emperial citie was Babylon, they were in captiuitie sevenie yeares. By the Medes and Persians (for that Monarchie consisted of those two nations) they were released from captiuitie with manie fauours, yet sometimes afflicted. Under the Monarchie of the Grecians, they were partly in extreme persecution of Antiochus Epiphanes, and of other Grecian kinges and princes, partly in warres for defence of Gods lawes. Before and after which persecution and warres, as wel under the Grecians, as the Romans til Christs Passion the Church was for most part in peace, yet sometimes afflicted. But omitting manie intricate difficulties about the times and reignes of sundrie heathen kinges, it wil suffice our purpose to shew the general state of the Iewish nation, with their owne particular gouerners spiritual and temporal, with more or lesse fauour of forreine Princes.

First therefore concerning their estate in their captiuitie in Babylon, we may here observe Gods prouidence, in that before the citie and temple of Ierusalem were destroyed, and the whole nation made captiue, Ioachim (otherwise called Iechonias) the sonne of Ioachaz (who was also called Iechonias) king of Iuda was transported into Babylon, and his mother, and manie other principal persons. 4. Reg. 24. v. 15. Likewise Iosedech sonne of Saraias highpriest (1. Paral. 6. v. 15.) was caried into Babylon. And in the meane time Sedecias (uncle to Ioachim) reigned in Iuda, who in the eleuenth yeare, was taken and caried captiue into Babylon, and there died, Ioachim yet lining in prison. And Saraias the Highpriest with others, was slayne in Rebla, when Ierusalem was destroyed. 4. Reg. 25. v. 18. & 21. To whom Iosedech succeeded in the highpriesthood. so that both the issue of Dauid, in the right line of our Saviours genealogie, and the Highpriest of Aarons stocke, were in Babylon before the whole bodie of the nation was brought thither. This Iechonias (or Ioachim) remained in prison, til the death of Nabuchodonosor, the space of thirtie seven yeares, and was then deliuer'd by Evilmerodach, and by him entertayned courteously as a prince, 4. Reg. 25. v. 27. He married there and had issue Salathiel; and Salathiel had Zorobabel. who together with Iosue sonne of Iosedech highpriest, & Elstas, Nehemias, & others recited 1. Esd. 2. conducted the children of Israel from Babylon into their countrie. There were also in a former transmigration Daniel, and the other three children Ananias, Misael, & Azarias, (of the royal or principal blood) in the third yeare of Ioakim (otherwise called Elacim sonne of Iosias. 4. Reg. 23. v. 34.) king of Iuda. Dan. 1. v. 1. 6. these with others were caried as hostages into Babylon, and brought vnder liberallie. Where seruing God sincerely, abstaining from vnlawful

The state of the Church in the times of heathen Monarchies, in general.

Their state in the captiuitie.

King Iechonias, and Iosedech Highpriest were in Babylon before the whole nation was captiue.

Iechonias entertayned in captiuitie as a prince.

Daniel with other three children were caried before some of the kinges into Babylon.

¶ ¶ ¶ ¶ ¶

meates,





They were  
singularly e-  
spected.

Sometimes in  
danger.  
But preserved  
by God.

Jeremie pro-  
phesied in Je-  
rusalem and in  
Egypt.

Ezechiel and  
Daniel in Ba-  
bylon.

The Monar-  
chie of Medes  
and Persians.

Cyrus licensed  
the Iewes to  
returne and  
build vp their  
temple.  
Prophecie of  
Christ: after  
seuentie  
weekes.

Mardocheus.  
Esther.

meates, were protected by God, much also esteemed and promoted in that place. For Daniel about the age of twelue yeares, conuincd the two wicked Iudges, and deliuered Iusanna from their cruel bandes. Dan. 13. And afterwarde, for declaring and interpreting the kings dreame (Dan. 2.) and excellent wisdom, and gift of prophecie was admired by al, aduanced by the king: but maligned by certaine enuious sorcerers, and great men. Whereby he was sometimes in great danger, but stil deliuered by Gods powre protecting him. Dan. 6. & 14. The other three children were likewise aduanced. Dan. 1. v. 49. and therefore by diuers enuied, and for refusing to adore an idol set up by Nabuchodonosor were cast into a hote burning furnace, and there preserved. Dan. 3.

Jeremie, who before this time begane to prophecie whiles he was a childe, (Iere. 1.) continued in the time of captiuitie, in Ierusalem and Iurie, with much affliction, and stil prophesying finally dyed in Egypt. Baruch his scribe, and also a Prophete, went sometimes into Babylon, and returned into Iurie (Baruch. 1.) instructing and exhorting the people.

Ezechiel was caried with king Iechonias, and Iosedech into Babylon, and there prophesied (ch. 1. v. 2.) part of the same time with Daniel, in great part the same thinges with Ieremie. And during the captiuitie, king Iechonias, Iosedech the highpriest, Ieremie, Baruch, Ezechiel prophetes, & innumerable others (some Martyres, and manie Confessors) parted from this world. But Daniel yet liued. And in place of Iosedech Highpriest Iesue succeeded, and the progenie of king Iechonias continuing in Salathiel, and Zorobabel, the nation had them and other eminent men, with temporal dependence vpon forreine princes in the next Monarchie of the Medes and Persians.

For when Darius king of Medes had slaine Baltazar king of the Chaldees, and so possessed Babylon, with the whole countrie he brought the Monarchie to the Medes & Persians. Dan. 5. v. 11. and within the space of one yeare he dyed; and Cyrus succeeding granted leaue to al the Iewes to returne into Iurie; and there to build vp their temple, and citie of Ierusalem, which Nabuchodonosor had destroyed. At which time Daniel had his vision, that Christ our Saniour should come into the world, within seuentie weekes (of seuen yeares to the weeke, that is, in foure hundred ninetie yeares) after the perfect finishing of the temple, and citie. Dan. 9. v. 24. & 25. And when they were so built againe, that the weekes beganne to be counted, is very obscure: as it was the wil of God, that the prophecie, being certayne in itself, should not be ouer cleere to euerie mans understanding, but as likewise manie other prophecies, shut and sealed. Dan. 12. v. 6. 9. 13.

In this time of the Medes and Persians Monarchie, Mardocheus remaining in Chaldaea, after the relaxation had that vision in a dreame, Esther. 11. after which folowed the historie of him, & Queene Esther, and wicked





Wicked Aman; with the danger and deliuerie of al the Jewes in those partes. Aman.  
 Some thinke it likewise probable, that the historie of Iudith happened after  
 the captiuitie; though others suppose that it was in the time of Manasses king  
 of Iuda. which not being our purpose to discusse and decide, we wil passe to  
 thinges more certayne.

The prophetes Aggeus & Zacharias were twentie yeares after the re- Aggeus and  
 laxation, earnestly exhorted the princes & people to build up the temple which Zacharias.  
 had bene begunne, and now was neglected vpon vaine feare, thinking, the  
 time was not yet come of building the house of our Lord. Aggeus.  
 1. v. 2. Whereupon the prophet reproveth them, exhorting thus:  
 Why, is it time for you to dwell in embowed houses, and this house  
 (of our Lord) desert? And assureth them. v. 10. that their ground  
 should remaine barren, and ch. 2. v. 15. their sacrifices vngratful, til they  
 should build the temple: promising moreover that this new temple should  
 be more glorious by Christs personal presence therein, than the former temple  
 built by Salomon. But especially the Church of Christ prefigured by the temple, The Church  
 should farre excel the Synagoge of the old testament. ch. 2. v. 10. Great shal more glorious  
 be the glorie of this last house more then of the first. Which Zacharie in the new  
 confirmeth innuencing the Gentiles to come, and the Jewes to returne into Christs testament.  
 Church: ch. 2. v. 6. O flee out of the land of the North, sayth our  
 Lord, because into the foure windes of heauen, haue I dispersed  
 you. v. 7. O Sion flee thou that dwellest with the daughter of Ba-  
 bylon. And by diuers other visions and prophecies they forshew the conuer-  
 sion of the Gentiles, and reiection of the Jewes for their obduration, but in the  
 end they also shal be conuerted.

Malachie prophecied after the finishing of the temple, exhorting al to offer Malachie.  
 their sacrifices with puritie of hart, reprehending both priestes and people for  
 not so doing. ch. 1. He also foretelleth the reiection of the Jewes, & calling  
 of the Gentiles, with the change of the old sacrifices, and institution of a new  
 farre more excellent, and more effectual, to be offered euerie where (v. 10.  
 & 11.) He concludeth his prophecie ch. 4. foretelling the terrible day of Iudge-  
 ment, and life or death euerlasting.

These later prophetes yet living, as Iosephus, Eusebius, Theodoretus and The Grecian  
 writers testifie in their histories, the Grecians obtained so great a Monarchie by Monarchie.  
 king Alexander the Great of Macedo, that being parted after his death a-  
 mongst manie, yet al were great kingdomes, some longer some shorter time.  
 In the beginning wherof when king Alexander came to Ierusalem, as Iosephus King Alexan-  
 writeth. li. 11. c. 8. Antiquit. Iaddus the highpriest going forth in his der honored  
 pontifical attyre to meete him, the same king straightwayes fel downe at his Iaddus the  
 feete with al reuerence. And being demanded by his freindes, the princes of Highpriest.  
 his armie, why he so much honored the highpriest, he answered, that he ho-

Ecccc 4

nored





The schismatical temple in Garizim.

An other schismatical temple in Ægypt.

The Seuentie two Interpreters.

Prophane learning florished amongst the Grecians, but they erred exceedingly in matters of Religion.

Primum principium.

Summum bonum.

Pithagorians.

Stoikes.

noted not the man for himself, but for his office, and God in him, who had appeared to him in slepe in that very habite, and ornaments, when he in Macedonia discoursed in his minde of making battel against the Persians, promising him assured victorie. Shortly after this it happened, that Manasses an Apostata highpriest, by intercession of Sanaballat, whose daughter he had unlawfully married, obtayned licence to build a temple in Garizim, which the Samaritanes afterwards pretended to be more ancient then the temple of Ierusalem, against which our Saviour gave sentence. Iohn. 4. v. 22. It was also decided by king Ptolomeus in Alexandria (as Iosephus writeth. li. 13. c. 6. ) by way of arbitrament, finding that the temple of Ierusalem, and the Highpriestes thereof had a perpetual succession from Salomons time, and that their pretence of Iacobs adoring in Garizim was not to the purpose, seeing there was no succession, that temple being lately built. Nevertheless the same Ptolomeus to gratifie Onias an other Apostata sonne of good Onias Highpriest and Mar. 71. ( 2. Macab. 4. v. 34. ) gave leave to build an other temple in Ægypt, which stood likewise in schisme against the true temple of Ierusalem, wr. sting to their purpose the prophetic of Isaie. ch. 19. v. 19. In that day there shall be an altar of our Lord in the middes of Ægypt. Which S. Ierom sheweth to be understood of the Church of Christ. Before this last schismatical temple, and after the former were the Seuentie two Interpreters, or Translators of the Hebrew Bible into Greeke, of whom S. Ierom and all ancient Fathers speak much, & esteeme of very great & Canonical auctoritie.

In the time of the Grecians Monarchie, prophane learning florished more then before, and Philosophers abounded, but differed exceedingly amongst themselves, and all erred in the principles both of Natural & Moral knowledge. For whereas in dede God omnipotent was the only maker of the whole world, and all things therein, all these Philosophers supposed and taught, that some material thing was coeternal with God: and so they put the same thing to have bene the beginning of all other things. Which some say was the water, some the Ayre, some the Earth, some the Fyre, some all these foure Elements, some the Atomos, or indivisible smal bodies, some one thing some an other. Whereof S. Epiphanius writeth in compendio contra hæreses. And the like absurde conceiptes they had of the chiefe Good, or Summum bonum. Which the Pithagorians thought to be nothing els but a certayne immortalitie of the soule, and so, as it may stil be in a bodie. And therefore seeing both men and beastes do dye, they held opinion, that when a soule parteth out of one bodie, it goeth into an other. Yea and maketh transmigration from one species or kind to an other. As from a mans bodie into the bodie of a horse, or an oxe; and contrariwise from a brute beast into a man againe, and from one beast into an other. The Stoikes put the chiefe good in vertues, but could reach no further then to a certayne contentment of ioy in their





their minde, not knowing the reward of vertues to consist in seeing God. Platonikes, or Achademikes conceived more of God, and pure spirites, but thought both corporal and spiritual creatures were coeternal with God. The Peripatetikes placed the chiefe good, or felicitie in the aggregation of best spiritual, corporal, and worldlie thinges together. The Epicures esteemed carnal and bodilie pleasures above al. And al these and their folowers iudged so diuersly of the right true felicitie, contradictting and condemning ech others opinions, that they were multiplied into innumerable sectes. As S. Augustin declareth out of Marcus Varro: and opposeth against them al, the one assured sayth and iudgement of Gods Church, in his 19. booke de ciuit. Dei. c. 4. And concludeth with the Royal Prophet, and S. Paul, that their cogitations are vaine, which wil haue happines to be in anie other thing but in seing God; or to be obtained by anie other meanes, without Gods grace. And not only before & since, but also in the same times the auctors of The Bookes of wisdom & Ecclesiasticus taught right doctrine against those erronious Philosophers.

Achademikes.

Peripatetikes.

Epicures.

The assured sayth of the Church, the ciue of God.

psal 93. 1. Cor. 3. Paul, that their cogitations are vaine, which wil haue happines to be in anie other thing but in seing God; or to be obtained by anie other meanes, without Gods grace. And not only before & since, but also in the same times the auctors of The Bookes of wisdom & Ecclesiasticus taught right doctrine against those erronious Philosophers.

For profession also of true fayth and religion the Machabees both suffered, and labored most notably, when king Antiochus Epiphanes (1. Mach. 1. v. 43.) wrote to al his kingdom, that al the people should be one, and euerie one should leaue his owne law. And whosoever should not doe according to the word of Antiochus they should dye. Against which most wicked decree, and cruel execution therof, Gods grace so abounded that (v. 65.) manie of the people of Israel, determined with themselves, that they would not eate the vncleane thinges: and they chose rather to dye, then to be defiled with vncleane meates: and that they would not breake the holy law of God, & so were murthered: As is more particularly recorded, 2. Mach. 5. v. 14. how there were in the space of three dayes fourescore thousand slayne, fourtie thousand inprisoned, & no lesse sold. After this with more pretence of iustice, but with more malice, endeavoring to terrifie others, & to draw them to yelde, or make shew of conformitie to wicked lawes, ch. 6. v. 10. Two women were accused to haue circumcised their sonnes, whom when they had led about through the citie, with the infants hanging at their breastes, they threw downe headlong by the walles. And v. 11. other people were burnt with fire; for secretly keeping the day of the Sabbath. Thirdly, v. 18. Eleazarus being vrged to eate swines flesh, and intreated by his familiar freindes, to make shew of conformitie, would neither eate, nor feyne to eate it, but dyed most constantly, leauing an example of vertue & fortitude. Fourthly seuen bretheren and their mother (1. Mach. 7.) yelded also their liues in most glorious Martyrdom, because they would not yelde conformitie to wicked lawes.

The Machabees professed the same. Antiochus his Edict.

Martyres for this fayth.

For circumcision.

For keeping the Sabbath

For abstaining from swines flesh.

After





Holie vvarres  
for the Church  
and religion.

Matthathias.

After which heroical constancie in suffering, it was also Gods prouidentie, that others should shew their fortitude, in deliuering his Church from these calamities and dangers. For Matthathias of the tribe of Levi, and stocke of Aaron Priest, and (after the apostasie of Iason. li. 2. c. 4. v. 10.) High priest, lamenting the pitifull state of Gods people, with resolute mind, and invincible courage resisting wicked Antiochus (1. Mach. 2.) of iust Zele with his owne handes slew one, who for feare of death was readie to offer sacrifice to idols, & which killed the kings commissioner; who came to compel men to committe idolatrie: and then gathered troupes to defend so bolie a cause. Against whom the enemies fighting on the sabbath dayes killed manie, which of scruple would not resist. But vpon further consideration, the rest resolved to defend themselves also on the sabbath day, if they were assaulted.

Iudas Macha-  
beus.

Next to him succeeded his sonne Iudas Machabeus in both the offices of Highpriest & General capitaine: who (as good order required) first pursued the wicked (to witte amongst his owne subiectes) inquiring them out, and such as troubled his people, them he burned with fire. 1. Mach. 3. v. 5. and his enemies were repelled for feare of him: al the workers of iniquitie were troubled: and saluation was directed in his hand. For he and his folowers 2. Mach. 8. v. 2. inuocated our Lord, that he would haue respect to his owne people; the temple; the citie; heare the voice of blood crying vnto him, remember the most vniust deathes of innocentes, and the blasphemies done to his name. so he with a few (having made this preparation by prayer) ouerthrew the armies of Antiochus, with their foure principal captaines Apollonius (1. Mach. 3. v. 11.) and (v. 23.) Seron, (ch. 4.) Gorgias, and Lysias. Then cleansing the temple (v. 36. & li. 2. ch. 10.) renewed the holie vessels, which were destroyed by Antiochus, and dedicated a new altar. v. 47. & 56.

A religious  
prayer.

The temple  
cleansed.

Antiochus dy-  
ed miserably.

Nicanor  
slaine.

Iudas dyed  
gloriously.

And whiles Iudas with his bretheren deliuered the people from al bordering enemies, 1. Mach. 5. & li. 2. ch. 10. & 11. Antiochus Epiphanes li. 1. c. 6. & li. 2. ch. 9. dyed most miserably. And his young sonne Antiochus Eupator reigned. Against whose captaines Iudas had stil more victories. li. 2. ch. 12. & 13. Then folowed the last battel of Nicanor sent by king Demetrius, where he was slaine by Iudas forces, in the middes of his armie. li. 1. ch. 7. & li. 2. ch. 15. wherof Demetrius hearing sent new forces with Bacchides and Alcimus, and more then two partes of Iudas smal campe fleying away, he with only eight hundred. li. 1. ch. 9. setting vpon the enemies defeated the strongest part of their armie: but an other part coming at his backe, great slaughter was made on both sides, and Iudas after manie heroical actes was now slaine in battel, dying with most renowned glorie. v. 18. al good men lamenting his death.

After





After him Ionathas his brother succeeded Highpriest, and general <sup>Ionathas.</sup> captain, ch. 9. v. 28. who managing the common affaires with great wisdom, pietie, and corege; the wicked Usurper Alcimus, who not long before swearing that he would not hurt the Assideani, presently killed threescore of <sup>Alcimus dyed</sup> them in one day. li. 1. ch. 7. v. 15. and beginning to d'face the temple, was so- <sup>miserably.</sup> denly strooken with a palsie, and dyed miserably, li. 1. ch. 9. v. 54. Ionathas prospering against the enemies confirmed league with the Romanes and Lacedemonians, ch. 12. At last was deceived, and both he and his sonnes were treacherously slaine by Tryphon; ch. 13. So Simon his brother was made Simon. Highpriest, and captain general by publique consent. ch. 14. Who after manie noble actes, ch. 15. was also villainously slaine with two of his sonnes, by his sonne in law Ptolomee. And his other sonne Ioannes Hyrcanus <sup>Ioannes Hyrcanus.</sup> succeeded, ch. 16. In his dayes the Iewes in Ierusalem writte to their brethren in Egypt, exhorting them not to frequent the schismatical temple in Egypt, but to keepe the feastes which were instituted in Ierusalem. Thus much of the troublesome state of the Church, reduced to peace by the Machabees.

Shortly after which time, the Romane kingdom having bene often increased in the space of nere seven hundred yeares from the building of Rome, <sup>The Romane Monarchie.</sup> was by Pompeius the great, subduing the East countries, extended so farre, that as Plinie writt li. 7. c. 26. Asia Minor was now as it were the middle part, which before was the uttermost borders of their dominions. And the same Pompeius, amongst the rest, taking Ierusalem, brought the Iewes vnder the Romane Empyre, nere fourescore yeares before Christ. vnder whom they enioyed some liberties, til Herod Ascalonita a stranger borne. (his <sup>Herod the</sup> father an Idumean, his mother an Arabique) was first made gouernour of <sup>first strange</sup> Galelee, then Tetrach of Iudea, and afterwards king thereof. Who being ad- <sup>king of the</sup> vanced by the Romanes to royal dignitie, endeavouring by sundrie benefites to <sup>Iewes.</sup> get the peoples fauoure, amongst other thinges enlarged and adorned their Temple, making it as it were a new edifice, in comparison of that which was <sup>He enlarged</sup> built after the captiuitie: yea more excellent as some thinke, then that which <sup>the temple.</sup> Salomon built. But this new king made sale of spiritual offices. Namely he <sup>But sold the</sup> sold the office of the Highpriest for money, and that from yeare to yeare, or for <sup>office of</sup> shorte and limited time. In him was fulfilled the propheticke of the Patriarch <sup>Highpriest.</sup> Iacob, Gen. 49. geuing it for a signe that Christ our Redemer should presently <sup>This king</sup> come into this world, saying: The scepter shall not be taken away from <sup>was a signe</sup> Judas, and a duke out of his thigh, til he do come that is to be sent, <sup>of Christs</sup> and the same shall be the expectation of the Gentiles. And therefore <sup>coming.</sup> Herod hearing by the Sages, that the true king of Iewes was borne, in extreme furie murdered the innocent Infantes. Mat. 2. And so both Iewes and Gen-tils were admonished that the Messias was borne of the seede, and right line of King Dauid. Whose Genealogie before the captiuitie we noted in

the





The genealogy of Christ from the captivity.

the fifth age of the world to Ioachaz sonne of Iosias. Now therefore to prove the same, we must observe, that whereas S. Matthew sayth: Iosias begate Iechonias, by this Iechonias he meaneth Ioachaz, otherwise called Iechonias; or els he ascribeth the nephew to the grandfather as his sonne: For Iosias was slaine at least eleven yeares before Iechonias the father of Salathiel, was borne. And thus later Iechonias was also called Ioachim, the first of the third Tassaradechad, so the second Salathiel. the 3. Zorobabel: 4. Abiud, 5. Eliachim, 6. Azor. 7. Sadoc. 8. Achim, 9. Eliud, 10. Eleazar, 11. Mathan, 12. Iacob, 13. Ioseph. the husband of Marie, of whom was borne the fourteenth, IESVS CHRIST. And this known by tradition, not written before S. Mattheus Gospel.

Succession of Highpriests.

The succession also of the Highpriests, declared in our former Recapitulations of the fourth and fifth ages, from Aaron to Iosedech, who was Highpriest in the captivity, after that his father Saraias was slaine, 4. Reg. 25. v. 18. continued, as partly by holie scriptures, the rest by other authors appeareth in this order: After the same Iosedech, his sonne Iosue, then Ioachim, Eliachim, Eliasib, Ioiada, Jonathan, Iaddus, in the time of king Alexander: Onias the first, Simon Priscus, Eleazarus, by whom the Seventie two Interpreters were sent to king Ptolomeus Philadelphus. Manasses, who became an Apostata, Onias the second, Simon the second, of whom is worthe mention, Eccli. 50. Onias the third, whose brother Iason obtained the office of the king by symonie, and became an Apostata, so was newe & lawfull, neither those that followed him. Menelaus of the tribe of Benjamin. Lisimachus his brother, & vicar. Alcimus though of Aarons stocke, yet for his Apostasie unlawful. At which time the true Highpriests were of the Machabees, mathathias & his sonnes Iudas, Ionathas, and Simon, his sonne Ioannes Hyrcanus.

The true succession continued also in the times of vsurpers.

Then Aristobulus, Alexander, an other Hyrcanus, in whose time Pompeius tooke Ierusalem, Antigonus, after whom Herod put Anaelus in the office for money. And so the rest or most of them that followed were symoniacal. Aristobulus, Iosue, Simon, Mathias, Iosephus, Iozarus, Eleazarus, Iosue, Anna, Ismael, Eleazarus, Simon, and Caiphas. Who in council (Ioan. 11. v. 49.) gave sentence (which himselfe understood not) that it was expedient, that one man dye for the people, and the whole nation perish not. Which the holie Evangelist ascribeth to his office, being highpriest of that yeare, he prophesied that IESVS should dye for the nation: and not only for the nation, but to gather into one the children of God, that were dispersed.

A petition to IESVS CHRIST.

IESVS REDEMER, correct in vs our errors, gather the dispersed, conserve them that are and shalbe gathered, make al one flocke in one fould under one Pastour, thy selfe IESVS CHRIST. To whom with the Father, and the Holie Ghost be al thanks, praise, honour, and glorie, now and for ever and ever. AMEN.





The prayer of Manasses, vwith the second & third  
Bookes of Esdras, extant in most Latin and vulgare  
Bibles, are here placed after al the Canonical bookes,  
of the old Testament: because they are not receiued  
into the Canon of Diuine Scriptures  
by the Catholique Church.

THE PRAYER OF MANASSES  
KING OF IYDA, WHEN HE  
WAS HELD CAPTIVE IN BABYLON.

**L**ORD omnipotent God of our fathers, Abraham, & Isaac, *2. Paral. 33.*  
and Iacob, and of their iust sede, which didst make heauen *v. 12.*  
and earth: with al the ornamentes of them, which hast  
bound the sea with the word of thy precept, which hast  
shut vp the depth, and sealed it with thy terrible and laudable name:  
whom al thinges dread, & tremble at the countenance of thy powre,  
because the magnificence of thy glorie is importable, & the wrath of  
thy threatening vpon sinners is intollerable: but the mercie of thy  
promise is infinite and vnsearchable: because thou art our Lord,  
most high, benigne, long suffering, and very merciful, and penitent  
vpon the wickednes of men. Thou Lord according to the multitude  
of thy goodnes hast promised penance, and remission to them that  
haue sinned to thee, and by the multitude of thy mercies thou hast de-  
creed penance to sinners, vnto saluation. Thou therefore Lord God of  
the iust, hast not appointed penance to the iust, Abraham, & Isaac and  
Iacob, them that haue not sinned to thee, but hast appointed penance  
for me a sinner: because I haue sinned aboue the number of the sand  
of the sea. Myne iniquities Lord be multiplied, mine iniquities be  
multiplied, and I am not worthe to behold, & looke vpon the height  
of heauen, for the multitude of mine iniquities. I am made crooked  
with manie a band of yron, that I can not lift vp my head, and I haue  
not respiration: because I haue stirred vp thy wrath, and haue done  
euil before thee: I haue not done thy wil, and thy commandmentes  
I haue not kept: I haue set vp abominations, and multiplied offenses.  
Fffffff And





And now I bowe the knee of my hart, beseeching goodnes of thee. I haue sinned Lord, I haue sinned, & I acknowledge myne iniquities. Wherefore I beseech desiring thee, forgeue me Lord, forgeue me: and destroy me not together with myne iniquities, neither reserue thou for euer, being angrie, euils for me, neither damme me into the lowest places of the earth: because thou art God, God, I say, of the penitent: in me thou shalt shew al thy goodnes, because thou shalt saue me vnworthie according to thy great mercie, and I wil prayse thee alwayes al the dayes of my life: because al the power of the heauens prayseth thee, and to thee is glorie for euer and euer. Amen.

## THE THIRD BOOKE OF ESDRAS.

For helpe of the readers, especially such as haue not leysure to read al, vve haue gathered the conientes of the chapters; but made no Annotations: because the text it self is but as a Commentarie to the Canonical bookes; and therefore we haue only added the concordance of other Scriptures in the margin.

### CHAP. I.

*Iosias king of Iuda maketh a great Pasch, 7. geuing manie hostes to such as wanted for sacrifice: 14. the Priestes and Lewites performing their functions therein: 22. in the eighteenth yeare of his reigne: 25. He is slayne in battel by the king of Egypt, 31. and much lamented by the Iewes. 34. His sonne Ieconias succedeth. 37. After him Ioachim, 40. who is deposed by the king of Babylon. 43. Ioachim reigneth three monethes, and is caried into Babylon. 46. Sedecias reigneth eleuen yeres wickedly. 51. and he with his people is caried captiue into Babylon, the citie and temple are destroyed. 57. so remayned til the Monarchie of the Persians.*

4. Reg. 23.  
v. 21.  
2. Paral. 35.  
v. 1.



AND Iosias made a Pasch in Ierusalem to our Lord 1 & immolated the Phase the fourtenth moone of the moneth: † appointing the Priestes by courtes of 2 dayes clothed with stoles in the temple of our Lord. † And he spake to the Leuites the sacred seruantes of 3 Israel, that they should sanctifie them selues to our Lord in the placing of the holie arke of our Lord in the house, which king Salomon sonne of Dauid built. † It shal not be for you to take 4 it vpon your shoulders. And now serue your Lord, and take the care of that nation Israel, in part according to your villages and tribes,





5. tribes, † according to the writing of David king of Israel, and  
 according to the magnificence of Salomon his sonne, al in the  
 temple, and according to your fathers portion of principalitie,  
 among them that stand in the sight of your brethren the children  
 6 of Israel. † Immolate the Pasch, and prepare the sacrifices for  
 your bretheren, and doe according to the precept of our Lord *Exo. 12.*  
 7 which was geuen to Moyfes. † And Iosias gaue vnto the people *Leuit. 23.*  
 that was found of sheepe, lambes, and kiddes, and goates thirtie *Num. 28.*  
 8 thousand, calues three thousand. † These thinges were geuen  
 to the people of the kinges goodes according to promisse: and to  
 the priestes for the Phase, sheepe in number two thousand, and  
 9 calues an hundred. † And Iechonias, and Semeias, and Natha-  
 nael bretheren, and Hasabias, and Oziel, and Coraba for the  
 10 Phase sheepe five thousand, calues five hundred. † And when  
 these thinges were done in good order, the Priestes and the Le-  
 11 uites stood hauing azymes by tribes. † And according to the  
 portions of their fathers principalitie, in the sight of the people  
 they did offer, to our Lord according to those thinges, which  
 12 were written in the booke of Moyfes: † and roasted the Phase  
 with fire as it ought: and the hostes they boyled in cauldrons, and  
 13 in pottes with beneuolence: † and they brought to al that were  
 of the people: and after ward they prepared for them selues and  
 14 the priestes. † For the Priestes offered the fatte, vntil the houre  
 was ended: and the Leuites prepared for them selues, and their  
 15 brethren, the children of Aaron. † And the sacred singing men,  
 the children of Asaph were by order according to the precept of  
 David and Asaph, and Zacharias, and Ieddimus, which was from  
 16 the king. † And the porters at euerie gate, so that none trans-  
 17 gressed his owne: for their brethren prepared for them. † And  
 the thinges were consummate that perteyned to the sacrifice of  
 18 our Lord. † In that day they celebrated the Phase, and offered  
 hostes vpon the sacrifice of our Lord, according to the precept  
 19 of king Iosias. † And the children of Israel, that were found at  
 that time, celebrated the Phase: and the festiual day of Azymes  
 20 for seven dayes: † and there was not celebrated such a Phase in  
 21 Israel, from the times of Samuel the prophet: † and al the kinges  
 of Israel did not celebrate such a Phase as Iosias did, and the  
 Priestes, and the Leuites, and the Iewes, and al Israel, that were  
 22 found in their abode at Ierusalem. † In the eighteenth yeare, Io-  
 23 sias reigning was the Phase celebrated. † And the workes of  
 Iosias were directed in the sight of his Lord in a hart ful of feare:

F f f f f f 2

† and





† and the thinges concerning him are written in the ancient times, 24  
 touching them that sinned, and were irreligious against our Lord  
 about al nations, and that sought not the wordes of our Lord  
 vpon Israel. † And after al this fact of Iosias, came vp Pharao 25  
 the king of Ægypt comming in Charcamis from the way vpon  
 Euphrates, and Iosias went forth to meete him. † And the king 26  
 of Ægypt sent to Iosias saying: What is there betwen me & thee  
 king of Iuda? † I was not sent of the Lord to fight against thee: 27  
 for my battel is vpon Euphrates, goe downe in hast. † And Iosias 28  
 did not returne vpon his chariote: but endeouored to ouerthrow  
 him, not attending the word of the prophet from the mouth of  
 our Lord: † but he made battel against him in the field of Ma- 29  
 geddo. And princes went downe to king Iosias. † And the king 30  
 said to his seruantes: Remoue me from the battel, for I am weak-  
 ned exceedingly. And forthwith his seruantes remoued him out  
 of the battel. † And he went vp into his second chariote: & com- 31  
 ming to Ierusalem, dyed, and was buried in his fathers sepulchre.  
 † And in al Iurie they mourned for Iosias, & the rulers with their 32  
 wiues lamented him vntil this day. And this was geuen out to be  
 done alwayes vnto al the stocke of Israel. † But these thinges 33  
 were written before in the booke of the histories of the kinges of  
 Iuda: and al the actes of the doing of Iosias, and his glorie and  
 his vnderstanding in the law of our Lord: and the thinges that  
 were done by him, and that are not written in the booke of the  
 kinges of Israel and Iuda. † And they that were of the nation, 34  
 taking Iechonias the sonne of Iosias, made him king for Iosias  
 his father, when he was three and twentie yeares old. † And he 35  
 reigned ouer Israel three monethes. And the king of Ægypt re-  
 moued him, that he should not reigne in Ierusalem: † and he put 36  
 a taxe vpon the nation of siluer an hundred talentes, and of gold  
 one talent. † And the king of Ægypt made Ioacim his brother 37  
 king of Iuda and Ierusalem: † and he bound the magistrates of 38  
 Ioacim, and Zaracel his brother, and taking them brought them  
 backe into Ægypt. † Ioacim was fve and twentie yeares old 39  
 when he began to reigne in the land of Iuda and Ierusalem: and  
 he did euil in the sight of our Lord. † And after this man came 40  
 vp Nabuchodonosor the king of Babylon, and binding him with  
 a bande of brasle, brought him into Babylon. † And Nabucho- 41  
 donosor tooke the sacred vessels of our Lord, and carried away,  
 and consecrated them in his temple in Babylon. † For his vnlea- 42  
 nes, and lacke of religion is written in the booke of the times  
 of the





43 of the kinges. † And Ioachin his sonne reigned for him. And  
 44 when he was made king, he was eightene yeares old. † And  
 reigned three monethes and ten dayes in Ierusalem, and did euil  
 45 in the sight of our Lord: † and after a yeare Nabuchodonosor  
 sending, transported him into Babylon together with the sacred  
 46 vessels of our Lord. † And he made Sedecias king of Iuda and  
 Ierusalem, when he was one and twentie yeares old: and he reig-  
 47 ned eleuen yeares. † And he did euil in the sight of our Lord,  
 and was not afraid of the wordes which were spoken by Ieremie  
 48 the prophet from the mouth of our Lord: † and being sworne  
 of king Nabuchodonosor, forsworne he did reuolt: and his  
 necke being hardened, & his hart, he transgressed the ordinances  
 49 of our Lord the God of Israel. † And the princes of the people  
 of our Lord did manie thinges wickedly, and they did impiously  
 about al the vncleannes of the nations: and they polluted the  
 50 temple of our Lord that was holie in Ierusalem. † And the God  
 of their fathers sent by his messenger to reclame them, for that  
 51 he would spare them, and his tabernacle. † But they scorned at  
 his messengers: and in the day that our Lord spake to them, they  
 52 were mocking his prophetes. † Who was moued euen vnto  
 wrath vpon his nation for their impietie, and commanded the  
 53 kinges of the Chaldees to come vp. † These slewe their yong  
 men with the sword, round about their holie temple, and spared  
 54 not yong man, and old man, and virgin, and youth: † but al were  
 deliuered into their handes: & taking al the sacred vessels of our  
 Lord, and the kinges treasures, they caried them into Baby-  
 55 lon, † and burnt the house of our Lord, and threwe downe the  
 walles of Ierusalem: and the towres therof they burnt with fire,  
 56 † and consumed al their honorable thinges, and brought them  
 to naught, and those that were left of the sword, they led into  
 57 Babylon. † And they were his seruants vntil the Persians reig-  
 ned in the fulfilling of the word of our Lord by the mouth of  
 58 Ieremie: † as long as the land quietly kept her sabbathes, al the  
 time of her desolation she sabbathized in the application of se-  
 uentie yeares.

4. Reg. 24.  
v. 1.

v. 17.

Iere. 37.  
v. 2.

Iere. 25.  
v. 12. &  
29. v. 10.  
Dan. 9.  
v. 2.

## CHAP. II.

*Cyrus king of Persia permitteth the Iewes to returne into their countrie: 10.  
 and deliuereth to them the holie vessels, which Nabuchodonosor had taken  
 from the temple. 16. Certaine aduersaries writing to king Artaxerxes, hinder  
 those that would repaire the ruines of Ierusalem.*

F f f f f f 3

CYRVS





2. Paral. 36. **C**YRVS king of the Persians reigning for the accomplish- 1  
 v. 12. ment of the word of our Lord by the mouth of Ieremie, 2  
 2. Esd. 1. † our Lord rayfed vp the spirit of Cyrus king of the Persians, 2  
 v. 1. & 6. and he proclaymed in al his kingdomes, and that by writing, 3  
 v. 3. † saying: Thus sayth Cyrus king of the Persians: The Lord of 3  
 Iere. 26. Israel, the high Lord, hath made me king ouer the whole earth. 4  
 v. 12. & † and hath signified to me to build him a house in Ierusalem, 4  
 29. 7. 10. which is in Iurie. † If there be any of your kintred, his Lord goe 5  
 Dan. 9. vp with him into Ierusalem. † Whosoever therefore dwel about 6  
 v. 1. the places, let them helpe them that are in the same place, in gold 7  
 and siluer, † in giftes, with horses, and beastes, and with other 7  
 thinges which by vowes are added into the temple of our Lord, 8  
 which is in Ierusalem. † And the princes of the tribes, of the 8  
 villages and of Iurie, of the tribe of Benjamin, & the Priestes, and 9  
 the Leuites standing vp, whom our Lord moued to goe vp, and 10  
 to build the house of our Lord which is in Ierusalem, and they 11  
 that were round about them, † did helpe them with al their gold 9  
 and siluer, and beastes, and manie whose minde was stirred vp, 10  
 with many vowes. † And Cyrus the king brought forth the sa- 10  
 cred vessels of our Lord, which Nabuchodonosor the king of Ba- 11  
 bylon transported out of Ierusalem, and consecrated them to 12  
 his Idol. † And Cyrus the king of Persians bringing them forth, 11  
 deliuered them to Mithridatus, who was ouer his treasures. 12  
 † And by him they were deliuered to Salmanasar president of 12  
 Iurie. † And of these this was the number: Cuppes for libamen- 13  
 tes of siluer two thousand foure hundred, basens of siluer thir- 13  
 tie: phials of gold thirtie, also of siluer two thousand foure 14  
 hundred: and other vessels a thousand. † and al the vessels of 14  
 gold and siluer, were five thousand eight hundred sixtie. † And 15  
 they were numbered to Salmanasar together with them, that 15  
 1. Esd. 4. came out of the captiuite of Babylon into Ierusalem. † But in the 16  
 v. 7. times of Artaxerxes king of the Persians, there wrote to him 16  
 of them that dwelt in Iurie and Ierusalem, Balsamus, and Mithri- 17  
 datus, and Sabellius, and Rathimus, Balthemus, Sabellius scribe, 17  
 and the rest dwelling in Samaria, and other places the epistle fo- 18  
 llowing to king Artaxerxes. † S I R, thy seruantes Rathimus ouer 17  
 occurrentes, and Sabellius the scribe, and the other iudges of thy 18  
 court in Calesyria, and Phenice. † And now be it knowen to our 18  
 Lord the king, that Iewes came vp from you to vs, coming into 19  
 Ierusalem a rebellious, & very naughty citie, do build the fornaces 19  
 thereof, and set vp the walles, and rayse the temple. † And if 19  
 this





this citie, and the walles shal be finished, they wil not onlie not  
 20 abyde to pay tributes, but also wil resist the kinges. † And be-  
 cause that is in doing about the temple, we thought it should  
 21 doe wel not to neglect this same thing: † but to make it known  
 to our Lord the king, that if it shal seme good, o king. it may be  
 22 sought in the bookes of thy fathers, † and thou shalt find in the  
 recordes, thinges writen of these, and thou shalt know that this  
 23 citie hath bene rebellious, and trubling kinges, and cities, † and  
 the Iewes rebelles, & making battels in it from time out of mind,  
 24 for the which cause this citie was made desolate. † Now ther-  
 fore we doe thee to vnderstand, Lord king, that if this citie shal be  
 built, and the walles therof shal be erected, there wil be no com-  
 25 ming downe for thee into Cælesyria, & Phenice. † Then wrote  
 the king to Rathimus, the writer of the occurrentes, and to Bal-  
 themus, and to Sabellius the scribe, and to the rest ioyned with  
 26 them, and to the dwellers in Syria, and Phenice, as foloweth: † I  
 haue read the epistle that you sent me. I commanded therefore  
 search to be made, & it was found that the same citie is from the  
 27 beginning rebellious to kinges, † and the men rebelles, and ma-  
 king battels in it, & there were most valient kinges ruling in Ie-  
 28 rusalem, and exacting tributes in Cælesyria, & Phenice. † Now  
 therefore I haue geuen commandment to forbid those men to  
 build the citie, and to stay them that nothing be done more then  
 29 is: † and that they proceede not farder, wherof are euils, so that  
 30 there may be truble brought vpon the kinges. † Then these  
 things being read which were writen of king Artaxerxes, Rathi-  
 mus, and Sabellius the scribe, and they that were apointed with  
 them ioyning together in hast came to Ierusalem with a troupe  
 31 of horsemen, and multitude, & companie: † and they begane to  
 forbid the builders, and they ceased from building of the temple  
 in Ierusalem, til in the second yeare of the reigne of Darius king  
 of the Persians.

## CHAP. III.

*After a solemne supper made to al the court, and chief princes, king Darius  
 sleeping: 4. three esquires of the bodie keeping watch, proposed the question:  
 10. Whether wine, or a King, or women, or the truth doth excel? 17. The first  
 prayseth wine.*

1 **K**ING Darius made a great supper to al his domestical ser-  
 2 uantes, and to al the magistrates of Media and Persia, † and  
 to al that were purple, and to the prators, and consuls, and lie-  
 tenants





tenants vnder him from India vnto Æthiopia, an hundred twen-  
 tie seuen prouinces. † And when they had eaten and drunken, 3  
 and returned full, then Darius went vp into his chamber, and  
 slept, and awaked. † Then those three youngmen keepers of his 4  
 bodie, which garded the kings bodie, sayd one to an other: † Let  
 euerie one of vs say a word that may excel: & whose word soeuer 5  
 shal appeare wiser then the others, to him wil king Darius geue  
 great giftes, † to be couered with purple, & to drinke in gold, and 6  
 to sleepe vpon gold, & a chariote with a bridle of gold, & a bonet  
 of silke, and a cheyne about his necke: † and he shal sit in the 7  
 second place next Darius for his wisdom. And he shal be called  
 the cosin of Darius. † Then euerie one writing his word signed 8  
 it, and they put it vnder the pillow of Darius the king, † and they 9  
 sayd: When the king shal rise, we wil geue him our writings: and  
 which soeuer of the three the king shal iudge, and the magistrates  
 of Persia, that his word is the wiser, to him shal the victorie be 10  
 geuen as is writen. † One wrote: Wine is strong. † An other 11  
 wrote, a King is stronger. † The third wrote, Women are more 12  
 strong: but aboue al thinges trath ouercometh. † And when the 13  
 king was risen, they tooke their writings, and gaue him, and he  
 read. † And sending he called al the Magistrates of the Persians, 14  
 and the Medes, and them that weare purple, and the pretors, and  
 the ouerseers; † and they sate in the counsel: and the writings 15  
 were read before them. † And he sayd: Cal the youngmen, and 16  
 they shal declare their owne wordes. And they were called, and  
 went in. † And he sayd to them: Declare vnto vs concerning 17  
 these thinges which are writen. And the first began, he that had  
 spoken of the strength of wine, † and sayd: O ye men, how doth 18  
 wine preuaile ouer al men that drinke! it seduceth the minde.  
 † And also the mind of king and orphane it maketh vaine. Also 19  
 of the bondman and the free, of the rich man and the poore,  
 † and euerie mind it turneth into securitie and pleasantnes, and 20  
 it remembreth not any sorow and dewtie, † and al hartes it ma- 21  
 keth honest, and it remembreth not king, nor magistrate, and it  
 maketh a man speake al thinges by talentes. † And when they 22  
 haue drunke, they remember not frendship, nor brotherhood:  
 yea and not long after they take swordes. † And when they are re- 23  
 couered and risen from the wine, they remember not what they  
 haue done. † O ye men, doth not wine excel? who thinketh to 24  
 doe so? And hauing sayd this, he held his peace.

CHAP.





## CHAP. IIII.

*The second prayseth the excellencie of a king: 13. The third (which is Zorobabel) commendeth women: 33. but preferreth truth aboue al 41. Which is so approued, and he is rewarded. 42. The king moreover at his request restoreth the holie vessels of the temple, and granteth meanes to build the citie of Ierusalem, and the temple.*

1 **A**Nd the next began to speake, he that spake of the strength  
2 of a king. † O ye men doe not the men excel, which ob-  
3 teyne land and sea, and al thinges that are in them? † But a king  
4 excelleth aboue al thinges, and hath dominion ouer them: and  
5 euerie thing whatsoeuer he shal say to them, they doe. † And if  
6 he send them to warryers, they goe, and throw downe moun-  
7 taines, and the walles, and towers. † They kil, and are killed: and  
8 the kinges word they transgresse not. For if they shal overcome,  
9 they bring to the king al thinges whatsoeuer they haue taken for  
10 a praye. † In like maner also al others, for so many as are not soul-  
11 diars, nor fight, but til the ground: when they shal reape, a-  
12 gaine they bring tributes to the king. † And he being one onlie  
13 if he say: Kil ye, they kil: say he: forgeue, they forgeue. † say he:  
14 strike: they strike: say he, destroy, they destroy: † say he build,  
15 they build. † say he, cut downe, they cut downe, say he plant,  
16 they plant: † and al the people, & potestates here him, and beside  
17 this he sitteth downe, and drinketh, and sleepeth. † And others  
18 gard him round about, and can not goe euerie one, and doe their  
19 owne workes, but at a word are obedient to him. † O ye men,  
20 how doth not a king excel that is so renowned? And he held his  
peace. † The third that spake of women and truth, this is Zoro-  
babel, began to speake. † O ye men, not the great king, & many  
men, neither is it wine that doth excel. Who is it then that hath  
the dominion of them? † Haue not women brought forth the  
king, and al the people, that ruleth ouer land & sea: † and were  
they not borne of them, and did not they bring vp them which  
planted the vineyardes, whereof wine is made? † And they  
make the garmentes of al men, & they doe honor to al men, and  
men can not be separed from women. † If they haue gathered  
gold and siluer, and euerie beutiful thing, & see a woman comlie  
and sayre, † leauing al these thinges they fixe their looke vpon  
her, & with open mouth beholde her, and allure her more then  
gold and siluer, and euerie precious thing. † Man forsaketh  
his father that brought him vp, and his countrie, and ioyneth

Gggggg

himself





himself to a woman. † And with a woman he refresheth his soul: 21  
 and neither doth he remember father, nor mother, nor coun-  
 trie. † And hereby you must know that women rule ouer you. 22  
 Are you not sorie? † And a man taketh his sword, & goeth into 23  
 the way to commit thestes and murders, & to sayle leas & riuers,  
 † and seeth a lyon, and goeth in darkenes: and when he hath 24  
 committed theft, and fraude, and spoyles, he bringeth it to his  
 beloued. † And againe; man loueth his wife more then father 25  
 or mother. † And many haue become madde for their wiues: and 26  
 haue bene made bondmen for them: † and many haue perished 27  
 and bene slayne, and haue sinned for women. † And now beleue 28  
 me, that the king is great in his powre: because al countries are  
 afrayd to touch him. † Neuertheles I saw Apemes the daughter 29  
 of Bezaces the concubine of a meruelous king, sitting by the  
 king at his right hand, † and taking of the crowne from his head, 30  
 and putting it vpon her self, and with the palme of her lefthand  
 she stroke the king. † And beside these thinges he with open 31  
 mouth beheld her: and if she smile he laugheth, and if she be  
 angrie with him, he flattereth, til he be reconciled to her fauour.  
 † O ye men, why are not women stronger? Great is the earth, and 32  
 high is the heauen: who doeth these thinges? † And then the 33  
 king and they that weare purple looked one vpon an other. And  
 he began to speake of truth. † O ye men, are not women strong? 34  
 The earth is great and heauen is high: & the swift course of the  
 sunne turneth the heauen round into his place in one day. † Is  
 not he magnifical that doth these thinges, and the truth great, 35  
 and stronger aboue al thinges? † Al the earth calleth vpon the 36  
 truth, heauen also blesseth it, and al workes are moued, and  
 tremble at it, and there is not any thing with it vniust. † Wine 37  
 is vniust, the king is vniust, women are vniust, al the sonnes of  
 men are vniust, and al their workes are vniust, and in them is  
 not truth, and they shal perish in their iniquitie: † and truth 38  
 abydeth, and groweth strong for euer, and liueth, and preuay-  
 leth for euer and euer. † Neither is there with it acception of 39  
 persons, nor differences: but the thinges that are iust it doth to  
 al men, to the vniust and malignant, and al men are wel pleased  
 in the workes thereof. † And there is no vniust thing in the 40  
 iudgement therof, but strength, and reigne, and power, and  
 maiestie of worldes. Blessed be the God of truth. † And he left 41  
 speaking. And al the people cryed, and sayd: Great is truth and  
 it preuaileth. † Then the king sayd to him: Aske, if thou wilt any 42  
 more





more, then the thinges that are writen, and I wil geue it thee;  
 according as thou art found wiser then thy neighbours, & thou  
 43 shalt sitte next to me, and shalt be called my cosin. † Then sayd he  
 to the king: Be mindful of thy vow, which thou hast vowed, to  
 build Ierusalem in the day that thou didst receiue the kindom:  
 44 † and to send backe al the vessels that were taken out of Ieru-  
 salem, which Cyrus separated, when he sacked Babylon, and  
 45 would haue sent them backe thither. † And thou hast vowed to  
 build the temple, which the Idumeians burnt, when Iurie was  
 46 destroyed of the Chaldees. † And now this is that which I aske  
 Lord, & which I desire, this is the maiestie which I desire of thee,  
 that thou performe the vowe which thou hast vowed to the  
 47 king of heauen by thy mouth. † Then Darius the king rising vp,  
 kissed him: and wrote letters to al the officers, and ouerseers, and  
 them that weare purple, that they should condu& him, and them  
 48 that were with him, al going vp to build Ierusalem. † And to al  
 the ouerseers that were in Syria, and Phœnice, and Libanus he  
 wrote letters, that they should draw Ceder trees from Libanus  
 49 into Ierusalem, to build the citie with them. † And he wrote to  
 al the Iewes which went vp from the kindome into Iurie for li-  
 bertie, euerie mightie man, & magistrate, & ouerseer not to come  
 50 vpon them to their gates, † and al the countrie which they had  
 obtayned to be free vnto them, & that the Idumeians leaue the  
 51 castels which they possesse of the Iewes, † and to the building of  
 the temple to geue euerie yeare twentie talentes vntil it were  
 52 thoroughly built: † & vpon the altars to burne holocausts dayly,  
 as they haue commandment: to offer other ten talentes euerie  
 53 yeare, † & to al that go forth from Babylon to build the citie, that  
 there should be libertie aswel to them as to their children, and to  
 54 al the priestes that goe before. † And he wrote a quantitie also,  
 and commanded the sacred stole to be geuen, wherein they  
 55 should serue; † and to the Levites he wrote to geue preceptes,  
 vntil the day wherein the house shalbe finished, and Ierusalem  
 builded. And to al that kepe the citie, he wrote portions and  
 56 wages to be geuen to them. † And he sent away al the vessels  
 whatsoeuer Cyrus had separated from Babylon, and al thinges  
 whatsoeuer Cyrus sayd, he also commanded to be donne, and  
 58 to be sent to Ierusalem. † And when that yong man was gone  
 forth, lysting vp his face toward Ierusalem, he blessed the king  
 59 of heauen, † and sayd: Of thee is victorie, and of thee is wis-  
 60 dome, and glorie. And I am thy seruant. † Blessed art thou which  
 hast

GGGGGG





hast geuen me wisdom, and I wil confesse to thee Lord God of our fathers. † And he toke the letters, and went into Babylon. 61 And he came, and told al his brethren that were in Babylon: † and they blessed the God of their fathers, because he gaue 62 them remission and refreshing; † that they should goe vp and 63 build Ierusalem, and the temple wherein his name was renowned, and they reioyced with musike and ioy seuen dayes.

## CHAP. V.

*Those that returned from captiuitie of Babylon into Ierusalem, and Iurie, are recited. 47. They restore Gods seruice: 66. but are hindered from building.*

1. Esd. 2.  
v. 1.

**A**FTER these thinges there were chosen, to goe vp the 1  
princes of townes by their houses, and tribes, and their  
wiues, and their sonnes and daughters, and their men seruantes  
and wemen seruantes, and their cattel. † And Darius the king 2  
sent together with them a thousand horsemen, til they conducted  
them to Ierusalem with peace, & with musike & with tymbrels,  
and shaulmes: † and al the brethren were playing, and he made 3  
them goe vp together with them. † And these are the names 4  
of the men that went vp by their townes according to tribes,  
and according to the portion of their principallitie. † Priestes: 5  
The children of Phinees, the sonne of Aaron, Iesus the sonne of  
Iosedec, Ioachim the sonne of Zorobabel, the sonne of Salathiel  
of the house of Dauid, of the progenie of Phares, of the tribe  
of Iuda. † Who spake vnder Darius king of the Persians the mer- 6  
uelous wordes in the second yeare of his reigne the first moneth  
Nisan. † And they are these, that of Iurie came vp from the cap- 7  
tuitie of the transmigration, whom Nabuchodonosor the king  
of Babylon transported into Babylon, and returned into Ierusa-  
lem. † And euerie one sought a part of Iurie according to his 8  
owne citie, they that came with Zorobabel, and Iesus, Nehe-  
mias, Arcores, Elimeo, Emmanio, Mardocheo, Beelsuro, Mech-  
psatochor, Olioro, Emonia one of their princes. † And the num- 9  
ber of them of the same nation, of their rulers the children of  
Phares, two thousand an hundred seuentie two: † The children 10  
of Ates, three thousand an hundred fiftie seuen: † The children 11  
of Phæmo, an hundred fourtie two: in the children of Iesus and  
Ioabes, a thousand three hundred two: † the children of Demu, 12  
two thousand foure hundred seuentie: the children of Choraba,  
two hundred fiae: the children of Banica, an hundred sixtie eight,  
† the children of Bebech, foure hundred three: the children of: 13  
Archad,

1. Esd. 2.  
v. 1.  
2. Esd. 7.  
v. 6.





14 Archad, foure hundred twentie seuen: † the children of Cham,  
 thirtie seuen: the children of Zoroar, two thousand sixtie seuen:  
 15 the children of Adin, foure hundred sixtie one: † the children  
 of Adereſtes, an hundred eight: the children of Ciaſo and Zelas  
 an hundred ſeuen: the children of Azoroc, foure hundred thirtie  
 16 nine: † the children of Iedarbone, an hundred thirtie two: the  
 children of Ananiaſ, an hundred thirtie: the children of Aſoni,  
 17 ninetie: † the children of Maſſar, foure hundred twentie two:  
 the children of Zabarus, nintie ſue: the children of Sepolemon,  
 18 an hundred twentie three: † the children of Nepopas, fiſtie  
 ſue: the children of Hechanatus, an hundred fiſtie eight: the  
 19 children of Gebethamus, an hundred thirtie two: † the chil-  
 dren of Crearparros, which are of Enocadie and Modia, foure  
 hundred twentie three: they of Gramas and Gabea, an hundred  
 20 twentie one. † They of Beſſelon, and Ceagge, ſixtie ſue: they  
 21 of Baſtaro, an hundred twentie two: † they of Bechenobes, fiſtie  
 ſue: the children of Liptis, an hundred fiſtie ſue: the children  
 22 of Labonni, three hundred fiſtie ſeuen: † the children of Sichem,  
 three hundred ſeuentie: the children of Suadon, & Cliomus, three  
 23 hundred ſeuentie eight: † the children of Ericus, two thousand  
 an hundred fourtie ſue: the children of Anaas, three hundred  
 24 ſeuentie. The prieſtes: † the children of Ieddus, the ſonne of Eu-  
 ther, the ſonne of Eliaſib, three hundred ſeuentie two: the chil-  
 25 dren of Emerus, two hundred fiſtie two: † the children of Pha-  
 26 ſurius, three hundred fiſtie ſeuen the children of Caree, two hun-  
 dred twentie ſeuen. † The Leuites: The children of Ieſus in  
 Caduhel, and Bamis, and Serebias, and Edias, ſeuentie ſoure,  
 the whole number from the twelfth yeare, thirtie thousand  
 27 foure hundred ſixtie two. † The ſonnes, and daughters, and  
 28 wiues, the whole number, fourtie thousand two hundred  
 fourtie two. † The children of the Prieſtes, that ſang in the  
 29 temple: the children of Aſaph, an hundred twentie eight: † And  
 the porters: the children of Eſmeni, the children of Azer, the  
 children of Amon, the children of Accuba, of Topa, the chil-  
 30 dren of Tobi, al an hundred thirtie nine. † Prieſtes that ſerued  
 in the temple: the children of Sel, the children of Gaſpha, the  
 children of Tobloch, the children of Caria, the children of Su,  
 the children of Helli, the children of Lobana, the children of  
 Armacha, the children of Accub, the children of Vcha, the chil-  
 dren of Cerha, the children of Aggab, the children of Obai, the  
 children of Anani, the children of Canna, the children of Geddu,  
 † the

Gggggg





† the children of An, the children of Radin, the children of De- 31  
 sanon, the children of Nachoba; the children of Caseba; the  
 children of Gaze, the children of Ozui, the children of Sinone,  
 the children of Attre, the children of Hasten, the children of  
 Afiana, the children of Manei, the children of Nafsim, the chil-  
 dren of Acusu, the children of Agista, the children of Azui, the  
 children of Fauon, the children of Phasalon, † the children of 32  
 Meedda, the children of Phusa, the children of Carea, the chil-  
 dren of Burcus, the children of Saree, the children of Cæsi, the  
 children of Nasith, the children of Agisti, the children of Pedon.  
 † Salomon his children, the children of Alophot, the children 33  
 of Phasida, the children of Celi, the children of Dedon, the chil-  
 dren of Gaddahel, the children of Sephegi, † the children of 34  
 Aggia, the children of Sachareth, the children of Sabathen, the  
 children of Caroneth, the children of Malsith, the children of  
 Ama, the children of Salsus, the children of Addus, the children  
 of Suba, the children of Eura; the children of Rahotis, the chil-  
 dren of Phasphat, the children of Malmon. † Al that serued the 35  
 sanctuarie, and the seruantes of Salomon, foure hundred eightie  
 two. † These are the children that came vp from Thelmela, 36  
 Thelharfa: the princes of them, Carmellam, and Careth: † and 37  
 they could not declare their cities, and their progenies, how they  
 are of Israel. The children of Dalari, the children of Tubal, the  
 children of Nechodaici, † of the Priestes, that did the function 38  
 of priesthood: and there were not found the children of Obia;  
 the children of Achisos, the children of Addin, who tooke a wife  
 of the daughters of Pargeleu: † and they were called by his 39  
 name, and the writing of the kinred of these was sought in the  
 register, and it was not found, and they were forbid to doe the  
 function of priesthood. † And Nehemias and Altharus sayd to 40  
 them: Let not the holie thinges be participated, til there arise a  
 biegh priest lerned for declaration and truth. † And al Israel was 41  
 beside men seruantes, and women seruantes, fourtie two thou-  
 sand three hundred fourtie. † Their men seruantes and women 42  
 seruantes, seuen thousand three hundred thirtie seuen. Singing  
 men and singing women, two hundred three score fve. † Ca- 43  
 mels, foure hundred thirtie fve. Horses, seuen thousand thirtie  
 fix. Mules, two hundred thousand fourtie fve. Beastes vnder  
 yoke, fve thousand twentie fve. † And of the rulers themselues 44  
 by their villages, when they came into the temple of God, which  
 was in Ierusalem, to renew and raise vp the temple in his place,  
 accor-





45 according to their power: † and to be geuen into the temple to  
 the sacred treasure of the workes, of gold twelue thousand mnas,  
 and five thousand mnas of siluer, and stoles for Priestes an hun-  
 46 dred. † And the Priestes and Leuites, and they that came out of  
 the people, dwelt in Ierusalem, and in the countrie, and the sa-  
 cred singingmen, and porters, and al Israel in their countries.  
 47 † And the seuenth moneth being at hand, and when the chil- 1. *Esd.* 3.  
 dren of Israel were euerie man in his owne affayres, they came v. 1.  
 together with one minde into the court, that was before the east  
 48 gate. † And Iesus the sonne of Iosedec, and his brethren the  
 priestes: Zorobabel the sonne of Salathiel, and his bretheren  
 49 standing vp, prepared an altar, † that they might offer vpon it  
 holocaustes, according to the thinges that are writen in the  
 50 booke of Moyses the man of God. † And there assembled there  
 of other nations of the land, and al the nations of the land ere-  
 cted the altar in his place, and they offered hostes, and morning  
 51 holocaustes to our Lord. † And they celebrated the feast of  
 Tabernacles, and the solemne day, as it is commanded in the  
 52 lawe: and sacrifices dayly, as it behoued: † and after these the  
 appointed oblations, and the hostes of the sabbathes, and of the  
 53 newmoones, and of al the solemne sanctified dayes. † And  
 as manie as vowed to our Lord from the new moone of the  
 seuenth moneth, began to offer the hostes to God, and the  
 54 temple of our Lord was not yet built. † And they gaue monie  
 to the malones and workemen, and drinke and victuals with  
 55 ioy. † And they gaue cartes to the Sidonians, and Tyrianes, that  
 with them they should carie cedar beames from Lybanus, and  
 should make boates in the hauen Ioppe, according to the decre  
 56 that was writen for them by Cyrus king of the Persians. † And  
 in the second yeare coming into the temple of God in Ierusalem,  
 in the second moneth began Zorobabel the sonne of Salathiel,  
 and Iosue the sonne of Iosedec, and their bretheren, and the  
 Priestes and Leuites, and al that were come from the captiuitie  
 57 into Ierusalem. † and they founded the temple of God in the  
 newmoone of the second moneth of the second yeare, after that  
 58 they came into Iurie and Ierusalem. † And they appoynted  
 the Leuites from twentie yeares, ouer the workes of our Lord:  
 and Iesus stood and his sonne, and the bretheren, al Leuites ioy-  
 ning together, & executors of the lawe, doing the workes in the  
 59 house of our Lord. † And al the Priestes stood, hauing stoles with  
 60 trumpettes: † and Leuites the children of Alaph, hauing cymbals  
 together





together praying our Lord, and blessing him according to David king of Israel. † And they song a song to our Lord, because his sweetenes, and honour is for euer vpon Israel. † And al the people sounded with trumpet, and cried out with a loud voice, praying our Lord in the rayling vp of the house of our Lord. † And there came of the Priestes and Leuites, and presidentes by their villages the more ancientes, which had sene the old house: † and to the building of this with crie and great lamentation, and manie with trumpettes and great ioy: † in so much that the people heard not the trumpettes for the lamentation of the people. For the multitude was sounding with trumpettes magnifically, so that it was heard far of. † And the enimes of the tribe of Iuda, and Benjamin heard it, and they came to knowe what the voyce of the trumpettes was: † And they knew that they which were of the captiuitie doe build a temple to our Lord the God of Israel. † And coming to Zorobabel & Iesus, the ouerseers of the villages, they sayd to them: We will build together with you: † For we haue in like maner heard your Lord, & we walke like from the dayes of Asbazareth king of the Assyrians, who transported vs hither. † And Zorobabel, and Iesus, & the princes of the villages of Israel, sayd to them: † It is not for vs and you to build the house of our God. For we alone wil build to our Lord of Israel according as Cyrus the king of the Persians hath commanded. † And the nations of the land lying vpon them that are in Iurie, and lifting vp the worke of the building, and bringing ambushmentes, and peoples, prohibited them to build. † and practising assaultes hindred them, that the building might not be finished al the time of the life of king Cyrus, and they differred the building for two yeares vntil the reigne of Darius.

## CHAP. VI.

*The Iewes by assistance of king Darius build vp the Temple in Ierusalem.*

1. Esd. 5.  
v. 1.

**A**ND in the second yeate of the reigne of Darius prophesied Aggeus, and Zacharias the sonne of Addo the prophet to Iurie and Ierusalem in the name of God of Israel vpon them. † Then Zorobabel the sonne of Salathiel standing vp, and Iesus the sonne of Iosedec begane to build the house of our Lord, which is in Ierusalem. † When the prophetes of our Lord were present with them, and did helpe them. At the same time came Sisennes to them, the deputie of Syria, and of Phenice, and Sattabuzanes, and his felowes: † and they sayd to them: By whose command,





commandment, build ye this house, and this rooſe, and perſe al  
other thinges? And who are the workmen that build theſe  
thinges? And the ancients of the Iewes, which were left of  
the captiuitie by our Lord, had fauoure when the viſitation was  
made vpon them. And they were not hindered from building,  
till it was ſignified to Darius of al theſe thinges, and anſwer  
was receiued. A copie of the letter, which they ſent to Darius:  
SIR ENNES deputie of Syria and Phenice, and Satrabuzanes,  
and his felowes in Syria and Phenice preſidents, to king Darius  
greeting: Be al thinges knowne to our Lord the king, that  
when we came into the countrie of Iurie, and had entered into  
Ieruſalem, we found them building the great houſe of God.  
And the temple of poliſhed ſtones, and of great and precious  
matter in the walles. And the workes to be a doing earneſtly,  
and to ſuccede, and proſper in their handes, and in al glorie to be  
perſe most diligently. Then we asked the ancients ſaying,  
by whoſe permiſſion build ye this houſe, & found theſe workes?  
And therefore we asked them, that we might doe thee to know  
the men & the ouerſeers, and we required of them a rolle of the  
names of the ouerſeers. But they answered vs ſaying: We are  
the ſeruantes of the Lord, which made heauen and earth. And  
this houſe was built theſe manie yeares paſt by a king of Iſrael:  
that was great and moſt valiant, and was finiſhed. And be-  
cauſe our fathers were prouoking to wrath, and ſinned agaynſt  
God of Iſrael, he deliuered them into the handes of Nabucho-  
donosor the king of Babylon; king of the Chaldees. And throw-  
ing downe this houſe they burnt it, and they led the people cap-  
tiue into Babylon. In the firſt yeare when Cyrus reigned the  
king of Babylon, Cyrus the king wrote to build this houſe.  
And theſe ſacred veſſels of gold and ſiluer which Nabuchodo-  
nosor had taken out of the houſe which is in Ieruſalem, and had  
conſecrated them in his owne temple, Cyrus brought them forth  
agayne out of the temple which was in Babylon, and they were  
deliuered to Zorobabel; & to Salmanaſar the deputie. And it  
was commanded them that they ſhould offer theſe veſſels, & lay  
them vp in the temple, which was in Ieruſalem, and build the  
temple of God itſelf in his place. Then did Salmanaſar lay the  
fundations of the houſe of our Lord, which is in Ieruſalem:  
and from that time vntill now it is a building, and is not accom-  
pliſhed. Now therefore, if thou thincke it good o king, let it  
be ſought in the kings libraries of Cyrus the king, which are in  
Babylon.

ME 11 A

H h h h h

Babylon.





1. Esd. 6.  
v. 1.

Babylon: † and if it shal be found, that the building of the house 22.  
of the Lord; which is in Ierusalem, begane by the counsel of  
Cyrus the king, and it be thought good of our Lord the king, let  
him write to vs of these thinges: † Then Darius the king com- 23.  
manded search to be made in the libraries: and there was found  
in Ecbatana a towne that is in the countrie of Media, one place  
wherin were written these wordes: † IN THE FIRST YEARE of the 24.  
reigne of Cyrus, king Cyrus commanded to build the house of the  
Lord which is in Ierusalem, where they did burne incense with  
dayly fire, † the height wherof shal be of ten cubits, & the bredth 25.  
three score cubites, foure square with three stones polished, and  
with a lofe gallerie of wood of the same countrie; & one new ga-  
lerie, and the expenses to be geuen out of the house of Cyrus the  
king. † And the sacred vesseles of the house of the Lord, as wel of 26.  
gold as of siluer, which Nabuchodonosor tooke from the house  
of our Lord; which is in Ierusalem where they were layed, that  
they be put there: † And he commanded Sisennes the deputie of 27.  
Syria & Phœnice, and Satrabuzanes, and his felowes & them that  
were ordayned presidentes in Syria & Phœnice, that they should  
refraine themselves from that place. † And I also haue geuen 28.  
commandment to build it wholly: and haue prouided, that  
they helpe them, which are of the captiuitie of the Iewes, til the  
temple of the house of the Lord be accomplished. † And from 29.  
the vexation of the tributes of Cœlesyria & Phœnice, a quantitie  
to be geuen diligently to these men for the sacrifice of the Lord,  
to Zorobabel the gouernour, for oxen, and rammes, and lambes.  
† And in like maner corne also, and salt, and wine, and oyle conti- 30.  
nually yeare by yeare, according as the priestes which are in Ieru-  
salem; haue prescribed to be spent dayly: † that libamentes may be 31.  
offered to the most high God for the king & his children, & that  
they may pray for their life. † And that it be denounced, that who- 32.  
soeuer shal transgresse anie thing of these which are written, or  
shal despise it, a beame be taken of theyr owne, & they be hanged,  
& their goodes be confiscate to the king. † Therefore the Lord also, 33.  
whose name is inuocated there, destroy euery king & nation, that  
shal extend their hand to hinder or to handle il the house of the  
Lord which is in Ierusalem. † I Darius the king haue decreed 34.  
that it be most diligently done according to these thinges.

## CHAP. VII.

*The house of God is finished, 7. and dedicated, 10. the feast of Pasch is also  
celebrated seven dayes with Azimess.*

THEN





17 **T**HEN, Silennes the deputie of Cœlesyria, and Phœnice, and i. Esd. 6,  
 18 Sattrabuzames, and their felowes; obeying those thinges v. 13.  
 2 which were decreed; of Darius the king, † applied the sacred  
 workes most diligently, working together with the ancientes of  
 3 the Iewes, the princes of Syria. † And the sacred workes prospe-  
 4 red, Aggeus & Zacharias the prophetes prophecyng. † And they  
 accomplished al thinges by the precept of our Lord the God of  
 Israel, and by the counsel of Cyrus, & Darius, and Artaxerxes the  
 5 king of the Persians. † And our house was a finishing vntil the  
 three and twentieth day of the moneth of Adar, the sixth yeare  
 6 of Darius the king. † And the children of Israel, and the Priestes  
 and Levites, and the rest that were of the captiuitie, which were  
 added did according to those thinges that are written in the  
 7 booke of Moyses. † And they offered for the dedication of the  
 temple of our Lord, oxen an hundred, rammes two hundred,  
 8 lambes foure hundred. † And kiddes for the sinnes of al Israel,  
 9 twelue, according to the number of the tribes of Israel. † And  
 the Priestes and Levites stood clothed with stoles by tribes, ouer  
 al the workes of our Lord the God of Israel, according to the  
 10 booke of Moyses, and the porters at euerie gate. † And the  
 children of Israel, with them that were of the captiuitie celebra-  
 red the phase the fourtenth moone of the first moneth, when the  
 11 Priestes and Levites were sanctified. † Al the children of the  
 captiuitie were not sanctified together, because al the Levites  
 12 were sanctified together. † And al the children of the captiuitie  
 immolated the phase, both for their brethren the Priestes, and  
 13 for them selues. † And the children of Israel did eate, they that  
 were of the captiuitie al that remayned apart from al the abomi-  
 14 nations of the nations of the land seeking our Lord. † And they  
 celebrated the festiual day of Azymes seuen dayes, feasting in  
 15 the sight of our Lord. † Because he turned the counsel of the  
 king of the Assirians toward them, to strengthen their handes to  
 the workes of our Lord the God of Israel.

## CHAP. VIII.

*Esdas going from Babylon to Ierusalem, 9. carieth king Artaxerxes sonou-  
 rable letters, 14. with licence to take gold, siluer, and al thinges necessarie at  
 their pleasure. 31. The chief men that goe with him are recited: 31. He  
 doth with a fast praying for good successe in their iorney. 36. weigheth the  
 gold and siluer, which he delinereth to the Priestes, and Levites. 69. And  
 severely admonisheth the people to repentance, for their mariages made with  
 infideles.*

H h h h h 2

AND





1. Esd. 7.  
v. 1.

**A**Nd after him when Artaxerxes king of the Persians reigned, came Esdras the sonne of Azarias, the sonne of Helcias the sonne of Salome, the sonne of Sadoc, the sonne of Achitob, the sonne of Ameri, the sonne of Azahel, the sonne of Bocci, the sonne of Abisue, the sonne of Phinees the sonne of Eleazar, the sonne of Aaron the first priest. This Esdras came vp from Babylon being scribe & wise in the law of Moyses, which was geuen of our Lord the God of Israel to teach and to doe. And the king gaue him glorie, because he had found grace in al dignitie and desire in his sight. And there went vp with him of the children of Israel, and the Priestes, and the Leuites, and the sacred singers of the temple, and the porters, and the seruantes of the temple into Ierusalem. In the seventh yeare when Artaxerxes reigned in the fifth moneth, this is the seventh yeare of his reigne, going forth of Babylon in the newmoone of the fifth moneth, they came to Ierusalem according to his commandment, according to the prosperitie of their iourney, which their Lord gaue them. For in these Esdras had great knowlege, that he would not pretermittre anie of those thinges, which were according to the law, and the preceptes of our Lord, and in teaching al Israel al iustice and iudgement. And they that wrote the writings of Artaxerxes the king, coming deliuered the writing which was granted of Artaxerxes the king to Esdras the Priest, & the reader of the law of our Lord, the copie wherof here foloweth. King Artaxerxes to Esdras the Priest, and reader of the law of the Lord, greeting. I of curtesie esteeming it among benifites, haue commanded them that of their owne accord are desirous of the nation of the Iewes, and of the Priestes and Leuites, which are in my kingdom, to goe with thee into Ierusalem. If anie therefore desire to goe with thee, let them come together, and set forward as it hath pleased me, and my seuen freindes my counselors: that they may visite those thinges which are done touching Iurie and Ierusalem, obseruing as thou hast in the law of the Lord. And let them carie the giftes to the Lord the God of Israel; which I haue vowed and my freindes to Ierusalem, and al the gold and siluer, that shal be found in the countrie of Babylon, to the Lord in Ierusalem, with that, which is geuen for the nation it self vnto the temple of their Lord which is in Ierusalem: that this gold and siluer be gathered for oxen, and rammes, and lambes, and kiddes, and for the thinges that are agreable to these, that they may offer hostes to the Lord vpon the altar of their Lord, which is in Ierusalem.

† And





17 † And al thinges whatsoeuer thou with thy brethren wilt doe  
 with gold and siluer, doe it at thy pleasure according to the pre-  
 18 cept of the Lord thy God. † And the sacred vessels, which are  
 genen thee to the workes of the house of the Lord thy God,  
 19 which is in Ierusalem. † And other thinges whatsoeuer shal  
 helpe thee to the workes of the temple of thy God, thou shalt  
 20 geue it out of the kings treasure. † When thou with thy bre-  
 thren wilt doe ought with gold and siluer, doe according to the  
 21 wil of the Lord. † And I king Artaxerxes haue geuen command-  
 ment to the keepers of the treasure of Syria and Phænice, that  
 what thinges soeuer Esdras the Priest and reader of the law of  
 the Lord, shal write for, they geue him vnto an hundred talentes  
 22 of siluer, likewise also of gold. † And vnto an hundred measures  
 of corne, & an hundred vessels of wine, and other thinges what-  
 23 soeuer abound without taxing. † Let al thinges be done to the  
 most high God according to the law of God, lest perhaps there  
 arise wrath in the reigne of the king, and of his sonne, and his  
 24 sonnes. † And to you it is sayd, that vpon al the Priestes, and  
 Leuites, and sacred singers, and seruantes of the temple, & scribes  
 25 of this temple † no tribute, nor any other taxe be sette, and  
 26 that no man haue auctoritie to obiekt any thing to them. † But  
 thou Esdras according to the wisdom of God appoynt iudges,  
 and arbiters in al Syria and Phænice: and teach al them that  
 27 know no the law of thy God: † that whosoever shal trans-  
 gresse the law, they be diligently punished either with death, or  
 with torment, or els with a forfeite of money, or with banish-  
 28 ment. † And Esdras the scribe layd: Blessed be the God of our  
 fathers, which hath geuen this wil into the kings hart, to glorifie  
 29 his house, which is in Ierusalem. † And hath honoured me in the  
 sight of the king, and of his counsellers, and freindes, and them  
 30 that weare purple. † And I was made constant in minde accor-  
 ding to the ayde of our Lord my God, and gathered together of  
 31 Israel men, that should goe vp together with me. † And these *1. Esd. 8.*  
 are the princes according to their kindredes, and seueral princi- *v. 12*  
 palities of them that came vp from Babylon the kingdom of Ar-  
 32 taxerxes. † Of the children of Phares, Gersomus: and of the  
 children of Siemarith, Amenus: of the children of Dauid, Ac-  
 33 chus the sonne of Sceecilia: † Of the children of Phares, Zacha-  
 34 rias, and with him returned an hundred fiftie men. † Of the chil-  
 dren of leader Moabilion, Zarxi, and with him two hundred  
 35 fiftie men: † Of the children of Zachues, Iechonias of Zechoel,  
 H h h h h h ; and





and with him two hundred fiftie men: † of the children of Sala, 36  
 Maasias of Gotholia, & with him seuentie men: † of the children 37  
 of Sapharia, Zarias of Michel, and with him eightie men: † of 38  
 the children of Iob, Abdias of Ichel, and with him two hundred  
 twelue men: † of the children of Bania, Salimoth, the sonne of 39  
 Iosaphia, and with him an hundred sixtie men: † of the children 40  
 of Beer, Zacharias Bebei, and with him two hundred eight men: 41  
 † of the children of Ezead, Ioannes of Eccetan, and with him an 42  
 hundred ten men: † of the children of Adonicam, which were 43  
 last, and these are their names, Eliphalam the sonne of Gebel, and  
 Semeias, and with him seuentie men. † And I gathered them 44  
 together to the river that is called Thia, and we camped there  
 three dayes, and vewed them againe. † And of the children of 45  
 the Priestes and Leuites I found not there. † And I sent to Elea- 46  
 zarus, and Eccelon, and Masman, and Maloban, and Enaathan,  
 and Samea, and Ioribum, Nathan, Enuagam, Zacharias, and  
 Mosolam the leaders them selues, and that were skilful. † And I 47  
 sayd to them that they should come to Loddeus, who was at the  
 place of the treasure. † And I commanded them to say to Lod- 48  
 deus, and his brethren, and to them that were in the treasure,  
 that they should send vs them that might doe the function of  
 priesthood in the house of the Lord our God. † And they brought 49  
 vnto vs according to the mightie hand of the Lord our God cun-  
 ning men: of the children of Moholi, the sonne of Leui, the  
 sonne of Israel, Sebebia, & his sonnes and brethren, which were  
 eightene: † Asbia, and Amin of the sonnes of the children of 50  
 Chananeus, and their children twentie men. † And of them that  
 serued the temple, whom Dauid gaue, and the princes themselues  
 to the ministerie of the Leuites of them that serued the temple,  
 two hundred twentie. All their names were signified in writings.  
 † And I vowed there a fast to the yong men in the sight of God, 51  
 that I might aske of him a good iourney for vs, and them that  
 were with vs, and for the children, and the cattel because of am-  
 bushementes. † For I was ashamed to aske of the king footemen 52  
 and horsemen in my companie, to guard vs, against our aduersa-  
 ries. † For we sayd to the king that the power of our Lord wil be 53  
 with them that seeke him with al affection. † And agayne we 54  
 besought the Lord our God according to these thinges: whom  
 also we had propitious, and we obteyned of our God. † And I 55  
 separated of the rulers of the people, and of the Priestes of the  
 temple, twelue men, and Sedebia, and Asanna, and with them  
 of their





56 of their brethren ten men. † And I weyed to them the gold and  
 siluer, and the vessels of the house of our God perteyning to the  
 Priestes; which the king had geuen, and his counselors, and the  
 57 princes, and al Israel. † And when I had weyed it, I deliuered of  
 siluer an hundred fiftie talentes; and siluer vessels of an hundred  
 58 talentes, and of gold an hundred talentes. † And of vessels of  
 gold seuen score and twelue brasse vessels good of shyning  
 59 brasse, resembling the forme of gold. † And I sayd to them:  
 You are also sanctified to our Lord, and the vessels be holie, and  
 the gold and siluer is vowed to our Lord the God of our fathers.  
 60 † Warch and keepe, til you deliuer them to some of the rulers of  
 the people, and to the Priestes, and Leuites, and to the princes of  
 the cities of Israel in Ierusalem, in the treasure of the house of  
 61 our God. † And those Priestes and Leuites that receiued the gold  
 and siluer and vessels, brought it to Ierusalem into the temple of  
 62 our Lord. † And we went forward from the riuer Thia, the  
 twelfth day of the first moneth, til we entred into Ierusalem.  
 63 † And when the third day was come, in the fourth day the gold  
 being weyed, and the siluer, was deliuered in the house of the  
 64 Lord our God, to Marimoth Priest the sonne of Iori. † And with  
 him was Eleazar the sonne of Phinees: and with them were Io-  
 sadus the sonne of Iesus, and Medias, and Banni the sonne of a  
 65 Leuite, by number and weight al thinges. † And the weight of  
 66 them was writen the same houre. † And they that came out of  
 the captinitie, offered sacrifice to our Lord the God of Israel, oxen  
 67 twelue, for al Israel, rammes eightie six, † lambes seuentie two,  
 bucke goates for sinne twelue, and for health twelue kync, al  
 68 for the sacrifice of our Lord. † And they read againe the pre-  
 ceptes of the king to the kinges officers, and to the deputies of  
 Cœlesyria, and Phœnice: and they honored the nation, and the  
 69 temple of our Lord. † And these thinges being finished, the  
 rulers came to me, saying: The stocke of Israel, and the princes,  
 70 and the Priestes, and the Leuites, † and the strange people, and  
 71 nations of the land haue not separated their vncleannes from the  
 Ghananeites; and Hethieites, and Pherezeites, and Iebuseites, and  
 Moabites, & Egyptians, and Idumeians. † For they are ioyned  
 72 to their daughters both themselves, and their sonnes: and the  
 holie sede is mingled with the strange nations of the earth, and  
 the rulers and magistrates were partakers of that iniquitie from  
 the beginning of the reigne it self. † And forth with as I heard  
 these thinges, I rent my garmentes and the sacred tunique: and  
 rearing

1. Esd. 9.  
 v. 1.





tearing the heares of my head, and my beard, I sate sorrowful and  
 heauie. † And there assembled to me mourning vpon this ini- 73  
 quitie, as manie as were then moued by the word of our Lord the  
 God of Israel, and I sate sad vntil the euening sacrifice. † And I 74  
 rising vp from fasting, hauing my garnementes rent and the sacred  
 tunike, kneeling, and stretching forth my handes to our Lord, † I 75  
 sayd: Lord I am confounded, and ashamed before thy face, † for 76  
 our sinnes are multiplied ouer our heades, and our iniquities are  
 exalted euen to heauen. † Because from the times of our fathers 77  
 we are in great sinne vnto this day. † And for the sinnes of vs, and 78  
 of our fathers we haue bene deliuered with our brethren, and  
 with our Priestes to the kinges of the earth, into sword and cap-  
 tiuicie, and spoile with confusion vnto this present day. † And 79  
 now what a great thing is this that mercie hath happened to vs  
 from thee o Lord God, & leaue thou vnto vs a roote, and a name  
 in the place of thy sanctification, † to discover our light in the 80  
 house of the Lord our God, to geue vs meate in al the time of our  
 bondage. † And when we serued, we were not forsaken of the 81  
 Lord our God: but he sette vs in fauour, appointing the kinges of  
 the Persians to geue vs meate, † and to glorifie the temple of the 82  
 Lord our God, and to build the desolations of Sion, to geue vs  
 stabilitie in Iurie, and Jerusalem. † And now what say we Lord, 83  
 hauing these thinges? For we haue transgressed thy preceptes,  
 which thou gauest into the handes of thy seruants the prophetes,  
 † saying: That the land into which ye entred to possesse the in- 84  
 heritance therof, is a land polluted with the coinquinations of  
 the strangers of the land, and their vncleanes hath filled it wholly  
 with their filthines. † And now your daughters you shal not 85  
 match with their sonnes, and their daughters you shal not take  
 for your sonnes. † And you shal not seeke to haue peace with 86  
 them for euer, that growing strong you may eate the best things  
 of the land, and may distribute the inheritance to your children  
 for euer. † And the thinges that happen to vs, al are done for our 87  
 nauhtie workes, and our great sinnes. † And thou gauest vs such a 88  
 roote, and we are returned againe to transgresse thy ordinances,  
 that we would be mingled with the vncleannes of the nations of  
 this land. † Wilt not thou be wrath with vs to destroy vs, til there 89  
 be no roote left nor our name? † Lord God of Israel thou art 90  
 true. For there is a roote left vntil this present day. † Behold, now 91  
 we are in thy sight in our iniquities. For it is not to stand any  
 longer before thee in these matters. † And when Esdras, with  
 adoration





adoration confessed weeping, lying flat on the ground before the temple, there were gathered before him out of Ierusalem a verie great multitude, men and women, and yong men and yong women. For there was great weeping in the multitude itself. † And when he had cried, Iechonias of Ieheli of the children of Israel, sayd to Esdras: We haue sinned against our Lord, for that we haue taken vnto vs in mariage strange women of the nations of the land. † And now thou art ouer al Israel, in these therefore let there be an othe from our Lord to expel al our wiues that are of strangers with their children. † As it was decreed to thee of the ancestors according to the law of our Lord, rising vp declare it. † For to thee the busines pertaineth, and we are with thee: doe manfully. † And Esdras rising vp adiured the princes of the Priestes and Leuites, and al Israel to doe according to these thinges and they sware.

## CHAP. IX.

*Esdras fasting for the sinnes of the people, commandeth that they separate al strange women from them. 18. The Priestes and Leuites, which had offended herein, are recited. 38. He readeth the law before the people: 48. certaine doe expound to the multitudes in seueral places. 52. And so they are dismissed with 107.*

1 **A**ND Esdras rising vp from before the court of the temple, 1. *Esdr. 10.*  
 went into the chamber of Ionathas the sonne of Nasabi. v. 6.  
 2 † And lodging there he tasted no bread, nor dranke water for  
 3 the iniquitie of the multitude. † And there was proclamation  
 made in al Iurie, & in Ierusalem to al that were of the captiuitie  
 4 gathered in Ierusalem, † that whosoever shal not appeare with  
 in two or three dayes, according to the iudgement of the ancients  
 sitting vpon it, their goods should be taken away, and himselfe  
 should be iudged an alien from the multitude of the captiuitie.  
 5 † And al were gathered that were of the tribe of Iuda, and of  
 Benjamin within three dayes in Ierusalem: this is the ninth mo-  
 6 neth, the twentieth day of the moneth. † And al the multitude sate  
 in the court of the temple trembling, for the present winter.  
 7 † And Esdras rising vp sayd to them: You haue done vnlawfully  
 taking to you in mariage strang wiues, that you might adde to  
 8 the sinnes of Israel. † And now geue confession, & magnificence  
 9 to our Lord the God of our fathers: † and accomplish his wil,  
 and depart from the nations of the land, and from your wiues  
 10 the strangers. † And al the multitude cried, and they sayd with a  
 lowde

liiii

lowde





lowde voice: As thou hast sayd, we wil doe. † But because the  
 multitude is great, and winter time, and we can not stand in the  
 ayre without succour: and this is a worke for vs not of one day,  
 nor of two, for we haue sinned much in these thinges: † Let the  
 rulers of the multitude stand, and that dwell with vs, and as manie  
 as haue with them forreine wiues, † and at a time appointed let  
 the priestes out of euerie place, and the iudges assist, vntil they  
 appeaze the wrath of our Lord concerning this busines. † And  
 Ionathas the sonne of Ezeli, and Ozias of Thecam rooke vpon  
 them according to these wordes: and Bosoramus, and Leuis, and  
 Sabbathæus, wrought together with them. † And al that were  
 of the captiuitie stood according to al these thinges. † And Es-  
 dras the priest chose vnto him men the great princes of their fa-  
 thers according to their names: & they sate together in the new-  
 moone of the tenth moneth to examine this busines. † And  
 they determined of the men that had outlandish wiues, vntil the  
 newmoone of the first moneth. † And there were found of the  
 priestes entermingled that had outlandish wiues. † Of the sonnes  
 of Iesus the sonne of Iosedec, and his brethren: Maseas, and  
 Eleazarus, and Ioribus, and Ioadeus, † and they put to their  
 handes to expel their wiues: and to offer a ramme to obtayne  
 pardon for their ignorance. † And the sonnes of Semmeri: Ma-  
 seas and Elles, Ieelech, and Azarias. † And of the children of Fo-  
 sere: Limosias, Hismaenis, and Nathanee, Iussio, Reddus, and  
 Thalsas. † And of the Leuites: Iorabdus, and Semeis, and Colnis,  
 and Calitas, and Faeteas, and Coluas, and Eliomas, † and of the  
 sacred singing men, Eliasib, Zaccarus. † And of the porters, Salu-  
 mus, and Tolbanes. † And of Israel: of the sonnes of Foro, Ozi,  
 and Remias, and Geddias, & Melchias, and Michelus, Eleazarus,  
 and Iammebias, and Bannas. † And of the sonnes of Iolaman:  
 Charnas, and Zacharias, and Iezuelus, and Ioddus, and Erimoth,  
 and Helias. † And of the sonnes of Zathoim: Eliadas, and Lia-  
 sumus, Zochias, and Larimoth, & Zabdis, and Thebedias. † And  
 of the sonnes of Zebes: Ioannes, and Amanias, and Zabdias, and  
 Emeus. † And of the sonnes of Banni: Olamus, & Maluchus, and  
 Ieddeus, and Iasub, and Azabus, & Ierimoth. † And of the sonnes  
 of Addin: Nathus, and Moosias, & Caleus, and Raanas, Maseas,  
 Mathathias, and Beseel, and Bonnus, and Manasses. † And of the  
 sonnes of Nuac: Noneas, and Aseas, and Melchias, and Sameas,  
 and Simon, Benjamin, and Malchus, and Marras. † And of the  
 sonnes of Asom: Carianeus, Mathathias, & Bannus, & Eliphalach,  
 and





34 and Manasses, and Semei. † And of the sonnes of Banni: Iere-  
 mias, and Moadias, and Abramus, & Iohel, and Bancas, & Pelias,  
 and Ionas, and Marimoth, & Eliasib, and Matheneus, and Eliasis,  
 and Orizas, and Dielus, and Semedius, & Zambris, and Iosephus.  
 35 † And of the sonnes of Nobei: Idelus, and Mathathias, and Saba-  
 36 dus, and Zecheda, Zedmi, and Iessei, Bancas. † Al thele married  
 outlandish wiues, and did put them away with their children.  
 37 † And the Priestes and the Levites, and they that were of Israel,  
 dwelt in Ierusalem, and in the whole countrie in the newmoone  
 of the seuenth moneth. And the children of Israel were in their  
 38 habitations. † And al the multitude was gathered together into  
 39 the court, which is on the east of the sacred gate: † and they sayd  
 to Esdras the high priest, and reader, that he should bring the law  
 of Moyles, which was deliuered of our Lord the God of Israel.  
 40 † And Esdras the high priest brought the law to al the multitude  
 of them from man vnto woman, and to al the priestes to heare  
 41 the law in the newmoone of the seuenth moneth. † And he  
 read in the court, which is before the sacred gate of the temple,  
 from breake of day vntil euening before men and women. And  
 42 they al gaue their minde to the law. † And Esdras the priest, and  
 reader of the law stode vpon a tribunal of wood, which was  
 43 made. † And by him stood Mathathias, and Samus, and Ananias,  
 44 Azarias, Vrias, Ezechias, and Balsamus on the right hand, † and  
 on the left Faldeus, Misael, Malachias, Ambusthas, Sabus, Naba-  
 45 dias, and Zacharias. † And Esdras tooke the booke before al the  
 46 multitude: for he was chiefe in glorie in the sight of al. † And  
 when he had ended the law, they stood al vpright: and Esdras  
 blessed our Lord the most high God, the God of Sabaoth omni-  
 47 potent. † And al the people answered: Amen. And lifting vp  
 48 their handes falling on the ground, they adored our Lord. † Iesus  
 and Banacus, and Sarebias, and Iaddimus, and Accubus, and Sab-  
 bathæus, and Calithes, & Azarias, and Ioradus, and Ananias, and  
 49 Philias Levites, † who taught the law of our Lord, and read the  
 same in the multitude, & euerie one preferred them that vnder-  
 50 stood the lesson. † And Atharathes sayd to Esdras the high priest  
 and the reader, and to the Levites, that taught the multitude,  
 51 † saying: This day is sanctified to our Lord. And they al wept,  
 52 when they had heard the law. † And Esdras sayd, departing ther-  
 fore eate ye al the fattest thinges, & drinke al most swete things,  
 53 and send giftes to them that haue not. † For this is the holy day  
 54 of our Lord, & be not sad. For our Lord wil glorifie you. † And





the Leuites denounced openly to al, saying: This day is holie, be not sad: † And they went al to eate, and drinke, and make merie, 55; and to geue gifesto them that had not, that they might make merie, for they were exceedingly exalted with the wordes that they weretaught. † And they were al gathered in Ierusalem to 56; celebrate the ioy, according to the testament of our Lord the God of Israel.

## THE FOVETH BOOKE OF ESDRAS.

### CHAP. I.

*Esdra is sent to exhortate with the ungrateful Iewes for neglecting Gods manie great benefites.*

1. Esd. 7.  
v. 1.



**H**is second booke of Esdras the prophet, the sonne 1  
of Sarei, the sonne of Azarei, the sonne of Helcias,  
the sonne of Sadanias, the sonne of Sadoch, the  
sonne of Achitob, † the sonne of Achias, the sonne 2  
of Phinees, the sonne of Heli, the sonne of Amerias, the sonne  
of Asiel, the sonne of Marimoth, the sonne of Arna, the sonne  
of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of  
Phinees, the sonne of Eleazar, † the sonne of Aaron of the tribe 3  
of Leui; who was captiue in the countrie of the Medes, in the  
reigne of Artaxerxes king of the Persians. † And the word of 4  
our Lord came to me, saying: † Goe, and tel my people their wic- 5  
ked deedes, and their children the iniquities, that they haue done  
against me, that they may tel their childrens children: † because 6  
the sinnes of their parentes are increased in them, for they being  
forgetful of me haue sacrificed to strange goddes. † Did not I bring 7  
them out of the land of Ægypt from the house of bondage?  
But they haue prouoked me, & haue despised my counsels. † But 8  
doe thou shake of the heate of thy head, and throw al euils vpon  
them: because they haue not obeyed my law. And it is a people  
without discipline. † How long shal I beare with them, on 9  
whom I haue bestowed so great benefites? † I haue ouer- 10  
thrown manie kinges from them. I haue stroke Pharao with his  
seruantes, and al his hoste. † Al nations did I destroy before their  
face, & in the East I dissipated the peoples of two prouinces Tyre  
and

Exod 14.





- 12 and Sidon, and I slew al their aduersaries. † But speake thou to  
 13 them, saying: Thus sayth our Lord: † I made you passe through  
 the sea, and gaue you fenced streates from the beginning. I gaue  
 14 you Moyses for your gouernour, and Aaron for the Priest: † I *Exo. 15.*  
 gaue you light by the pillar of fire, & did manie meruelous things  
 15 among you: but you haue forgotten me, sayth our Lord. † Thus  
 sayth our Lord omnipotent: The quayle was a signe to you, I gaue *Exo. 16.*  
 16 you a campe for defense, and there you murmured: † And you  
 triumphed not in my name for the destruction of your enemies,  
 17 but yet vntil now you haue murmured. † Where are the benefites,  
 that I haue geuen you? Did you not crie out to me when you *Nem. 14.*  
 18 were hungrie in the desert, † saying: Why hast thou brought vs  
 into this desert to kil vs? it had bene better for vs to serue the A-  
 19 gyptians, then to dye in this desert. † I was sorie for your mour- *Exod 16.*  
 nings, & gaue you manna to eate. You did eate bread of Angels. *Nam. 20.*  
 20 † When you thirsted did not I cleaue the rocke, & waters flowed *Sap. 16.*  
 in abundance? for the heates I couered you with the leaues of *v. 20, 1*  
 21 trees. † I deliuered vnto you fatte landes: The Chananeites, and *Isa. 9.*  
 Pherezeites, and Philistheans I threw out from your face: what *v. 4.*  
 22 shal I yet doe to you, sayth our Lord? † Thus sayth our Lord om-  
 nipotent: In the desert when you were thirstie in the riuer of the *Exo. 15.*  
 23 Amorrhaites, and blaspheming my name, † I gaue you not fire *v. 25.*  
 for blasphemies, but casting wood into the water, I made the  
 24 riuer swete. † What shal I doe to thee Iacob? Thou wouldest not *Exo. 32.*  
 obey o Iuda. I wil transferre my self to other nations, and wil  
 25 geue them my name, that they may keepe my ordinances. † Be- *Isa. 1.*  
 cause you haue forsaken me, I also forsake you: when you aske *v. 15.*  
 26 mercie of me, I wil not haue mercie. † When you shal inuocate  
 me, I wil not heare you. For you haue defiled your handes with  
 27 bloud, and your fete are quicke to commit murders. † Not as  
 though you haue forsaken me, but yourselues, sayth our Lord.  
 28 † Thus saith our Lord omnipotent, haue not I desired you, as a  
 father his sonnes, and a mother her daughters, and as a nurse  
 29 her litle ones, † that you would be my people; and I your God,  
 30 and to me for children, and I to you for a father? † So haue I  
 gathered you, as the henne her chickenes vnder her winges. But  
 now what shal I doe to you? I wil throw you from my face. *Mat. 23.*  
 31 † When you shal bring me oblation, I wil turne away my face *v. 37.*  
 from you. For I haue refused your festiual dayes, & newmoones, *Isa. 66.*  
 32 and circumcisions. † I sent my seruantes the propbetes to you, *v. 5.*  
 whom being taken you slew, and mangled their bodies, whose  
 bloud





bloud I wil require, sayth our Lord. † Thus sayth our Lord omni- 33  
 potent, your house is made desolate, I wil throw you away, as  
 the winde dorth stubble, † and your children shal not haue issue: 34  
 because they haue neglected my commandment, and haue done  
 that which is euil before me. † I wil deliuer your houses to a 35  
 people comming, who not hearing me do beleue: to whom I  
 haue not shewed signes, they wil do the thinges that I haue com-  
 manded. † The prophetes they haue not sene, and they wil be 36  
 mindful of their iniquities. † I cal to witnes the grace of the 37  
 people comming, whose litle ones reioyce with ioy, not seing me  
 with their carnal eyes, but in spirit beleuing the thinges that I  
 haue sayd. † And now brother behold what glorie: and see 38  
 people comming from the east, † to whom I wil geue the con- 39  
 duction of Abraham, Isaac, and Iacob, and of Osee, and Amos,  
 and of Ioel, and Abdias, and Ionas, and Michæas, † and Naum 40  
*Malach. 3.* and Habacuc, of Sophonias, Aggeus, Zacharias, and Malachias,  
*v. 1.* who also is called the Angel of our Lord.

## CHAP. II.

*The Synagogue expostulateib with her children for their ingratitude, 10. shew-  
 ing that they shal be forsaken, and the gentiles called.*

**T**HVS saith our Lord: I brought this people out of bondage, 1  
 to whom I gaue commandment by my seruantes the Pro-  
 phetes, whom they would not heare, but made my counsel fru-  
 strate. † Their mother that bare them, sayth to them: Goe chil- 2  
 dren, because I am a wydow and forsaken. † I brought you vp 3  
 with ioy, & haue lost you with mourning & sorow, because you  
 haue sinned before our Lord your God, & haue done that which  
 is euil before him. † But now what shal I doe to you? I am a wy- 4  
 dow and desolate, goe my children, & aske mercie of our Lord.  
 † And I cal thee o' father a witnes vpon the mother of the chil- 5  
 dren, that would not keepe my testament, † that thou geue them 6  
 confusion, & their mother into spoile, that there be no genera-  
 tion of them. † Let their names be dispersed into the Gentiles, let 7  
 them be destroyed out of the land: because they haue despised my  
 sacrament. † Woe be to thee Assur, which hidest the wicked with 8  
*Gen. 19.* thee. Thou naughtie nation, remember what I did to Sodom &  
*v. 2.* Gomorrha: † whose land lieth in cloddes of pitch, & heapes of  
 ashes: so wil I make them, that haue not heard me, saith our Lord  
 omnipotent. † Thus saith our Lord to Esdras: Tel my people, that 10  
 I wil geue them the kingdom of Ierusalem, which I ment to geue  
 to Israel





11 to Israel. † And I wil take to me the glorie of them, and wil geue  
 12 them eternal tabernacles, which I had prepared for them. † The  
 wood of life shal be to them for an odour of oyntment, and they  
 13 shal not labour, nor be wearied. † Goe & you shal receiue. Aske  
 for your selues a few dayes, that they may abide. Now the king-  
 14 dom is prepared for you, watch ye. † Cal thou heauen and earth  
 to witnes: for I haue destroyed euil, and haue created good, be-  
 15 cause I liue sayth our Lord. † Mother embrace thy children,  
 bring them vp with ioy. As a dove confirme their feete: because  
 16 I haue chosen thee, sayth our Lord. † And I wil raise againe the  
 dead out of their places, and out of the monumentes I wil bring  
 17 them forth, because I haue knowen my name in Israel. † Feare  
 not o mother of the children, because I haue chosen thee, saith  
 18 our Lord. † I wil send thee ayde, my seruantes I saie, and Iere-  
 mie, at whose counsel I haue sanctified, and prepared for thee  
 19 twelue trees loden with diuerse fruites, † and as manie foun-  
 taines flowing milke and honie: and seuen huge mountaines, *Exod. 15.*  
 hauing the rose and the lilie, in the which I wil fil thy children *v. 27.*  
 20 with ioy. † Iustifie thou the widow, iudge for the pupil, geue  
 21 to the needie, defend the orphan, cloth the naked, † cure the  
 broken & feeble, mocke not the lame, defend the maimed, and  
 22 admitte the blind to the vision of my glorie. † The old man & the  
 23 yong keepe with in thy walles: where thou shalt finde the dead,  
 committe them to the graue signing it, & I wil geue thee the first *Tobie. 1.*  
 24 seate in my resurrection. † Pause and rest my people, because *v. 11.*  
 25 thy rest shal come. † As a good nurse nourish thy children,  
 26 confirme their feete. † The seruantes that I haue geuen thee,  
 none of them shal perish. For I wil require them of thy  
 27 number. † Be not wearied. For when the day of affliction and  
 distresse shal come, others shal weepe, and be sad, but thou shalt  
 28 be merie and plenteous. † The gentiles shal enuie, and shal be  
 29 able to doe nothing against thee, sayth our Lord. † My handes  
 30 shal couer thee, that thy children see not hel. † Be pleasant  
 thou mother with thy children, because I wil deliuer thee sayth  
 31 our Lord. † Remember thy children that sleepe, for I wil bring  
 them out of the sides of the earth, & wil doe mercie with them:  
 32 because I am merciful, sayth our Lord omnipotent. † Embrace  
 thy children til I come, & shew them mercie: because my foun-  
 33 taines runne ouer, and my grace shal not faile. † I Esdras receiued  
 commandment of our Lord, in mount Oreb; that I should goe  
 to Israel: to whom when I came, they refused me, and reiected the  
 the





commandement of our Lord. † And therefore, I say vnto you 34  
gentiles, which heare, and vnderstand, Looke for your pastor, he  
wil geue you the rest of eternitie : because he is at hand, that  
shal come in the end of the world. † Be ye readie for the rewardes 35  
of the kingdom, because perpetual light shal shine to you for  
time euerlasting. † Flee from the shadow of this world : receiue 36  
ye the pleasantnes of your glorie. I openly cal to witnes my  
sauour. † Receiue the commended gift and be pleasant, geuing 37  
thankes to him that called you to the heauenlie kingdomes.  
† Arise, & stand & see the number of them that are signed in the 38  
feast of our Lord. † They that haue transferred them selues from 39  
the shadow of the world, haue receiued glorious garmentes of  
our Lord. † Receiue ô Sion thy number, and shut vp thyne 40  
made white, which haue accomplished the law of our Lord.  
† The number of thy children, which thou didst wish is ful. Desire 41  
the powre of our Lord that thy people may be sanctified, which  
was called from the beginning. † I Esdras saw in mount Sion a 42  
great multitude, which I could not number, and they did al  
praise our Lord with songes. † And in the middes of them was 43  
a young man high of stature, appearing aboue ouer them al, & he  
put crownes vpon euerie one of their heades, and he was more  
exalted. And I was astonied at the miracle. † Then asked I an 44  
Angel, and sayd : Who are these Lord? † Who answering sayd to 45  
me : These are they that haue laid of the mortal garment, and  
taken an immortal, and haue confessed the name of God. Now  
they are crowned, and receiue palmes. † And I sayd to the Angel: 46  
That yongman what is he, which putteth the crownes vpon  
them, and geueth palmes into their handes? † And answering he 47  
sayd to me: The same is the Sonne of God, whom they did con-  
fesse in the world: & I begane to magnifie them, that stood stron-  
gly for the name of our Lord. † Then sayd the Angel to me: Goe, 48  
tel my people, what maner of meruelous thinges and how  
great, thou hast sene of the Lord God.

## CHAP. III.

*The workes of God are wonderful from the beginning, 7. and men vngateful  
13. In Abraham God chose to himself a peculiar people: who neuertheles  
were froward, and obstinate. 13. He also chose David, but stil the people  
were sinful: 28. the Babylonians also, by whom they are afflicted, are no lesse  
but rather greater sinners.*

I N





1 **I**N the thirtieth yeare of the ruine of the cite I was in Babylon,  
 2 and was troubled lying in my chamber, and my cogitations  
 3 came vp ouer my hart: because I saw the desolation of Sion, and  
 4 the abundance of them that dwelt in Babylon. † And my spirit  
 5 was tossed exceedingly, and I began to speake to the highest ti-  
 6 morous wordes; † and sayd: O Lord dominatour thou spakest *Gen. 1.*  
 7 from the beginning, when thou didst plant the earth, and that  
 8 alone, and didst rule ouer the people, † and gauest Adam a dead *Gen. 2.*  
 9 bodie: but that also was the worke of thy handes, & didst breath *v. 7.*  
 10 into him the spirit of life, and he was made to liue before thee:  
 11 † and thou broughtst him into paradise, which thy right hand had  
 12 planted, before the earth came. † And him thou didst com-  
 13 mand to loue thy way, and he transgressed it, & forthwith thou  
 14 didst institute death in him, and in his posteritie, and there were  
 15 borne nations, and tribes, and peoples, and kinreds, wherof there  
 16 is no number. † And euerie nation walked in their owne wil, &  
 17 they did meruelous thinges before thee, and despised thy pre-  
 18 ceptes. † And agane in time thou broughtst in the floud vpon *Gen. 7.*  
 19 inhabitantes of the world, and didst destroy them. † And there  
 20 was made in euery one of them, as vnto Adam to dye, so to them  
 21 the floud, † But thou didst leaue one of them, Noe with his house  
 22 and of him were al the iust. † And it came to passe, when they  
 23 began to be multiplied, that dwelt vpon the earth, & multiplied  
 24 children and peoples and manie nations: and they begane againe  
 25 to doe impietie more then the former. † And it came to passe  
 26 when they did iniquitie before thee, thou didst choose thee a  
 27 man of them whose name was Abraham. † And thou didst loue *Gen. 12.*  
 28 him and to him onlie thou didst shew thy wil. † And thou didst  
 29 dispose vnto him an euerlasting testament, and toldst him that  
 30 thou wouldst neuer forsake his seede: And thou gauest him  
 31 Isaac, and to Isaac thou gauest Jacob and Esau. † And Jacob thou  
 32 didst seuer to thy selfe, but Esau thou didst separate. And Jacob  
 33 grewe to a great multitude. † And it came to passe when *Exo. 19.*  
 34 thou didst bring forth his seede out of Ægypt, thou broughtst it  
 35 vpon mount Sinai. † And thou didst bowe the heauens, and  
 36 fasten the earth, and didst shake the world, and madest the dep-  
 37 thes to tremble, and troubledst the world, † and thy glorie  
 38 passed foure gates of fire, and of earthquake, and winde, and  
 39 frost, that thou mightst geue a law to the seede of Jacob, and to  
 40 the generation of Israel diligence. † And thou didst not take  
 away from them a malignant hart; that thy law might bring  
 forth

Kkkkkk

forth





forth fruite in them: † For Adam the first bearing a vicious 21  
 hatt transgressed and was overcome, yea and al that were borne  
 of him. † And it was made a permanent infirmitie, and the law 22  
 with the hatt of the people, with the wickednes of the roote,  
 and that which is good departed, and the wicked remayned.  
 † And the times passed, & the yeares were ended: and thou didst 23  
 raise vp vnto thee a seruant named Dauid, † and spakest vnto 24  
 him to build a citie of thy name, and to offer vnto thee in it fran-  
 kencense, and oblations. † And this was done manie yeares, and 25  
 they that inhabited the citie forsooke thee, † in al things as Adam 26  
 and al his generations: For they also vsed a wicked hatt. † And  
 thou didst deliuer thy citie into the hands of thine enemies. † Why, 27  
*Iere. 12.* doe they better thinges, that inhabite Babylon? And for this shal 28  
 she rule ouer Sion? † It came to passe when I was come hither, 29  
 and had sene the impieties that can not be numbred: and my soul  
 saw manie offending this thirteenth yeare, & my hatt was astonied:  
 † because I saw how thou bearest with their sinne, and didst 30  
 spare them that did impiously, and didst destroy thine owne  
 people, and preserve thine enemies, and didst not signifie it. † I 31  
 nothing remember how this way should be forsaken: doth Ba-  
 bylon better thinges then Sion? † Or hath anie nation knowen 32  
 thee beside Israel: or what tribes haue beleued thy testaments  
 as Iacob? † Whose reward hath not appeared, nor their labour, 33  
 fructified. For passing through I passed among the nations, and I  
 saw them abound, and not mindeful of thy commandmentes.  
 † Now therefore wey our iniquities in a ballance, and theirs that 34  
 dwell in the world: & thy name shal not be found, but in Israel.  
 † Or when haue not they sinned in thy sight, that inhabite the 35  
 earth? or what nation hath so obserued thy commandmentes?  
 † These cerpes by their names thou shalt finde to haue kept thy 36  
 commandmentes, but the nations thou shalt not finde.

## CHAP. III.

*Mans witte and reason is not able to understand the counsell and iudgement  
 of God, 22. why his people are afflicted by wicked nations, 33. nor of times,  
 and thinges to come.*

**A**Nd the Angel answered me, that was sent to me, whose 1  
 name was Vriel, † and layd to me: Thy hatt exceeding hath 2  
 exceeded in this world, & thou thinkest to comprehend the way  
 of the Highest. † And I sayd: It is so my Lord. And he answered 3  
 me, & sayd: I am sent to shew thee three wayes, & to propose to  
 thee





4 thee three similitudes. † Of the which if thou shalt declare to me  
 one of them, I also wil shew thee the way which thou desirest  
 5 to see, and wil teach thee whence a wicked hart is. † And I sayd,  
 Speake my Lord. And he sayd to me: Goe, wey me the weight of  
 the fire, or measure me the blast of the winde, or cal me backe  
 6 the day that is past. † And I answered, and sayd: what man borne  
 7 can doe it, that thou askest me of these thinges? † And he sayd  
 to me: If I should aske thee, saying: How great habitations are  
 there in the hart of the sea, or how great vaines be there in the  
 beginning of the depth, or how great vaines be there aboue the  
 8 firmament, and what are the issues of paradise: † thou wouldest  
 perhaps say to me: I haue not descended into the depth, nor into  
 9 hel as yet, neither haue I ascended at anie time into heauen. † But  
 now I haue not asked thee, saying of the fire, and the winde, and  
 the day by the which thou hast passed, and from the which thou  
 canst not be separated: and thou hast not answered me of them.  
 10 † And he sayd to me: Thou canst not know the thinges that are  
 11 thine which grow together with thee: † and how can thy vessel  
 comprehend the way of the Highest, and now the world being  
 outwardly corrupted, vnderstand the corruption euident in my  
 12 sight: † I sayd to him: Better were it for vs not to be, then yet  
 living to liue in impieties, and to suffer, and not to vnderstand for  
 13 what thing. † And he answered me, & said: Going forth I went  
 forward to a wood of trees in the filde, and they deuised a deuise,  
 14 † and sayd: Come and let vs goe, and make waire against the sea,  
 that it may cetyre backe before vs, and we may make vs other  
 15 woodes. † And in like maner the waues of the sea they also de-  
 uised a deuise, and sayd: Come let vs goe vp, let vs ouerthrow the  
 woodes of the filde, that there also we may consummate an other  
 16 countrie for our selues. † And the woodes deuise was made  
 17 yaine, for fire came, and consumed it. † Likewise also the deuise  
 18 of the waues of the sea. For the land stood, & stayed them. † For  
 if thou wert iudge of these, whom wouldest thou begin to iu-  
 19 stifie, or whom to condemne? † And I answered, and sayd: Ve-  
 rely they deuised a wayne deuise. For the earth is geuen to the  
 20 wood, and a place to the sea to carie her waues. † And he answe-  
 red me, and sayd: Thou hast iudged wel; and why hast thou  
 21 not iudged for thy self? † For as the earth is geuen to the wood,  
 and the sea for the waues therof: so they that inhabite vpon the  
 earth, can vnderstand onlie the thinges that are vpon the earth:  
 and they vpon the heauens, the thinges that are aboue the height

*Iud. 9.*  
*2. Par. 25.*

K k k k k 2

of the





of the heauens. † And I answered, and sayd: I beseech thee Lord, 12  
 that sense may be geuen me to vnderstand. † For I meant not to 13  
 aske of thy superiour thinges, but of those that passe by vs dayly.  
 For what cause Israel is geuen into reproche to the gentiles,  
 the people whom thou hast loued, is geuen to impious tribes,  
 & the law of our fathers is brought to destruction, & the written  
 ordinances are no where: † and we haue passed out of the world, 24  
 as locustes, and our life is astonishment and dreade, and we are  
 not worthie to obtaine mercie. † But what wil he doe to his 25  
 name that is inuocated vpon vs? and of these thinges I did aske.  
 † And he answered me, and sayd: If thou search very much, thou 26  
 shalt often meruail: because the world hastening hasteneth to  
 passe, † and can not comprehend the thinges, which in times to 27  
 come are promised to the iust: because this world is full of iniu-  
 stice and infirmities. † But concerning the thinges that thou de- 28  
 mandest I wil tel thee: for the euil is sowed, and the destru-  
 ction therof is not yet come. † If then that which is sowed be 29  
 not turned vp, and the place depart where the euil is sowed, that  
 shal not come where the good is sowed. † Because the grayne 30  
 of il seede hath bene sowed in the hart of Adam from the begin-  
 ning: and how much impietie hath it ingendered vntil now, and  
 doth ingender vntil the floore come? † And esteeme with thy self 31  
 the graine of the il seede, how much fruite of impietie it hath  
 ingendred: † When the eares shal be cut, which are innume- 32  
 rable, what a great floore wil they begin to make? † And I answered 33  
 red, and sayd: How, and when shal these thinges be? why are  
 our yeares few and euil? † And he answered me, and sayd to me, 34  
 Hasten not aboue the Highest. For thou dost hasten in vaine to  
 be aboue him, for thy excessse is much. † Did not the soules of the 35  
 iust in their cellars, aske of these thinges, saying: How hope I so,  
 and when shal the fruite come of the floore of our reward?  
 † And Ieremiel the Archangel answered to those thinges, and 36  
 sayd: When the number of the sedes in you shal be filled, because  
 he hath weyed the world in a balance, † and with a measure hath 37  
 he measured the times, and in number he hath numbered the  
 times, and hath not moued, nor stirred them, vntil the foresayd  
 measure be filled. † And I answered, and sayd: O Lord Domina- 38  
 tour, we also are al full of impietie. † And lest perhaps for vs the 39  
 floores of the iust be not filled, for the sinnes of the inhabitantes  
 vpon the earth. † And he answered me, and sayd: Goe, and aske a 40  
 woman with childe, if when she hath accomplished her nine  
 monethes,





41 monethes, her wombe can yet hold the infant within it? † And I  
 sayd it can not Lord. And he sayd to me, in hel the cellars of the  
 42 soules are like to the matrice. † For as she that is: In trauail ma-  
 keth hast, to escape the necessitie of trauailing: so this also haste-  
 43 neth to render those thinges which are commended to it. † From  
 the beginning it shal be shewed thee touching thole thinges,  
 44 which thou doest couet to see. † And I answered, and sayd: If I  
 haue found grace before thine eyes, & if it be possible, and if I by  
 45 sitte, † shew mee if there be more to come then is passed, or moe  
 46 thinges haue passed, then are to come. † What passed, I know: but  
 47 what is to come, I know not. † And he sayd to me: Stand vpon  
 the right side, and I wil shew thee the interpretation of the simi-  
 28 litude. † And I stood, and saw: and behold a burning fornace  
 passed before me, & it came to passe when the flame passed, I saw:  
 49 and behold the smoke ouercame. † After these thinges there  
 passed before me a clowd ful of water, and with violence casting  
 in much raine: and when the violence of raine was cast, the  
 50 droppes therein ouercame. † And he sayd to me: Thinke with  
 thyself, as the raine increaseth more then the droppes, and the  
 fire then the smoke: so did the measure that passed, more a  
 51 bound. But the droppes, and the smoke ouercame: † and I  
 prayed, & sayd, shal I liue thinkest thou vntil these dayes? or what  
 52 shal be in those dayes? † He answered me, and sayd: Of the signes  
 wherof thou askest me, in part I can tel thee, howbeit of thy life  
 I was not sent to tel thee, neither doe I know.

## CHAP. V.

*Diuers signes of thinges to come are shewed to Esdras by an Angel: 16. for the comfort of the people in captiuitie:*

1 **B**UT concerning signes: behold the dayes shal come, wherein  
 they that inhabite the earth shal be taken in a great number:  
 and the way of truth shal be hid: and the countrie shal be bar-  
 2 ren from fayth. † And iniustice shal be multiplied aboue that *Math. 24.*  
 which thy self seest, & aboue that which thou hast heard in time  
 3 past. † And they shal put their foote into the countrie which now  
 4 thou seest to reigne, and they shal see it desolate. † And if the  
 Highest geue thee life, thou shalt see after the third trumpet, and  
 the sunne shal sodenly shine agayne in the night, and the moone  
 5 thrise in a day, † and out of wood bloud shal distil, and the stone  
 6 shal geue his voice, and the peoples shal be moued: † and he  
 reigne, whom they hope not that inhabite vpon the earth, and

Kkkkkk 3

soules





foules shal make their flight away. † & the sea of Sodom shal cast 7  
 the fishes, and shal make a noise in the night, which manie knew  
 not, and al shal heare the voice therof, † and there shal be made 8  
 a confusion in manie places, and the fire shal often be sent backe,  
 and the sauage beastes shal goe to other places, and wemen in  
 their monethlie flowers shal bring forth monsters, † and in 9  
 swete waters shal salt waters be found, and al friendes shal ouer-  
 throw one an other: and then shal witte be hid, and vnderstan-  
 ding shal be separated into his cellar: † and it shal be sought of 10  
 manie, and shal not be found: and iniustice shal be multiplied,  
 and incontinenzie vpon the earth. † And one countrie shal 11  
 aske her neighbour, and shal say: Hath iustice doing iust passed  
 through thee? and she shal denie it. † And it shal be in that time, 12  
 men shal hope, and shal not obtaine: they shal labour, and their  
 wayes shal not haue successe. † These signes I am permitted to 13  
 tel thee: and if thou pray againe and weepe, as also now, and fast  
 seuen dayes, thou shalt heare againe greater thinges then these:  
 † And I awaked, and my bodie did shiuer exceedingly: and my 14  
 soule laboured, that it fainted: † and the Angel that came, 15  
 that spake in me, held me, and strengthened me, and sette me  
 vpon my feete. † And it came to passe in the second night, and 16  
 Salathiel the prince of the people came to me, and sayd to me:  
 Where wast thou? and why is thy countenance heauie? † Know- 17  
 est thou not that Israel is committed to thee in the countrie of  
 their transmigration? † Rise vp therefore, and taste bread; and 18  
 forsake vs not, as the pastour his flocke in the hand of wicked  
 wolues. † And I sayd to him: Goe from me, & approch not vnto 19  
 me. And he heard, as I sayd: and he departed from me. † And I 20  
 fasted seuen dayes howling & weeping, as Vriel the Angel com-  
 manded me. † And it came to passe after seuen dayes, and againe 21  
 cogitations of my hart molested me very much, † and my soule 22  
 resumed the spirit of vnderstanding: & agayne I began to speake  
 wordes before the Highest: † and I sayd: Lord Dominatour of 23  
 euerie wood of the earth, & al the trees therof, thou hast chosen  
 one vineyard: † & of euerie land of the world thou hast chosen 24  
 thee one ditch: & of al the flowers of the world thou hast chosen  
 thee one lillie: † and of al depthes of the sea, thou hast filled thee 25  
 one riuer: and of al the builded cities, thou hast sanctified vnto  
 theyself Sion: † and of al created soules, thou hast named thee 26  
 one doue: and of al beastes that were made, thou hast provided  
 thee one shepe: † and of al multiplied peoples, thou hast purcha- 27  
 sed





fed thee one people: and a law approued of althou hast geuen  
 28 to this people, whom thou didst desire. † And now Lord, why  
 hast thou deliuered one vnto manie? And thou hast prepared  
 vpon one reore others, and hast dispersed thy onlie one in manie:  
 29 † and they haue troden vpon it, which gaineſayd thy couenants,  
 30 and which beleued not thy reſtalementes. † And if hating thou  
 31 hateſt thy people, it ought to be chaſtiſed with thy handes. † And  
 it came to paſſe, when I had ſpoken the wordes, and the Angel  
 32 was ſent to me, that came to me before the night paſt, † and he  
 ſayd to me: Heare me, and I wil inſtruct thee: and harken to me,  
 33 and I wil adde before thee. † And I ſayd: Speake my Lord. And he  
 ſayd to me: Thou art become exceedingly in exceſſe of minde for  
 34 Iſrael: haſt thou loued it more then him: that made it? † And I  
 ſayd to him: No Lord, but for ſorow I haue ſpoken; for my  
 veynes torment me euerie houre, to apprehend the pathe of the  
 35 Higheſt, and to ſearch part of his iudgement. † And he ſayd to  
 me: Thou canſt not. And I ſayd: Why Lord? To what was I  
 borne, or why was not my mothers wombe my grave; that I  
 might not ſee the labour of Iacob, & the wearines of the ſtocke  
 36 of Iſrael? † And he ſayd to me: Number me the thinges that are  
 not yet come, and gather me the diſperſed droppes, and make me  
 37 the withered flowers greene againe, † and open me the ſhut cel-  
 lars, & bring me forth the blaſtes incloſed in them, ſhew me the  
 image of a voice: and then wil I ſhew thee the labour that thou  
 38 deſireſt to ſee. † And I ſayd: Lord Dominatour, for who is there  
 that can know theſe thinges, but he that hath not his habitation  
 39 with men? † And I am vnwiſe, and how can I ſpeake of theſe  
 40 thinges, which thou haſt asked me? † And he ſayd to me: As thou  
 canſt not doe one of theſe thinges, which haue bene ſayd: ſo canſt  
 thou not finde my iudgement, or in the end the charitie, which I  
 41 haue promiſed to the people. † And I ſayd: But behold Lord thou  
 art nigh to them that are nere the end: and what ſhal they doe  
 42 that haue bene before me, or we, or they after vs? † And he ſayd  
 to me: I wil reſemble my iudgement to a crowne. As there ſhal  
 not be ſlacknes of the laſt, ſo neither ſwiſtnes of the former.  
 43 † And I answered, and ſayd: Couldſt thou not make them that  
 haue bene, and that are, and that ſhal be, at once; that thou mayſt  
 44 ſhew thy iudgement the quicker? † And he answered me, and  
 ſayd: The creature can not haſten aboue the Creatour; nor the  
 45 world ſuſtayne them that are to be created in it, at once. † And  
 I ſayd: As thou didſt ſay to thy ſeruant, that quickening thou didſt  
 quicken





quicken the creature created by thee at once, and the creature sustained it: it may now also beare them present at once. † And he 46  
 sayd to me: Aske the matrice of a woman, & thou shalt say to it:  
 And if thou bring forth children, why by times? Aske it therefore,  
 that it geue ten at once. † And I sayd, it can not verily: but accor- 47  
 ding to time. † And he sayd to me: And I haue geuen a matrice to 48  
 the earth for them, that are sown vpon it by time. † For as the in- 49  
 fant bringeth not forth the thinges that pertain to the aged, so  
 haue I disposed the world created of me. † And I asked, and sayd: 50  
 Whereas thou hast now geuen me a way, I wil speake before thee:  
 for our mother, of whom thou toldest me, yet she is yong: now  
 draweth nigh to old age. † And he answered me, and sayd: Aske 51  
 her that beareth children, and she wil tel thee. † For thou shalt 52  
 say to her: Why are not they whom thou hast brought forth,  
 now like to them that were before thee, but lesse of stature?  
 † And she also wil say vnto thee: They that are borne in the 53  
 youth of strength are of one sort, and they of an other, that are  
 borne about the time of old age, when the matrice fayleth.  
 † Consider therefore thou also, that you are of lesse stature, then 54  
 they that were before you: † and they that are after you, of lesser 55  
 then you, as it were creatures now waxing old, and past the  
 strength of youth. † And I sayd: I beseech thee Lord, if I haue 56  
 found grace before thine eyes, shew vnto thy seruant, by whom  
 thou doest visite thy creature.

## CHAP. VI.

*God knowing al thinges before they were made, created them 54. for man  
 and considere: by the endes of al.*

*Prayer. 8.* **A**N D he sayd to me: In the beginning of the earthlie world, 1  
 and before the endes of the world stood, and before the 2  
 congregation of the windes did blow, † and before the voyces  
 of thunders sounded, & before the flashings of lightnings shi-  
 ned, and before the foundations of paradice were confirmed,  
 † and before beautiful flowers were sene, and before the moued 3  
 powers were established, and before the innumerable hostes of  
 Angels were gathered, † and before the heightes of the ayre were 4  
 aduanced, and before the measures of the firmamentes were na-  
 med, and before the chymnies were hore in Sion, † and before 5  
 the present yeares were searched out, and before their inuentions  
 that now sinne, were put away, and they signed that made fayth  
 their treasure: † then I thought, and they were made by me only, 6  
 and





and not by any other: and the end by me, and not by any other.  
 7 † And I answered, and sayd: What separation of times shal there  
 be? and when shal the end of the former be, and the begynning  
 8 of that which foloweth? † And he sayd to me, from Abraham  
 vnto Isaac, when Iacob and Esau were borne of him, the hand  
 9 of Iacob held from the bigynning the heele of Esau, † for the  
 end of this world is Esau, and the begynning of the next Iacob.  
 10 † The hand of a man betwene the heele and the hand. Aske no  
 11 other thing Esdras. † And I answered, and sayd: O Lord domi-  
 12 natour, if I haue found grace before thyne eyes, † I pray thee  
 shew thy seruant the end of thy signes, wherof thou didst shew  
 13 me part the night before. † And he answered, and sayd to me:  
 14 Arise vpon thy feete, and heare a voice most ful of sound. † And  
 it shal be as it were a commotion, neither shal the place be moued  
 15 wherin thou standest. † Therfore when it speaketh be not thou  
 afraid, because of the end is the word, and the fundation of the  
 16 earth vnderstood, † for concerning them the word trembleth  
 and is moued, for it knoweth that their end must be changed.  
 17 † And it came to passe, when I had heard, I rose vpon my feete,  
 and I heard: and behold a voice speaking, and the sound thereof  
 18 as the sound of manie waters: † and it sayd: Behold the dayes  
 come, and the time shal be when I wil begyne to approch, that  
 19 I may visite the inhabitantes vpon the earth. † And when I wil  
 begin to enquire of them that vniustly haue hurt with their in-  
 iustice, and when the humilitie of Sion shal be accomplished.  
 20 † And when the world shal be ouersigned that shal beginne to  
 passe, I wil doe these signes: Bookes shal be opened before the  
 21 face of the firmament, and al shal see together, † and infantes  
 of one yeare shal speake with their voices, & women with child  
 shal bring forth vntimely infantes not ripe of three or foure mo-  
 22 nethes, and shal liue, and shal be rayled vp. † And sodenly  
 shal appeare sower places not sower, & ful cellers shal sodenly  
 23 be found emptie: † and a trumpet shal sound; which when al  
 24 shal heare, they wil sodenly be afraid. † And it shal be in that  
 time, freindes as enemies shal overthrow freindes, and the earth  
 shal be afraid with them: & the vaynes of fountaynes shal stand,  
 25 and shal not runne in three howres: † and it shal be, euerie one  
 that shal be leaft of al these, of whom I haue foretold thee, he  
 shal be saued, and shal see my saluation, & the end of your world.  
 26 † And the men that are receiued, shal see, they that tasted not  
 death from their natiuitie, and the hart of the inhabitantes shal  
 be

LIIII





be turned into another sense. † For euil shal be put out, and de- 27  
 ceite shal be extinguished, † but fayth shal florish, and cor- 28  
 ruption shal be ouercome, and truth shal be shewed, which was  
 without fruite so manie dayes. † And it came to passe, when he 29  
 spake to me, & I loe by litle & litle looked on him before whom  
 I stood, † and he sayd to me these wordes: I am come to shew 30  
 thee the time of the night to come. † If therfore thou pray 31  
 agayne, and fast agayne seuen dayes, agayne I wil tel thee greater  
 thinges by the day which I haue heard. † For thy voice is heard 32  
 before the Highest. For the strong hath sene thy direction, and  
 hath fore sene the chastitie which thou hast had from thy youth:  
 † and for this cause he hath sent me to shew thee al these thinges, 33  
 and to say to thee, haue confidence, and feare not, † and hasten 34  
 not with the former times to thinke vayne thinges, that thou  
 hasten not from the last times. † And it came to passe after these 35  
 thinges, and I wept agayne, and in like maner I fasted seuen dayes,  
 to accomplish the three weekes, that were told me. † And it came 36  
 to passe in the eight night, and my hart was troubled agayne in me,  
 and I began to speake before the Highest. † For my spirit was in- 37  
 flamed exceedingly, and my soul was distressed. † And I sayd: O 38  
 Lord, speaking thou didst speake from the beginning of creature  
 from the first day, saying: Let heauen be made and earth: and thy  
 word was a perfect worke. † And then there was spirit, and 39  
 darknesse was caried about, and silence, the sound of the voyce  
 of man was not yet from thee. † Then thou didst command the 40  
 lighsome light to be brought forth of thy treasures, wherby thy  
 worke might appeare. † And in the second day thou didst create 41  
 the spirit of the firmament, and commandest it to diuide, and  
 to make a diuision between the waters, that a certayn part should  
 depart vpward, and part should remaine beneth. † And in the 42  
 third day thou didst command the waters to be gathered toge-  
 ther in the seueneth part of the earth: but sixe partes thou didst  
 drie and preserue, that of them might be seruing before thee  
 thinges sown of God, and tilled. † For thy word proceded, and 43  
 the worke forthwith was made. † For sodenly came forth fruite 44  
 of multitude infinite, and diuerse tastes of concupiscence, and  
 flowers of vnchangeable colour, and odours of vnsearcheable  
 smel, and in the third day these thinges were made. † And in the 45  
 fourth day thou didst command to be made the brightnesse of  
 the sunne, the light of the moone, the disposition of the starres:  
 † and didst command them that they should serue man, that 46  
 should





47 should be made. † And in the fifth day: thou saydst to the se-  
 uenth part, where the water was gathered together, that it  
 should bring forth beastes, and foules, and fishes: and so was it  
 48 done, † the dumme water and without life, the thinges that by  
 Gods appointement were commanded, made beastes, that therby  
 49 the nations may declare thy meruelous workes. † And then thou  
 didst preserue two soules: the name of one thou didst cal He-  
 50 noch, and the name of the second thou didst cal Leuiathan, † and  
 thou didst separate them from eche other. For the seuenth part,  
 where the water was gathered together, could not hold them.  
 51 † And thou gauest to Henoch one part, which was dried the  
 third day, to dwelt therein, where are a thousand mountaynes.  
 52 † But to Leuiathan thou gauest the seuenth part being moyst, and  
 53 kepst it, that it might be to deuoure whom thou wilt, and when  
 thou wilt. † And in the sixt day thou didst command the earth,  
 to create before thee cattel, and beastes, and creeping creatures:  
 54 † and ouer these Adam, whom thou madest ruler ouer al the  
 workes, which thou didst make, & out of him are al we brought  
 55 forth, and the people whom thou hast chosen. † And al these  
 thinges I haue sayd before thee o Lord, because thou didst create  
 56 the world for vs. † But the residue of the nations borne of Adam  
 thou saydst that they were nothing, and that they were like to  
 spittle, and as it were the dropping out of a vessel thou didst liken  
 57 the abundance of them. † And now Lord, behold these nations  
 which are reputed for nothing, haue begune to rule ouer vs, and  
 58 to deuoure vs: † but we thy people whom thou didst cal thy first  
 59 onlie begotten emulatour, are deliuered into their handes: † and  
 if the world was created for vs, why doe not we possesse inheri-  
 tance with the world? how long these thinges?

## CHAP. VII.

*Without tribulations no man can attayne immortal life: 17. which the iust shal  
 inherite: and the wicked shal perisk. 28. Christ wil come, and dye for man-  
 kind. 36. Prayers of the iust shal profite til the end of this world, but not after  
 the general iudgement. 48. Al sinned in Adam. 52. and haue added more  
 sinnes, 57. but it is in mans powre, 61. by Gods grace, to liue eternally.*

1 **A**Nd it came to passe when I had ended to speake these  
 † wordes, the Angel was sent to me, which had bene sent to  
 2 me the first nightis, † and he sayd to me: Arise, Eldras, and heare  
 3 the wordes which I am come to speake to thee. † And I sayd:  
 Speake my God. And he sayd to me: The sea is set in a large place,  
 Llllll 1 that





that it might be deepe and wide: † but the entrance to it shal be 4  
 set in a strait place, that it might be like to riuers. † For who 5  
 witting wil enter into the sea, and see it, or rule ouer it: if he  
 passe not the streite, how shal he come into the bredth? † Also 6  
 an other thing: A citie is built, and set in a plaine place, and it is  
 ful of al goodes. † The entrance therof narrow, and set in a stepe 7  
 place, so that on the right hand there was fire, & on the left depe  
 water: † and there is one onlie pathe set between them, that is, 8  
 between the fire and the water, so that the pathe can not con-  
 teyne, but onlie a mans steppe. † And if the citie shal be geuen a 9  
 man for inheritance, if he neuer passe through the peril set be-  
 fore it, how shal he receiue his inheritance? † And I sayd: So 10  
 Lord. And he sayd to me, So it is: Israel also a part. † For I made 11  
 the world for them: and when Adam transgressed my constitu-  
 tion, that was iudged which was done. † And the entrance of 12  
 this world were made streite, and sorowful, & paynful, and few  
 and euil, and ful of dangers, & stufed very much with labour.  
 † For the entrances of the greater world are large and secure, and 13  
 making fruite of immortalitie. † If then they that liue entring 14  
 in enter into these streite and wayne thinges: they can not re-  
 ceine the thinges that are layd vp. † Now therefore why art thou 15  
 troubled, wheras thou art corruptible? and why art thou moued,  
 wheras thou art mortal? † And why hast thou not taken in thy 16  
 hart that which is to come, but that which is present? † I ans- 17  
 wered, and sayd: Lord dominatour: behold thou hast disposed by  
 thy law that the iust shal inherite these thinges, and the impious  
 shal perish. † But the iust shal suffer the streites, hoping for the 18  
 wyde places, for they that haue done impiously, haue both suffe-  
 red the streites, and shal not see the wide places. † And he layd 19  
 to me: There is no iudge aboue God, nor that vnderstandeth  
 aboue the Highest. † For manie present doe perish, because the 20  
 law of God which was set before, is neglected. † For God com- 21  
 manding commanded them that came, when they came, what  
 doing they should liue, and what obseruing they should not be  
 punished. † But they were not perswaded, and gayne sayd him, 22  
 and made to them selues a cogitation of vanitie, † and proposed 23  
 to them selues deceites of sinnes, & they sayd to the Highest that  
 he was not, and they knew not his wayes, † and dispised his law, 24  
 and denyed his couenaunces, and had not fidelitie in his ordi-  
 nances, and did not accomplish his workes. † For this cause Es- 25  
 dras, the emptie to the emptie, and the ful to the ful. † Behold the 26  
 time

Dent. 8.





time shal come, and it shal be when the signes shal come, which  
 I haue foretold thee, and the bride shal appeare, and appearing  
 27 she shal be shewed that now is hid with the earth: † and euerie  
 one that is deliuered from the foresaid euils, he shal see my mer-  
 28 uelous thinges. † For my sonne IESVS shal be reueled with them  
 that are with him, and they shal be merie that are leaft in the  
 29 foute hundred yeares. † And it shal be after these yeares, and my  
 30 sonne CHRIST shal dye: and al men that haue breath, † and the  
 world shal be turned into the old silence seuen dayes, as in the  
 31 former iudgementes, so that none shal be leaft. † And it shal be  
 after seuen dayes, and the world shal be rayfed vp that yet wa-  
 32 keth not, and shal dye corrupted: † and the earth shal render  
 the thinges that sleepe in it, & the dust them that dwell in it with  
 silence, and the cellars shal render the soules that are commen-  
 33 ded to them. † And the Highest shal be reueled vpon the seate  
 of iudgement, and miseries shal passe, and long sufferance shal be  
 34 gathered together. † And iudgement onlie shal remayne, truth  
 35 shal stand, and fayth shal waxe strong, † and the worke shal  
 folow, and the reward shal be shewed, and iustice shal awake;  
 and iniustice shal not haue dominion. † And I sayd: First. *Gen. 18.*  
 36 braham prayed for the Sodomites, and Moyles for the fathers *Exod. 32.*  
 37 that sinned in the desert. † And they that were after him for Is-  
 38 rael in the dayes of Achaz, and of Samuel, † and Dauid for *2. Reg. 24.*  
 the destruction, and Salomon for them that came vnto the san- *v. 17.*  
 39 ctification. † And Elias for them that receiued raine, and for the *2. Paral. 6.*  
 40 dead that he might liue, † and Ezechias for the people in the *v. 13.*  
 41 dayes of Sennacherib, and manie for manie. † If therfore now *3. Reg. 17.*  
 when corruptible did increase, and iniustice was multiplied, *Eccl. 18.*  
 and the iust prayed for the impious: why now also shal it not be *4. Reg. 19.*  
 42 so? † And he answered me and sayd: This present world is not *v. 15.*  
 the end, much glorie remaineth in it: for this cause they prayed  
 43 for the impotent. † For the day of iudgement shal be the end  
 of this time, and the beginning of the immortalitie to come,  
 44 wherein corruption is past: † intemperance is dissolued, incre-  
 45 dulitie is cut of: and iustice hath increased, truth is sprong. † For  
 then no man can saue him that hath perished, nor drowne him  
 46 that hath overcome. And I answered, † and sayd: This is my  
 word the first and the last, that it had bene better not to geue the  
 earth to Adam, or when he had now geuen it, to restraine him  
 47 that he should not sinne. † For what doth it profit men pre-  
 sently to liue in sorow, and being dead to hope for punishment?

Llllll 3

† O





Rom. 5.  
v. 2.

† O what hast thou done Adam? For if thou didst sinne, it was not 48  
made thy fal only, but ours also which came of thee. † For what 49  
doth it profit vs if immortal time be promised to vs: but we haue  
done mortal workes? † And that euerlasting hope is foretold vs: 50  
but we most wicked are become vayne? † And that habitations 51  
of health and securitie are reserued for vs, but we haue conuerst  
naughtely? † And that the glorie of the Highest is reserued to 52  
protect them that haue slowly conuerst: but we haue walked in  
most wicked wayes. † And that paradise shal be shewed, whose 53  
fruite continueth incorrupted, wherein is securitie and remedie:  
† but we shal not enter in: for we haue conuerst in vnlawful 54  
places. † And their faces which haue had abstinence, shal shyne 55  
about the starres: but our faces blacke about darkenes. † For 56  
we did not thinke living when we did iniquitie, that we shal be-  
ginne after death to suffer. † And he answered, and sayd: This is 57  
the cogitation of the battel which man shal fight, who is borne  
vpon the earth, † that if he shal be overcome, he suffer that 58  
which thou hast sayd: but if he overcome he shal receiue that  
which I say: † for this is the life which Moyses spake of when 59  
he liued, to the people, saying: Choose vnto thee life, that thou  
mayst liue. † But they beleued him not, no nor the Prophetes 60  
after him, no nor me which haue spoken to them. † Because 61  
there should not be sorow vnto their perdition, as there shal be  
ioy vpon them, to whom saluation is perswaded. † And I answered 62  
red, and sayd: I know Lord, that the Highest is called merciful in  
that, that he hath mercie on them which are not yet come into  
the world, † and that he hath mercie on them which conuerse in 63  
his law: † and he is long suffering, because he sheweth long suf- 64  
ferance to them that haue sinned, as it were with their owne  
workes: † and he is bountiful, because he wil geue according 65  
to exigentes: † and of great mercie, because he multiplieth more 66  
mercies to them that are present, and that are past, and that are  
to come. † For if he shal not multiplie his mercies, the world 67  
shal not be made alieue with them that did inherite it. † And he 68  
geueth: for if he shal not geue of his bountie, that they may be  
releued which haue done iniquitie, the tenth thousand part of  
men can not be quickned from their iniquities. † And the iudge 69  
if he shal not forgeue them that are cured with his word, and  
 wype away a multitude of contentions: there should not per-  
haps be least in an innumerable multitude, but very few.

Dent. 30.  
v. 19.

CHAP.





*God is merciful in this world, yet fewe are saved. 6. Gods workes, and disposition of his creatures are meruelous. 15. Esdras prayeth for the people of Israel: 37. and saluation is promised to the iust, and punishment threatned to the wicked.*

1 **A**N D he answered me, & sayd: This world the Highest made  
2 for manie, but that to come for few. † And I wil speake  
a similitude Esdras before thee. For as thou shalt aske the earth,  
and it wil tel thee, that it wil geue much more earth wherof  
earthen worke may be made, but a litle dust wherof gold is  
3 made: so also is the act of this present world. † Manie in deece  
4 are created, but fewe shal be saved. † And I answered, and sayd:  
Then o soul swallow vp the sense, and deuoure that which is  
5 wise. † For thou art agreed to obey, and willing to propheticie.  
6 For there is no space geuen thee but only to liue. † O Lord if  
thou wilt not permitte thy seruant, that we pray before thee, and  
thou geue vs seede to the hart, and tillage to the vnderstanding,  
wherof may the fruite be made, wherby euerie corrupt person  
7 may liue, that shal beare the place of a man? † For thou art alone,  
and we are one workmanship of thy handes, as thou hast  
8 spoken: † and as now the bodie made in the matrice; and thou  
doest geue the members, thy creature is preserved in fire & water:  
and nine monethes thy workmanship doth suffer thy creature  
9 that is created in it: † and it self that keepeth, and that which  
is kept, both shal be preserved: and the matrice being preserved  
rendreth agayne at some time the thinges that are growen in it.  
10 † For thou hast commanded of the members, that is the brestes  
11 to geue milke vnto the fruite of the brestes, † that the thing  
which is made, may be nourished til a certayne time, and after-  
12 ward thou mayst dispose him to thy mercie. † For thou hast,  
brought him vp in thy iustice, and hast instructed him in thy law,  
13 and hast corrected him, in thy vnderstanding: † and thou shalt  
mortifie him, as thy creature: and shalt geue him life, as thy  
14 worke. † If then thou wilt destroy him that is made with so  
great labours: it is easie by thy commandment to be ordayned,  
15 that also which was made, might be preserved: † And now  
Lord I wil speake, of euery man thou rather knowest; but con-  
16 cerning thy people, for which I am sorowful; and concerning  
thine inheritance, for which I mourne, and for Israel for whom  
I am peniue, and concerning Iacob, for whom I am sorowful.  
† Therefore

Mat. 20.  
v. 16.

2. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16.





† Therefore wil I begin to pray before thee for me, & for them: 17  
because I see our defaultes that inhabite the earth. † But I haue 18  
heard of the celeritie of the iudge that shal be. † Therefore heare 19  
my voyce, and vnderstand my word, and I wil speake before thee.  
† The beginning of the wordes of Eldras before he was assump- 20  
ted: and I sayd: Lord which inhabitest the world, whose eyes  
are eleuated vnto thinges on high and in the ayre: † and whose 21  
throne is inestimable, and glorie incomprehensible: by whom  
standeth an host of Angels with trembling, † whose keeping 22  
is turned in wynde and fire, thou whose word is true, and sayings  
permanent: † whose commandment is strong, and disposition 23  
terrible: whose looke dryeth vp the depthes, and indignation  
maketh the mountaynes to melt, and truth doth testifie. † Heare 24  
the prayer of thy seruant, & with thine eares receiue the petition  
of thy creature. † For whiles I line, I wil speake: and whiles I vn- 25  
derstand, I wil answer: † Neither doe thou respect the sinnes of 26  
thy people, but them that serue thee in truth. † Neither doe thou 27  
attend the impious endeouours of the nations, but them that with  
forowes haue kept thy testimonies. † Neither thinke thou of 28  
them that in thy sight haue conuerst falsly, but remember them  
that according to thy wil haue knowen thy feare. † Neither be 29  
thou willing to destroy the that haue had the maners of beastes:  
but respect them that haue taught thy law gloriously. † Neither 30  
haue indignation towards them, which are iudged worse then be-  
astes: but loue them that alwayes haue confidence in thy iustice,  
and glorie. † Because we and our fathers languish with such 31  
diseases: but thou for sinners shalt be called merciful. † For if 32  
thou shalt be desirous to haue mercie on vs, then thou shalt be  
called merciful, to vs hauing no workes of iustice. † For the iust 33  
which haue manie workes layd vp, of their owne workes shal  
receiue reward. † For what is man, that thou art angrie with 34  
him: or the corruptible kinde, that thou art so bitter touching  
it? † For in truth there is no man of them that be borne, which 35  
hath not done impiously; and of them that confesse, which haue  
not sinned. † For in this shal thy iustice be declared, and thy 36  
goodnes, o Lord, when thou shalt haue mercie on them, that  
haue no substance of good workes. † And he answered me, 37  
and sayd: Thou hast spoken somethinges rightly: and accor-  
ding to thy wordes, so also shal it be done, † because I wil not in 38  
dede thinke vpon the worke of them that haue sinned before  
death, before the iudgement, before perdition: † but I wil 39  
reioyce

2. Reg. 8.

7. 46.

2. Paral. 6.

v. 36.





reioyce vpon the creature of the iust, and I wil remember their  
 40 pilgrimage also, and saluation, and receiuing of reward. † Ther-  
 41 fore as I haue spoken, so also it is. † For as the husbandman Mat. 13,  
20.  
 soweth vpon the ground manie seedes, and planteth manie  
 plantes, but not al which were sown in time, are preserued,  
 nor yet al that were planted, shal take roote: so they also that are  
 42 sown in the world, shal not al be saued. † And I answered, and  
 43 sayd: If I haue found grace, let me speake. † As the seede of the  
 husbandman, if it come not vp, or receiue not the rayne in time, if  
 44 it be corrupted with much rayne, perisheth: † so likewise also  
 man who made with thy handes, and thou named his image:  
 because thou art likened to him, for whom thou hast made al  
 thinges, and hast likened him to the seede of the husbandman.  
 45 † Be not angrie vpon vs, but spare thy people, and haue mercie  
 46 on thy inheritance. And thou hast mercie on thy creature. † And  
 he answered me, and sayd: The thinges that are present to them  
 47 that are present, and that shal be, to them that shal be. † For thou  
 lackest much to be able to loue my creature aboue me: and to  
 thee often times, euen to thyselfe I haue approched, but to tha  
 48 vniust neuer. † But in this also thou art meruelous before the  
 49 Highest, † because thou hast humbled thyself as becometh thee:  
 & hast not iudged thyself, that among the iust thou maist be very  
 50 much glorified. † For which cause manie miseries, and miserable  
 thinges shal be done to them that inhabite the world in the later  
 51 dayes: because they haue walked in much pride. † But thou for  
 thyselfe vnderstand, & for them that are like vnto thee seeke glo-  
 52 rie. † For to you paradise is open, the tree of life is planted, time  
 to come is prepared, abundance is prepared, a citie is builded, rest  
 53 is approued, goodnes is perfited, & perfite wisdom. † The roote of  
 euil is signed from you: infirmitie, and mothe is hid from you: &  
 54 corruption is fled into hel in obliuion. † Sorowes are past, & the  
 55 treasure of immortalitie is shewed in the end. † Adde not ther-  
 56 fore inquiring of the multitude of them that perish. † For they  
 also receiuing libertie, haue despised the Highest, and contem-  
 57 ned his lawe, and forsaken his wayes. † Yea and moreouer they  
 58 haue troden downe his iust ones, † and haue sayd in their hart, Psal. 13.  
 59 that there is no God: and that, knowing that they dye. † For as Psal. 52.  
 the thinges aforesayd shal receiue you: so thirst and tor-  
 ment, which are prepared shal take them: for he would not man  
 60 to be destroyed. † But they them selues also which are created,  
 haue defyled his name which made them: & haue bene vnkinde  
 M m m m m to him





to him that prepared life: † Wherefore my iudgement now ap- 61  
procheth. † Which thinges I haue not shewed to al, but to thee, & 62  
to few like vnto thee: And I answered, and sayd: † Behold now 63  
Lord thou hast shewed me a multitude of signes, which thou  
wilt beginne to doe in the latter times, but thou hast not shewed  
me at what time.

## CHAP. IX.

*Certaine signes shal goe before the day of iudgement. 14. More shal perish then  
be saued. 23. Prayer with other good workes, are meanes to saluation.*

**A**Nd he answered me, and sayd: Measuring measure thou 1  
the time in it selfe: and it shal be when thou seest, after a  
certaine part of the signes which are spoken of before shal passe,  
† then shalt thou vnderstand, that the same is the time wherein 2  
the Highest wil beginne to visite the world that was made by  
him: † And when there shal be sene in the world mouing of 3  
places, and truble of peoples, † then shalt thou vnderstand, 4  
that of these spake the Highest from the dayes that were  
before thee, from the beginning: † For as al that is made in 5  
the world hath a beginning, and also a consummation, and the  
consummation is manifest: † so also the times of the Highest 6  
haue the beginning manifest in wonders and powers; and the  
consummations in worke and in signes. † And it shal be, every 7  
one that shal be saued, and that can escape by his workes, and by  
fayth, in which you haue beleeued; † shal be leaft out of the fore- 8  
sayd dangers, and shal see my saluation in my land, and in my  
costes, because I haue sanctified my selfe from the world. † And 9  
then shal they be in miserie, that now haue abused my wayes:  
and they that haue reiected them in contempt, shal abide in tor-  
ments. † For they that know not me, hauing obtained benefits 10  
when they liued: † and they that loathed my law, when they yet 11  
had libertie, † and when as yet place of penance was open to 12  
them vnderstoode not, but despised: they must after death in tor-  
ment know it. † Thou therefore be not yet curious, how the im- 13  
pious shal be tormented: but inquire how the iust shal be saued,  
and whose the world is, and for whom the world is, and when. 14  
† And I answered, and sayd: † I haue spoken hertofore, and now 15  
I say; and hereafter wil say: that they are moe, which perish then  
that shal be saued: † as a floud is multiplied about, more then 16  
a droppe. † And he answered me, and sayd: Like as the field so 17  
also the sedes: and as the flowers, such also the colouts: and as  
the

MAT. 10.





the workeman, such also the worke: and such as the husbandman, such is the husbandrie: because it was the time of  
18 the world. † And now when I was preparing for them, for these  
that now are before the world was made, wherein they should  
19 dwell: and no man gaynsayd me. † For then euery man, and now  
the creator in this world prepared, and haruest not fayling, and  
20 law vnsearchable their manners are corrupted. † And I considered  
the world, and behold there was danger because of the  
21- gitations that came in it. † And I saw; and spared it very much;  
and I kept vnto my selfe a grape kernel of a cluster, and a plant  
22- of a great trybe: † Let the multitude therefore perish, which  
was borne without cause, and let my kernel be kept, & my plant:  
23 because I finished it with much labour. † And thou if thou adde  
24 yet seuen other dayes, but thou shalt not fast in them, † thou  
shalt goe into a field of flowers, where no house is built: & thou  
shalt eate only of the flowers of the field; and flesh thou shalt  
25 not tast, and wine thou shalt not drinke, but only flowers. † Pray  
to the Highest without intermission, and I wil come, and wil  
26 speake with thee. † And I went forth, as he sayd to me, into a  
field which is called Ardath, and I sate there among the flowers.  
And I did eate of the herbes of the field, and the meate of them  
27 made me ful. † And it came to passe after seuen dayes, and I sate  
downe vpon the grasse, and my hart was troubled agayne as be-  
28 fore. † And my mouth was opened, and I beganne to speake  
29 before the Highest, and sayd: † O Lord thou shewing thy selfe  
to vs; wast shewed to our fathers in the desert, which is not tro- *Exod. 19.*  
den; and vnfruitful, when they came out of Egypt: and saying *Exod. 24.*  
30 thou saydst: † Thou Israel heare me, and seede of Iacob attend to *Deut. 4.*  
31 my wordes. † For behold, I sowe my lawe in you, and it shal bring  
32 forth fruite in you, and you shal be glorified in it for euer. † For  
our fathers receiuing the law obserued it not, and kept not my  
ordinances, and the fruite of the law did not appeare: for it  
33 could not, because it was thine. † For they that receiued it, pe-  
34 rished; not keeping, that which had bene sown in them. † And, *Exod. 32.*  
behold it is the custome; that when the earth hath receiued seede,  
or the sea a shippe, or some vessel meate or drinke: when that  
shal be destroyed wherein it was sowne, or into the which it was  
35 cast: † that which was sowne, or cast in, or the thinges that were  
receiued, are destroyed withal, and the thinges receiued now  
36 tarye not with vs: but it is not so done to ys. † We in dede that  
receiued the law, sinning haue perished, and our hart that re-  
ceiued it:

M m m m m m 2





ceined it: † For the law hath not perished, but hath remayned 37  
 in his labour. † And when I spake these thinges in my hart, I loo- 38  
 ked backe with myne eyes, and saw a woman on the right side,  
 and behold she mourned, and wept with a lowd voice, and was  
 sorrowful in mynde exceedingly, and her garments rent, and  
 ashes vpon her heade. † And I left the cogitations, wherein I 39  
 was thinking, and I turned to her and sayd to her: † Why weepest 40  
 thou? and why art thou sorie in mynde. And she sayd to me:  
 † Suffer me my Lord, that I may lament my selfe, & adde sorrow: 41  
 becaule I am of a very pensive mynde, and am humbled excee-  
 dingly. † And I sayd to her, What ayleth thee: tel me. And she 42  
 sayd to me: † I thy seruant haue beene barren, and haue not 43  
 borne childe, hauing a husband thirty yeares. † For I eue- 44  
 howre, and euerie day, and these thirty yeares do beseeche the  
 Highest night and day. † And it came to passe, after thirtie 45  
 yeares God heard me thy handmayd, and saw my humilitie, and  
 attended to my tribulation, and gaue me a sonne: and I was very  
 ioyful vpon him, and my husband, and al my citizens, and we  
 did glorifie the Strong exceedingly. † And I nourished him with 46  
 much labour. † And it came to passe when he was growen, and 47  
 came to take a wife, I made a feast day.

## CHAP. X.

*The state of Ierusalem is prefigured by a woman mourning, 25. and after-  
 wardes reioycing.*

**A**Nd it came to passe, when my sonne was entred into his 1  
 inner chamber, he fel downe, and dyed: † and we al ouer- 2  
 threw the lights, and al my citizens rose vp to comfort me, and  
 I was quiet vntil the other day at night. † And it came to passe, 3  
 when al were quiet to comfort me, that I might be quiet: and I  
 arose in the night, and sled: and came as thou seest into this field.  
 † And I meane nowe not to returne into the citie, but to stay 4  
 here: and neither to eate, nor drinke, but without intermission  
 to mourne, and to fast vntil I dye. † And I left the talke wherein I 5  
 was, and with anger answered her, & sayd: † Thou foole aboue 6  
 al women, seest thou not our mourning, & what thinges chance  
 to vs? † Because Sion our mother is sorrowful with al sor- 7  
 rowe, and humbled, and mourneth most bitterly. † And now 8  
 wheras we al mourne, and are sadde: wheras we are sorrowful,  
 and art thou sorrowful for one sonne? † For aske the earth, 8  
 and it wil tel thee: that it is she, that ought to lament the fall  
 of so





10 of so manie thinges that spring vpon it. † And of her were al  
 borne from the beginning, and others shal come: and behold,  
 almost al walke into perdition, and the multitude of them com-  
 11 meth to destruction. † And who then ought to mourne more, but  
 she that hath lost so great a multitude, rather then thou which  
 12 art sorie for one? † And if thou say vnto me, that my mour-  
 ning is not lyke the earthes: because I haue lost the fruite of my  
 wombe, which I bare with sorrowes, and brought forth with  
 13 paynes: † but the earth according to the maner of the earth,  
 and the present multitude in it hath departed as it came: and I  
 14 saye to thee, † as thou hast brought forth with payne, so the  
 earth also geueth her fruite for man from the beginning to him  
 15 that made her. † Now therefore kepe in with thy sorrowe, and  
 16 beare stoutly the chances that haue befallen thee. † For if thou  
 iustifie the end of God, thou shalt in time both receiue his coun-  
 17 sel, and also in such thinges thou shalt be praysed. † Goe in ther-  
 18 fore into the citie to thy husband. And she sayd to me: † I wil  
 not doe it, neither wil I enter into the citie, but here wil I dye.  
 19 † And I added yet to speake to her, & sayd: † Doe not this word,  
 20 but consent to him that counseleth thee. For how manie are the  
 chances of Sion? Take comfort for the sorrowe of Ierusalem.  
 21 † For thou seest that our sanctification is made desert, and our  
 22 altar is throwen downe, and our temple is destroyed, † and our  
 psalter is humbled, and hymne is silent, and our exultation is  
 dissolued, and the light of our candlesticke is extinguished, and  
 the arke of our testament is taken for spoyle, & our holie thinges  
 are contaminated, and the name that is inuocated vpon vs, is al-  
 most prophaned: and our children haue suffered contumelie, and  
 our Priestes are burnt, & our Leuites are gone into captiuitie; &  
 our virgins are defloured, and our wiues haue suffered rape, and  
 our iust men are violently taken, and our litle ones are lost, and  
 our yong men are in bondage, and our valiants are made impo-  
 23 tent: † and that which is greatest of al, the scale of Sion, because  
 she is vnsealed of her glorie: For she is also deliuered into the  
 24 handes of them that hate vs. † Thou therefore shake of thy great  
 heauines, and lay away from thee the multitude of sorrowes,  
 that the Strong may be propitious to thee agayne, and the  
 25 Highest wil geue thee rest, rest from thy labours. † And it came  
 to passe, when I spake to her, her face did shine suddenly, and  
 her shape, and her visage was made glistening, so that I was  
 afrayde exceedingly at her, & thought what this thing should be.

M m m m m m 3

† And





† And Behold, suddenly she put forth a great sound of a 16  
 voyce ful of feare, that the earth was moued at the womans.  
 sound. And I saw: † and behold, the woman did no more ap- 17  
 peare vnto me, but a citie was built, & a place was shewed of great  
 foundations: and I was afrayd, & crying with a loude voyce I sayd:  
 † Where is Vri:el the Angel, that from the beginning came to me? 18  
 for he made me come in multitude in excelsse of this minde, and  
 my end is made into corruption, & my prayer into reproch. † And 19  
 when I was speaking these thinges, behold he came to me; and  
 sawe me. † And behold, I was layd as dead, & my vnderstanding 20  
 was alienated, and he held my right hand, and strengthened me, &  
 set me vpon my feete, & sayd to me: † What ayleth thee? and why 21  
 is thy vnderstanding, and the sense of thy hart troubled, & why art  
 thou troubled? And I sayd: † Because thou hast forsaken me, and I, 22  
 in dede haue done according to thy wordes, & went out into the  
 field: & behold, I haue seene, & doe see that which I cannot vtter.  
 And he sayd to me: † Stand like a man, & I wil moue thee. And I 23  
 sayd: † Speake thou my Lord in me, forsake me not, that I die not, 24  
 in vaine: † because I haue seene thinges that I knew not, & I doe 25  
 heare thinges that I know not. † Or is my sense decciued, & doth 26  
 my soule dreame? † Now therefore I beseech thee, that thou shew 27  
 vnto thy seruant concerning this trance. And he answered me, &  
 sayd: † Heare me, and I wil teach thee, and wil tel thee of what 28  
 thinges thou art afrayd: because the Highest hath reuealed vnto  
 thee manie mysteries. † He hath leene thy right way, that 29  
 without intermission thou was sorrowful for thy people, and  
 didst mourne exceedingly for Sion. † This therefore is the vn- 30  
 derstanding of the vision which appeared to thee a litle before.  
 † The woman whom thou sawest mourning, thou beganst to, 31  
 comfort her. † And now thou seest not the forme of the wo- 32  
 man, but there appeared to thee a citie to be built. † And be- 33  
 cause she tolde thee of the fall of her sonne, this is the interpre-  
 tation. † This woman which thou sawest, she is Sion, and 34  
 whereas she told thee of her, whom now also thou shalt see, 35  
 a citie builded. † And whereas she told thee, that she was barren 36  
 thirtie yeares: for the which there were thirtie yeares, when  
 there was not yet oblation offered in it, † And it came to passe 37  
 after thirtie yeares, Salomon built the citie, and offered obla- 38  
 tions: then it was, when the barren bare a childe, † And that, 39  
 which she sayd vnto thee, that she nourished him with labour,  
 this was the habitation in Ierusalem, † And whereas she sayd 40  
 to thee;

Lk. i.

E. III. III. III. III. III.

to thee;





to thee; that my sonne comming into the bryde chamber dyed,  
 and that a fal chanced vnto him, this was the ruine of Ierusa-  
 49 lem that is made. † And behold, thou hast seene the similitude of  
 her: and because she lamented her sonne, thou beganst to com-  
 fort her: and of these thinges that haue chanced, these were to be  
 50 opened to thee. † And now the Highest seeth that thou wast  
 sorie from the hart: and because with thy whole hart thou suf-  
 ferest for her, he hath shewed thee the cleannes of her glorie, and  
 51 the fayrenes of her beautie. † For therefore did he say to thee,  
 52 that thou shouldest tarie in a field where house is not built. † For  
 I knew that the Highest beganne to shew thee these thinges:  
 53 † therefore I sayd vnto thee, that thou shouldest goe into a field,  
 54 where is no fundation of building. † For the worke of mans  
 building could not be borne in the place, where the citie of the  
 55 Highest began to be shewed. † Thou therefore feare not, neither  
 let thy hart dread: but goe in, and see the beautie, and greatnes of  
 the building, as much as the sight of thyne eyes is capable to see:  
 56 † & afterward thou shalt heare as much, as the hearing of thyne  
 57 eares is capable to heare. † For thou art blessed aboue manie, and  
 58 art called with the Highest as few. † And to morrow night thou  
 59 shalt tarie here: † and the Highest wil shew thee those visions of  
 the thinges on high, which the Highest wil doe to them that in-  
 60 habite vpon the earth in the later dayes. † And I slept that night,  
 and the other next, as he had sayd to me.

## CHAP. XI.

*An eagle appeareth to Esdras coming forth of the sea, with thre heades, and  
 twelue winges: sometimes one reigning in the world, sometimes an other, but  
 euerie one vanisheth away. 36. A lion also appeareth coming forth of the  
 wood, to suppress the eagle.*

1 **A**N D I sawe a dreame, & behold an eagle came vp out of the  
 sea: which had twelue winges of fethers, and three heades.  
 2 † And I saw, and behold she spred her winges into al the earth,  
 and al the windes of heauen blew vpon her, and were gathered  
 3 together. † And I saw. and of her fethers sprang contrarie fe-  
 4 thers, and they became litle winges, and smale. † For her heades  
 were at rest, and the midle head was greater then the other hea-  
 5 des, but she rested with them. † And I saw, and behold the eagle  
 flew with her winges, and reigned ouer the earth, and ouer them  
 6 that dwel in it. † And I saw, that al thinges vnder heauen were  
 subiect to her, and no man gaynelayd her, no not one of the  
 creature





creature that is vpon the earth. † And I saw, and behold the eagle 7  
 rose vp vpon her talons, and made a voice with her winges,  
 saying: † Watch not al together, sleepe euerie one in his place, & 8  
 watch according to time. † But let the heades be preserued to 9  
 the last. † And I saw, and behold the voice came not out of her 10  
 heades, but from the middes of her bodie. † And I numbered 11  
 her contrarie winges, and behold they were eight. † And I saw, 12  
 and behold on the right side rose one wing, and reigned ouer al  
 the earth. † And it came to passe, when it reigned, an end came 13  
 to it, and the place therof appeared not: and the next rose vp, &  
 reigned, that held much time. † And it came to passe, when it 14  
 reigned, & the end of it also came, that it appeared not as the for- 15  
 mer. † And behold, a voice was sent forth to it, saying: † Heare 16  
 thou that hast held the earth of long time. Thus I tel thee before  
 thou beginne not to appeare. † None after thee shal hold thy 17  
 time, no nor the halfe therof. † And the third listed vp it selfe, 18  
 and held the principalitie as also the former: and that also ap-  
 peared not. † And so it chanced to al the other by one & by one 19  
 to haue the principalitie, & agayne to appeare nowhere. † And  
 I saw, and behold in time the rest of the winges were sent vp on 20  
 the right side, that they also might hold the principalitie: and of  
 them there were that held it, but yet forthwith they appeared  
 not. † For some also of them stode vp, but they held not 21  
 the principalitie. † And I saw after these thinges, and behold the 22  
 twelue winges, and two litle winges appeared not: † and nothing 23  
 remayned in the bodie of the eagle but two heades resting, and  
 six litle winges. † And I saw, and behold from the six litle win- 24  
 ges two were diuided, and they remayned vnder the head, that is  
 on the right side. For foure taried in their place. † And I saw, and 25  
 behold the vnderwinges thought to set vp them selues, and to  
 hold the principalities. † And I saw, and behold one was set vp, 26  
 but forthwith it appeared not. † And they that were second did 27  
 sooner vanish away then the former. † And I saw, and behold 28  
 the two that remayned, thought with them selues that they also  
 would reigne: † and when they were thincking thereon, behold 29  
 one of the resting heades, which was the midde one awaked, for  
 this was greater then the other two heades. † And I saw that 30  
 the two heades were complete with them selues. † And behold 31  
 the head with them that were with him turned, and did eate the  
 two vnderwinges that thought to reigne. † And this head terri- 32  
 fied al the earth, & ruled in it ouer them that inhabite the earth  
 with





with much labour, and he that held the dominion of the whole  
 33 world about al the winges that were. † And I saw after these  
 thinges, and behold the middle head sodenly appeared not, as did  
 34 the winges. † And there remained two heads, which reigned also  
 themselves ouer the earth; and ouer them that dwelt therein.  
 35 † And I saw, and behold the head on the right side deuoured  
 36 that which was on the left. † And I heard a voice saying to me,  
 37 Looke against thee, and consider what thou seest. † And I saw,  
 & behold as a lion rayfed out of the wood roaring; and I saw that  
 he sent out a mans voyce to the eagle. And he spake saying:  
 38 † Heare thou, and I wil speake to thee, and the Highest wil say  
 39 to thee: † Is it not thou that hast overcome of the foure be-  
 astes, which I made to reigne in my world, and that by them the  
 40 end of their times might come? † And the fourth coming over-  
 came al the beastes that were past, and by might held the world  
 with much feare, and al the world with most wicked laboure,  
 and he inhabited the whole earth so long time with deceipt.  
 41 † And thou hast iudged the earth not with truth. † For thou hast  
 42 afflicted the meeke, and hast troubled them that were quiet, and  
 hast loued lyers, & hast destroyed their habitations that did fru-  
 itifie, and hast ouerthrowen their walles that did not hurt thee.  
 43 † And thy contumelie is ascended euen to the Highest, and thy  
 44 pride to the Strong. † And the Highest hath looked vpon the  
 proud times: and behold they are ended, and the abominations  
 45 therof are accomplished. † Therefore thou eagle appeare no  
 more, and thy horrible winges, & thy litle winges most wicked,  
 and thy heades malignant, and thy talons most wicked, and al thy  
 46 bodie vayne, † that al the earth may be refreshed, and may re-  
 maine deliuered from thy violence, and may hope for his iudge-  
 ment, and mercie that made it.

## CHAP. XII.

*The eagle vanisheth away, 5. Esdras prayeth, 10. and the former visions are  
 declared to him.*

1 **A**Nd it came to passe, whiles the lyon spake these wordes to  
 2 the eagle: I saw, † and behold the head that had overcome,  
 and those foure winges appeared not which passed to him, and  
 were set vp to reigne: and their reigne was smal, and ful of tu-  
 3 mult. † And I saw, and behold they appeared not, and al the  
 bodie of the eagle was burnt, & the earth was afcayd exceedinly,  
 and I by the tumult and traunce of minde, and for great feare  
 4 awaked, and sayd to my spirit: † Behold thou hast geuen me this,  
 N n n n n in that





in that, that thou searchest the wayes of the Highest. † Behold 5  
 yet I am wearie in minde, and in my spirit I am very feeble, and  
 there is not so much as a litle strength in me for the great feare,  
 that I was afrayd of this night. † Now therefore I wil pray the 6  
 Highest, that he strengthen me euen to the end. † And I sayd: 7  
 Lord Dominatour, if I haue found grace before thine eyes, and if  
 I am iustified before thee aboue manie, and if in deede my prayer  
 be ascended before thy face, † strengthen me, and shew vnto me 8  
 thy seruant the interpretation, and distinction of this horrible  
 vision, that thou mayst comfort my soule most fully. † For thou 9  
 hast counted me worthie to shew vnto me the later times. And  
 he sayd to me: † This is the interpretation of this vision. † The 10  
 eagle which thou sawest coming vp from the sea, this is the 11  
 kingdom which was sene in a vision to Daniel thy brother. † But 12  
 it was not interpreted to him, therefore I do now interpret it to  
 thee. † Behold the dayes come, and there shal rise a kingdom 13  
 vpon the earth, and the feares shal be more terrible then of al the  
 kingdomes that were before it. † And there shal twelue kinges 14  
 reigne in it, one after an other. † For the second shal beginne to 15  
 reigne, and he shal continue more time then the rest of the  
 twelue. † This is the interpretation of the twelue winges which 16  
 thou sawest. † And the voice that spake which thou heardst, not 17  
 coming forth of her heads, but from the middes of her bodie,  
 † this is the interpretation, that after the time of that kingdom 18  
 shal rise no smal contentions, and it shal be in danger to fall; and it  
 shal not fall then, but shal be constituted againe according to the  
 beginning therof: † And wheras thou sawest eight vnderwings 19  
 cleauing to the wings therof; † this is the interpretation, eight 20  
 kinges shal arise in it, whose times shal be light, and yeares swife,  
 and two of them shal perish. † But when the middest time ap- 21  
 procheth, foure shal be kept til a time, when the time therof  
 shal beginne to approach to be ended, yet two shal be kept to the 22  
 end. † And wheras thou sawest three heads resting, † this is the 23  
 interpretation: in her last dayes the Highest wil rayse vp three  
 kingdomes, and wil cal backe manie thinges into them, and they  
 shal rule ouer the earth, † and them that dwell in it, with much 24  
 labour aboue al them that were before them. For this cause  
 they are called the heads of the eagle. † For these shal be they that 25  
 shal recapitulate her impieties; and that shal accomplish her last  
 thinges. † And wheras thou sawest a greater head not appearing, 26  
 this is the interpretation therof: that one of them shal dye vpon  
 his bed,





27 his bed, and yet with torments. † For the two that shal remayne,  
 28 the sword shal eate them. † For the sword of one shal deuoure  
 him that is with him: but yet this also at the last shal fal by the  
 29 sword. † And wheras thou sawest two vnderwings passing ouer  
 30 the head that is on the right side, † this is the interpretation these  
 are they whom the Highest hath kept to their end, this is a smal  
 31 kingdom, and ful of trouble. † As thou sawest the lyon also,  
 whom thou sawest awaking out of the wood, and roaring, and  
 speaking to the eagle, and rebuking her, and her iniustices by al  
 32 his wordes as thou hast heard: † this is the wynde which the  
 Highest hath kept vnto the end for them, and their impieties:  
 and he shal rebuke them, and shal cast in their spoyles before  
 33 them. † For he shal sette them in iudgment aliue: and it shal be,  
 34 when he hath reprobued them, then shal he chastise them; † For  
 the rest of my people he shal deliuer with misericorde, them that are  
 saued vpon my borders, and he shal make them ioyful til the end  
 shal come, the day of iudgment, wherof I haue spoken to thee  
 35 from the beginning. † This is the dreame which thou sawest,  
 36 and these be the interpretations. † Thou therefore only hast bene  
 37 worthie to know this secreete of the Highest. † Write therefore  
 in a booke al these thinges which thou hast sene, and put them  
 38 in a hidden place: † and thou shalt teach them the wise men of  
 thy people, whose hearts thou knowest able to take, and to kepe  
 39 these secretes. † But doe thou stay here yet other seuen dayes,  
 that there may be shewed thee whatsoever shal seme good to the  
 40 Highest to shew thee. † And he departed from me. And it came  
 to passe, when al the people had heard that the seuen dayes were  
 past, and I had not returned into the cite, and al gathered them  
 selues together from the least vnto the greatest: & came to me, &  
 41 spake to me saying: † What haue we sinned to thee, or what haue  
 we done vniustly against thee, that leauing vs thou hast sitten in  
 42 this place? † For thou alone art remayning to vs of al peoples, as  
 a cluster of grapes of the vineyard, and as a candle in a darke  
 43 place, and as an hauen and shippe saued from the tempest: † Or  
 44 are not the euiles that chance, sufficient for vs? † If then thou  
 shalt forsake vs, how much better had it ben to vs, if we also had  
 45 bene burnt with the burning of Sion? † For we are not better  
 then they that dyed there. And they wept with a lowd voice.  
 46 And I answered them, and sayd: † Be of good chere Israel; and  
 47 be not sorowful thou house of Iacob. † For there is remembrance  
 of you before the Highest, and the Strong hath not forgotten  
 you

Nnnnnn 2





you in tentation. † For I have not forsaken you, neither did I 48  
depart from you: but I came into this place, to pray for the deso-  
lation of Sion, and to seeke mercie for the low estate of your  
sanctification. † And now goe euery one of you into his house, 49  
and I wil come to you after these dayes. † And the people de- 50  
parted, as I sayd to them, into the citie: † but I sate in the fiede 51  
seuen dayes, as he commanded me: and I did eate of the  
flowers of the field only, of the herbes was my meate made, in  
those dayes: and I

## CHAP. XIII.

*A vision of a winde (as it first seemed, but) in dede, v. 3. of a man: 5. strong  
against the enemies: 21. with the interpretation.*

**A**ND it came to passe after seuen dayes, and I dreamed a 1  
dream in the night. † And behold there rose a winde from 2  
the sea, that troubled al the waues therof. † And I saw, and behold 3  
that man grew strong with thousandes of heauen: and when he  
turned his countenance to consider, al thinges trembled that  
were sene vnder him: † and whersoever voyce proceded out of 4  
his mouth, al that heard his voices begane to burne, as the earth  
is quiet when it feeleth the fire. † And I saw after these, and be- 5  
hold a multitude of men was gathered together, of whom there  
was no number, from the foure windes of heauen, to fight  
against the man that was come vp out of the sea. † And I saw, and 6  
behold he had grauen to himself a great mountaine, & he flew  
vpon it. † And I sought to see the countrie, or the place whence 7  
the mountaine was grauen, & I could not. † And after these thin- 8  
ges I saw, and behold al that were gathered to him, to ouer-  
throwe him, feared exceedingly, yet they were bold to siege.  
† And behold as he saw the violence of the multitude that 9  
came, he lifted not vp his hand, nor held sword, nor anie warlyke  
instrument but only as I saw, † that he sent forth out of his mouth 10  
as it were a blaste of fire, and from his lippes a spirit of flame, &  
from his tongue he sent forth sparkles & tempests, and al thinges,  
were mingled together with this blast of fire, & spirit of flame, &  
multitude of tempests. † And it fel with violence vpon the mul- 11  
titude, that was prepared to fight, and burned them al, that sud-  
denly there was nothing sene of an innumerable multitude,  
but only dust, & the sauour of smoke: and I saw, and was afayd:  
† And after these thinges I saw the man himself descending from 12  
the mountaine, and calling to him an other peaceable multitude,  
† and





13 † and there came to him the countenance of manie men some  
 reioycing, and some sorrowing: and some bond, some bringing  
 of them that were offered. And I was sicke for much feare, and  
 14 awaked, and sayd. † Thou from the beginning hast shewed thy  
 seruant these meruelous thinges, and hast counted me worthe  
 15 that thou wouldest receiue my petition. † And now shew me  
 16 yet the interpretation of this dreame. † For as I thinke in my  
 iudgement, woe to them that were least in those dayes: & much  
 17 more woe to them that were not least. † For they that were not  
 18 least, were sorrowful. † I vnderstand now what thinges are  
 layde vp in the later dayes, and they shal happen to them, yea and  
 19 to them that are least. † For therefore they came into great  
 20 dangers, and manie necessities, as these dreames do shew. † But  
 yet it is easier, aduenturing to come into it, then to passe, as a  
 cloud from the world, and now to see the thinges that happen  
 21 in the later time. And he answered me, and sayd: † Both the in-  
 terpretation of the vision I wil tel thee: and also concerning the  
 22 thinges that thou hast spoken I wil open to thee. † Wheras thou  
 23 speakest of them that were least, this is the interpretation. † He  
 that taketh away danger at that time, he hath garded himself.  
 They that haue fallen into danger, these are they that haue wor-  
 24 kes, and sayth in the Strongest. † Know therefore that they are  
 25 more blessed which are least, then they that are dead. † These are  
 the interpretations of the vision, wheras thou sawest a man  
 26 coming from the hart of the sea, † the same is he whom the  
 Highest pr. serueth much time, which by himself shal deliuer his  
 27 creature: and he shal dispose them that are least. † And wheras  
 thou sawest proceede out of his mouth, as it were winde, and  
 28 fire, and tempest: † and wheras he held no sworde, nor warlike  
 instrument: for his violence destroyed the multitude that came  
 29 to ouerthrow him: this is the interpretation. † Behold the  
 dayes come, when the Highest shal begin to deliuer them, that are  
 30 vpon the earth: † and he shal come in excesse of minde vpon  
 31 them that inhabit the earth: † And one shal thinke to ouerthrow *Mat. 24.*  
 an other: one citie an other citie, one place an other place; and *Luc. 21.*  
 32 nation against nation, and kingdom against kingdom. † And it  
 shal be, when these thinges shal come to passe, and the signes  
 shal happen, which I shewed thee before: and then shal my  
 33 sonne be reueled, whom thou sawest, as a man coming vp. † And  
 it shal be when al nations shal heare his voice: and euery one in  
 his countrie shal leaue their warre, that they haue toward each  
 other:

Nnnnnn 3

other:





other: † and an innumerable multitude shal be gathered in one, 34  
 as willing to come to ouerthrow him. † But he shal stand vpon 35  
 the top of mount Sion. † And Sion shal come, and it shal be 36  
 shewed to al prepared and builded, as thou sawest the moun-  
 taine to be grauen without handes. † And the same my sonne 37  
 shal reprove the thinges that the gentils haue inuented, these  
 their impieties which came nere to the tempest, because of their  
 euil cogitations, and torments wherewith they shal begin to be  
 tormented. † Which were likened to the flame, and he shal de- 38  
 stroy them without labour by the law that was likened to the  
 fyre. † And wheras thou sawest him gathering vnto him an other 39  
 peaceable multitude. † These are the ten tribes, which were 40  
 4. Reg. 17. made captiue out of their land in the dayes of Osee the King,  
 whom Salmanasar the King of the Assyrians led captiue: and he  
 transported them beyond the riuer, and they were transported  
 into an other land. † But they gaue themselves this counsell, to 41  
 forsake the multitude of nations, and to goe forth into a farther  
 countrie, where mankind neuer inhabited. † Or there to ob- 42  
 serue their ordinances, which they had not kept in their coun-  
 trie. † And they entred in by the narrow entrances of the riuer 43  
 Euphrates. † For the Highest then wrought them signes, and 44  
 stayed the vaines of the riuer til they passed. † For by that coun- 45  
 trie was a great way to goe, of one yeare and a half: for the coun-  
 trie is called Arsareth. † Then did they inhabite there til in the 46  
 later time: and now againe when they beginne to come, † againe 47  
 the Highest shal stay the vaines of the riuer, that they may passe:  
 for these thou sawest a multitude with peace. † But they also that 48  
 were leaft of the people, these are they that be within my border.  
 † It shal come to passe therefore, when he shal beginne to de- 49  
 stroy the multitude of these nations, that are gathered, he shal  
 protect them that haue overcome the people: † and then shal 50  
 he shew them very manie wondets. † And I sayd: Lord domina- 51  
 rout, shew me this, why I saw a man comming vp from the hart  
 of the sea, and he sayd to me: † As thou canst not either search 52  
 these thinges, or know what thinges are in the depth of the sea:  
 so can not any man vpon the earth see my sonne, or them that  
 are with him, but in the time of a day. † This is the interpreta- 53  
 tion of the dreame, which thou sawest, and for the which thou  
 only art here illuminated. † For thou hast leaft thyne owne law, 54  
 and hast bene occupied about my law, and hast sought it. † For 55  
 thou hast disposed thy lyfe in wisdom, and thyne vnderstanding  
 thou

Exod. 14.  
 Josue. 3.





56 thou hast called mother: † and for this I haue shewed thee riches  
with the Highest. For it shal be after other three dayes, I wil  
speake other thinges to thee, and I wil expound to thee weightie  
57 and meruelous thinges. † And I went forth, and passed into the  
felde, much glorifying & praising the Highest for the meruelous  
58 thinges that he did by time. † And because he gouerneth it, and  
the thinges that are brought in times, & I sate there three dayes.

## CHAP. XIII.

*God appeareth in a bush, 6. revealing some thinges to be published, and some  
thinges to be hid. 10. As the world waxeth old, al thinges become worse.  
27. The people of Israel are ungrateful. 32. Al shal be indged in the Re-  
surrection according to their deedes.*

1 **A**ND it came to passe the third day, and I sate vnder an oke.  
2 † And behold a voice came forth against me out of a  
bush, and sayd: Esdras, Esdras: and I sayd: Loe here I am Lord.  
3 And I arose vpon my feete. And he sayd to me: † Reueling I was  
reueled vpon the bush, and spake to Moyles, when the people Exod. 3.  
4 serued in Ægypt, † and I sent him, and brought my people out  
of Ægypt, and brought him vpon mount Sina, & held him with  
5 me manie dayes. † And I told him manie meruelous thinges, &  
shewed him the secrets of times, and the end: and I commanded  
6 him, saying: † These wordes thou shalt publish abroad, and  
7 these thou shalt hyde. † And now to thee I say: † The signes which  
8 I haue shewed, and the dreames which thou hast sene, and the  
interpretations which thou hast sene, lay them vp in thy hart.  
9 † For thou shalt be receiued of al, thou shalt be conuerted the re-  
sidue with thy counsel, and with the like to thee, til the times be  
10 finished. † Because the world hath lost his youth, and the times  
11 draw nere to waxe old. † For the world is diuided by twelue  
12 partes, & the tenth part, & half of the tenth part are passed: † and  
13 there remaineth hereafter the half of the tenth part. † Now there-  
fore dispose thy house, and correct thy people, & comfort the  
14 humble of them, & forsake now corruption, † and put from thee  
mortal cogitations, and cast from thee humane burdeis, and doe  
from thee now infirme nature, & lay at one side cogitations most  
troublesome to thee, & make speedie transmigration from these  
15 times, † for the euiles which thou hast sene to haue chanced  
16 now, worse then these wil they doe againe: † for looke how Mat. 24.  
1. Ier. 23.  
17 be multiplied vpon the inhabitants. † For truth hath remoued it  
self





self farther of, and lying hath approched, for now the vision  
 which thou sawest, hasteneth to come. † And I answered, and 18  
 sayd before thee o Lord: † For behold I wil goe, as thou hast 19  
 commanded me, & wil rebuke the people that now is. But them  
 that shal yet be borne, who shal admonish? † The world therefore 20  
 is set in darknes, and they that dwell in it without light. † Because 21  
 thy law is burnt, therefore no man knoweth the workes that  
 haue bene done by thee, or that shal begin. † For if I haue found 22  
 grace with thee, send the Holie Ghost to me, & I wil write al that  
 hath bene done in the world from the beginning, the thinges  
 that were written in thy law, that men may finde the pathe: and  
 they that wil liue in the later times, may liue. † And he answered 23  
 me, and sayd: Goe gather together the people, and thou shalt say  
 to them, that they seeke thee not for fourtie dayes. † And doe 24  
 thou prepare thee manie tables of boxe, & take with thee Sares,  
 Dabria, Salemia, Echanus, and Asiel, these fise which are readie  
 to write sweetly. † And come hither, & I wil light in thy hart a 25  
 candle of vnderstanding, which shal not be put out til the thinges  
 be finished, which thou shalt begine to write. † And then some 26  
 thinges thou shalt open to the perfect, some thou shalt de-  
 liuer secretly to the wyse. For to morrow this houre thou shalt  
 begine to write. † And I went as he commanded me, & gathered 27  
 together al the people, and sayd: † Heare Israel these wordes: 28  
 † Our fathers were pilgrimes from the beginning in Ægypt, and 29  
 were deliuered from thence. † And they receiued the law of life, 30  
 which they kept not, which you also after them haue trans-  
 gressed: † and the land was geuen you by lotte, and the land of 31  
 Sion, and your fathers, and you haue done iniquitie, and haue not  
 kept the wayes which the Highest commanded you. † And 32  
 wheras he is a iust iudge, he hath taken from you in time that  
 which he had geuen. † And now you are here, and your brethren 33  
 are among you. † If then you wil rule ouer your sense, & instruct 34  
 your hart, you shal be preserued aliue, and after death shal ob-  
 taine mercie. † For the iudgement shal come after death, when 35  
 we shal returne to lyfe againe: and then the names of the iust  
 shal appeare, and the dedes of the impious shal be shewed. † Let 36  
 no man therefore come to me now, nor aske for me vntil fourtie  
 dayes. † And I tooke the fise men, as he commanded me, and 37  
 we went forth into the field, and caried there. † And I was come 38  
 to the morrow, & behold a voice called me, saying: Esdras open  
 thy mouth, and drinke that which I wil geue thee to drinke.  
 † And

Gen. 47.  
 Dent. 4.  
 Act. 7.

Eccl. 3.





39 † And I opened my mouth, & behold a ful cuppe was brought  
me, this was ful as it were with water: but the colour therof like  
40 as fire. † And I tooke it, and dranke; and when I had drunken  
of it, my hart was tormented with vnderstanding, and wisdom  
41 grewe into my brest. For my spirit was kept by memorie. † And  
42 my mouth was opened, and was shut no more. † The Highest  
gaue vnderstanding vnto the five men, and they wrote excesses  
43 of the night which were spoken, which they knewe not. † And  
at night they did eate breade, but I spake by day, & by night held  
44 not my peace. † And there were written in the fourtie dayes  
45 two hundred foure bookes. † And it came to passe when they had  
46 ended the fourtie daies, the Highest spake, saying: † The former  
thinges which thou hast written, set abroad, and let the worthie  
and vnworthie reade: but the last seuentie bookes thou shalt  
keepe, that thou mayest deliuer them to the wyse of thy people.  
47 † For in these is the vaine of vnderstanding, and the fountaine  
of wisdom, and the streame of knowledge. and I did see.

## CHAP. XV.

*Esdra is bid to denounce, that assuredly manie euils wil come to the world. 9.  
God wil protect his people, the wicked shal be punished, and lament their  
final miseries; God reuenging for the good.*

1 **B**EHOOLD I speake into the eares of my people the wordes of  
prophecie, which I shal put into thy mouth, sayth our Lord:  
2 † and see that they be written in paper, because they be faithful  
3 and true. † Be not afraid of the cogitations against thee, neither  
4 let the incredulities trouble thee of them that I speake. † Because  
5 euerie incredulous person shal dye in his incredulitie. † Behold  
I bring in, sayth our Lord, vpon the whole earth euils, sword,  
6 and famine, and death, and destruction. † Because iniquitie hath  
fully polluted ouer al the earth, and their hurtful workes are  
7 accomplished. † Therefore sayth our Lord: † I wil not now  
8 kepe silence of their impieties which they doe irreligiously, nei-  
ther wil I beare with those thinges, which they practise vniustly.  
Behold the innocent & iust blood crieth to me, & the soules of  
9 the iust crie continually. † Reuenging I wil reuenge them, sayth *Apoc 6. 7.*  
our Lord, and I wil take al innocent blood out of them vnto me. *10. 19.*  
10 † Behold my people is led to slaughter as a flocke, I wil no more *7. 2.*  
11 suffer it to dwell in the land of Egypt. † But I wil bring them  
forth in a mightie hand and valiant arme, and wil strike with  
12 plague as before, and wil corrupt al the land thereof. † Egypt  
shal

O o o o o





Mat. 24.  
Luk. 21.

shal mourne, and the fundations thereof beaten with plague,  
and with the chastisement which God wil bring vpon it. † The 13  
husbandmen that til the ground shal mourne, because their seedes  
shal perish by blasting, and haile, and by a terrible sturre. † Woe to 14  
the world and them that dwell therein. † Because the sword is at 15  
hand and the destruction of them, and nation shal rise vp against  
nation to fight, & sword in their handes. † For there shal be insta- 16  
bilitie to men, & growing one against another they shal not care  
for their king, & the princes of the way of their doinges, in their  
might. † For a man shal desire to go into the citie & can not. † Be- 17  
cause of their prides the cities shal be trubled, the houses raised, 18  
the men shal feare. † Man shal not pitie his neighbour, to make 19  
their houses nothing worth in the sword, to spoyle their goodes  
for famine of bread, & much tribulation. † Behold, I call together 20  
sayth God, al the kinges of the earth to feare me, that are from  
the Orient, & from the South, from the East, & from Libanus, to  
be turned vpon themselves, and to render the thinges that they  
haue geuen them. † As they doe vntil this day to myne elect, so 21  
wil I doe, and render in their bosome. Thus sayth our Lord God:  
† My righthand shal not spare sinners, neither shal the sword 22  
cease vpon them that shede innocent bloud vpon the earth.  
† Fire came forth from his wrath, and hath deuoured the fun- 23  
dations of the earth, and sinners as it were straw set on fire.  
† Woe to them that sione, and obserue not my comandmentes, 24  
sayth our Lord. † I wil not spare them: depart o children from the 25  
povre. Defile not my sanctification: † because the Lord knoweth 26  
al that sinne against him; therefore hath he deliuered them into  
death and into slaughter. † For now are euils come vpon the 27  
world, and you shal carrie in them. For God wil not deliuer you,  
because you haue sinned against him. † Behold an horrible vi- 28  
sion, and the face of it from the east. † And the nations of dra- 29  
gons of Arabians shal come forth in manie chariots, & as a winde  
the number of them is caried vpon the earth, so that now al  
doe feare and tremble, that shal heare them. † the Carmonians 30  
madde for anger, and they shal goe forth as wild boares out of  
the wood, & they shal come with great power, and shal stand in  
fight with them, & they shal walle the portion of the land of the  
Assirians. † And after these thinges the dragons shal preuaile 31  
mindful of their natiuitie, and conspiring shal turne themselves  
in great force to pursue them. † These shal be trubled and hold 32  
their peace at their force, and shal turne their fete into flight.  
† And





- 33 † And from the territorie of the Assirians the besiegers shal be-  
 seige them, and shal consume one of them, and there shal be  
 feare and trembling in their armie, and contention against their  
 34 kinges. † Behold cloudes from the east, and from the north  
 vnto the south, and their face very horrible, ful of wrath and  
 35 storme. † And they shal beate one against an other, and they  
 shal beate downe manie starres, and their starre vpon the earth,  
 36 and bloud shal be from the sword vnto the bellie. † And mans  
 dung vnto the camels litter, and there shal be much feare, and  
 37 trembling vpon the earth. † And they shal shake that shal see  
 that wrath, and tremble shal take them: and after these thinges  
 38 there shal manie showers be moued: † from the south, and  
 39 the north: and an other portion from the west. † And the  
 windes from the east shal preuaile vpon it, and shal shut it  
 vp, and the cloudes which he raised in wrath, and the starre to  
 make terrour to the east winde, and the west shal be destroyed.  
 40 † And there shal be exalted great and mightie cloudes ful of  
 wrath, and a starre to terrifie al the earth, and the inhabitantes  
 therof, and they shal powre in vpon euerie high, and eminent  
 41 place a terrible starre, † fire, and haile, and flying swordes, and  
 manie waters, so that al fildes also shal be filled, and al riuers  
 42 with the fulnes of manie waters. † And they shal throw downe  
 cities, and walles, and mountaines, and hilles, and the trees of  
 the woodes, and the grasse of the medowes, and their corne.  
 43 † And they shal passe constant vnto Babylon, and shal raise her.  
 44 † They shal come together against her, and shal compasse her, Aper. 13.  
 and shal power out the starre, and al wrath vpon her, and the  
 dust and smoke shal goe vp euen into heauen, and round about  
 45 shal lament her. † And they that shal remaine vnder her, shal  
 46 serue them that terified her. † And thou Asia agreeing into the  
 47 hope of Babylon, and the glorie of her person, † woe be to thee  
 thou wretch, because thou art like to her, and hast adorned thy  
 daughters in fornication, to please & glorie in thy louers, which  
 48 haue desired alwayes to fornicate with thee. † Thou hast imita-  
 ted the odious in al her workes, and in her inuentions: therefore  
 49 sayth God: † I wil send in euils vpon thee, widowhood, puerrie,  
 and famine, and sword, and pestilence, to destroy thy houses  
 50 by violation, and death, and glorie of thy vertue. † As a flower  
 shal be withered, when the heate shal rise that is sent forth vpon  
 51 thee, † thou shalt be weakned as a litle poore soule plagued  
 and chastised of women, that the mightie and the louers may

O o o o o 1

not





not receiue thee. † Wil I be zealous against thee sayth our Lord; 52  
 † viles thou hadst slayne myne elect at al times, exalting the 53  
 slaughter of the handes, and saying vpon their death, when  
 thou wast drunken. † Adorne the beautie of thy countenance. 54  
 † The reward of thy fornication is in thy bosome, therefore. 55  
 thou shalt receiue recompence. † As thou shalt doe to my elect, 56  
 sayth our Lord, so shal God do to thee, and shal deliuer thee vnto  
 euil. † And thy children shal dye for famine: and thou shalt fal 57  
 by the sword, and thy cities shal be destroyed, & al thyne shal fal  
 in the filde by the sword. † And they that are in the mountaines, 58  
 shal perish, with famine, and shal eate their owne flesh, & drinke  
 klood, for the famine of bread and thirst of waters. † Vnhappie 59  
 by the seas shalt thou come, and againe thou shalt receiue euils.  
 † And in the passage they shal beate against the idle citie, and 60  
 shal destroy some portion of thy land, and shal deface part of thy  
 glorie, againe returning to Babylon ouerthrowen. † And being 61  
 throwen downe thou shalt be to them for stubble, and they shal  
 be to thee fire: † and deuoure thee, and thy cities, thy land, and 62  
 thy mountaynes, al thy woodes and fruitfull trees they wil burne  
 with fire. † Thy children they shal lead captiue, & shal haue thy 63  
 goodes for a praye, and the glorie of thy face they shal destroy.

## CHAP. XVI.

*Al are admonished, that extreme calamities shal fal vpon this world, 36. the  
 penitent returning to iustice shal escape, 55. & as al thinges were made by Gods  
 omnipotent powre at his wil, so al thinges shal serue to the reward of the blest-  
 sed, and punishment of the wicked.*

**V**VOE to thee Babylon & Asia, woe to thee Ægypt, and 1  
 Syria. † Gird yourselues with sackclothes and shirres 2  
 of heate, & mourne for your children, & be sorie: because your  
 destruction is at hand. † The sword is sent in vpon you, and who 3  
 is he that can turne it away? † Fire is sent in vpon you, and who 4  
 is he that can quench it? † Euiles are sent in vpon you, and who 5  
 is he that can repel them? † Shal anie man repel the lion being 6  
 hungrie in the woode, or quench the fire in stubble, forth with  
 when it beginneth to burne? † Shal anie man repel the arrow 7  
 shot of a strong archer? † Our strong Lord sendeth in euiles, 8  
 and who is he that can repel them? † Fire came forth from his 9  
 wrath, and who is he that can quench it? † He wil lighten, who 10  
 shal not feare, he wil thunder, and who shal not be as frayde?  
 † Our Lord wil threaten, and who shal not vtterly be destroyed 11  
 before





12 before his face? † The earth hath trembled, and the foundations  
 thereof, the sea tosseth vp waues from the depth, and the floudes  
 of it shal be destroyed; and the fishes thereof at the face of our  
 13 Lord, and at the glorie of his powre: † because his right hand is  
 strong which bendeth the bow, his arrowes be sharpe that are  
 shot of him, they shal not misse, when they shal begine to be  
 14 shot into the endes of the earth: † Behold euiles are sent, and  
 15 they shal not returne til they come vpon the earth. † The  
 fire is kindled and it shal not be quenched, til it consume the  
 16 foundations of the earth. † For as the arrow shot of a strong ar-  
 cher returneth not, so shal not the euils returne backe, that shal  
 17 be sent vpon the earth. † Woe is me, woe is me: who shal de-  
 18 liuer me in thole dayes? † The beginning of sorrowes and much  
 mourning, the beginning of famine and much destruction.  
 The beginning of warres and the potestates shal feare, the be-  
 19 ginning of euiles and al shal tremble. † In these what shal I doe,  
 20 when the euiles shal come? † Behold famine, and plague, and  
 21 tribulation, and distresse are sent al as scourges for amendment,  
 22 † and in al these they wil not conuert themselves from their ini-  
 quities, neither wil they be alwayes mindful of the scourges.  
 23 † Behold, there shal be good cheape victuals vpon the earth, so  
 that they may thinke that peace is directly coming toward them,  
 and then shal euiles spring vpon the earth, sword, famine, and  
 24 great confusion. † For by famine manie that inhabit the earth  
 shal dye, and the sword shal destroy the rest that remained alieue  
 25 of the famine, † and the dead shal be cast forth as dung, and  
 there shal be none to comfort them. For the earth shal be left  
 26 deserr, and the cities thereof shal be throwen downe. † There shal  
 27 not be left a man to til the ground and to sow it. † The trees  
 shal yeeld frutes, and who shal gather them? † The grape shal  
 become ripe, & who shal tread it? For there shal be great desola-  
 28 tion to places. † For a man shal desire to see a man, or to heare  
 29 his voyce. † For there shal be leaft ten of a citie, and two of  
 the filde that haue hid themselves in thicke woodes, and clifles  
 30 of rockes. † As there are left in the oliuet, and on euerie tree,  
 31 three or foure oliues. † Or as in a vineyard when it is gathered  
 there are grapes left by them, that diligently search the vine-  
 32 yard: so shal there be left in those dayes three or foure, by them  
 33 that search their houses in the sword. † And the earth shal be  
 left desolate, and the fildes thereof shal waxe old, & the wayes  
 thereof, and al the pathes thereof shal bringforth thornes,

O o o o o o 3

because





because no man shal passe by it. † Virgins shal mourne hauing 34  
 no bridegromes, wemen shal mourne hauing no husbandes,  
 their daughters shal mourne hauing no helpe: † their bride- 35  
 gromes shal be consumed in battel, and their husbandes be de-  
 stroyed in famine. † But heare these thinges, and know them ye 36  
 seruantes of our Lord. † Behold the word of our Lord, re- 37  
 ceive it: beleue not the goddes of whom our Lord speaketh.  
 † Behold the euiles approach, and slacke not. † As a woman 38  
 with childe when shee bringeth forth her child in the ninth 39  
 moneth, the houre of her deliuerance approaching, two or three  
 howres before, paines come about her wombe, and the infants  
 coming out of her wombe, they wil not tarrie one moment.:  
 † So the euiles shal not slacke to come forth vpon the earth, and 40  
 the world shal lament, and sorowes shal hold it round about.  
 † Heare the word, my people: prepare yourselues vnto the 41  
 fight, & in the euiles so be ye as strangers of the earth. † He that 42  
 selleth as if he should flee, and he that buyeth as he that should  
 lose it. † He that playeth the marchant, as he that should take no 43  
 fruite: and he that buildeth as he that should not inhabite. † He  
 that soweth, as he that shal not reape: so he also that pruneth a 44  
 vineyard, as if he should not haue the vintage. † They that marie 45  
 so as if they should not get children, & they that marie not, so as  
 it were widowes. † Wherfore they that labour, labour without 46  
 cause: † for foreners shal reape their fruites, & shal violently take 47  
 their goodes, and ouerthrow their houses, and lead their chil-  
 dren captiue, because in captiuitie, and famine they beget their 48  
 children. † And they that play the marchantes by robrie, the lon-  
 ger they adorne their cities and houses, and their possessions and 49  
 persons: † so much the more wil I be zealous toward them,  
 vpon their sinnes, sayth our Lord. † As a whore enuieth an ho- 50  
 nest & very good woman: † so shal iustice hate impietie when 51  
 she adorneth herselfe, and accuseth her to her face, when he shal  
 come that may defend him that searcheth out al vpon the earth.  
 † Therefore be not made like to her, nor to her workes. † For 52  
 yet a little while & iniquitie shal be taken away from the earth, 53  
 & iustice shal reigne ouer you. † Let not the sinner say he hath not 54  
 sinned: because he shal burne coales of fire vpon his head, that  
 sayth I haue not sinned before our Lord God and his glorie.  
 † Behold our Lord shal know al the workes of men, and their in- 55  
 uentions, & their cogitations, and their hartes. † For he sayd: Let 56  
 the earth be made, and it was made: let the heauen be made, & it  
 was

Ecclij. 13.  
 Luc 16.  
 Gen 1.



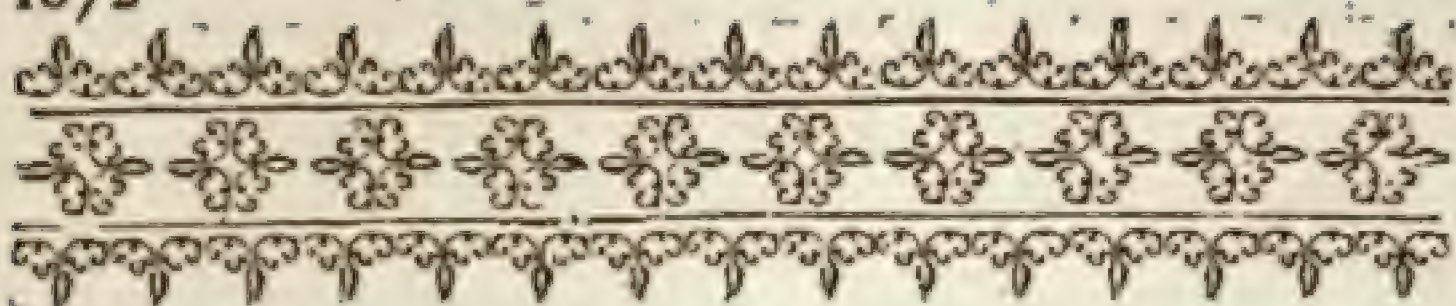


57 was made. † And by his worde the starrs were made, & he know-  
 58 eth the number of the starres. † Who searcheth the depth and the *psal. 146:*  
 treasures therof: who hath measured the sea, & capacitie therof. *v. 4.*  
 59 † Who hath shut vp the sea in the midst of waters, & hath han-  
 60 ged the earth vpon the waters with his word. † Who hath spred  
 61 heauē as it were a vault, ouer the waters he hath founded it. † Who  
 hath put fountaines of waters in the desert, and lakes vpon the  
 toppes of mountaines, to lend forth riuers from the high rocke  
 62 to water the earth. † Who made man & put his hart in the midds  
 63 of the bodie, and gaue him spirit, life and vnderstanding. † And  
 the inspiration of God omnipotent that made al thinges, and  
 64 searcheth al hid thinges, in the secretes of the earth. † He know-  
 eth your inuention, and what you thinke in your hartes sin-  
 65 ning, and willing to hide your sinnes. † Wherefore our Lord in  
 searching hath searched al your workes, and he wil put you al to  
 66 open shame, † and you shal be confounded when your sinnes  
 shal come forth before men, and the iniquities shal be they, that  
 67 shal stand accusers in that day. † What wil you doe? or how  
 68 shal you hide your sinnes before God and his Angels? † Behold  
 God is the Iudge, feare him. Cease from your sinnes, and now  
 forget your iniquities to doe them anie more, & God wil bring  
 69 you out, and deliuer you from al tribulation. † For behold the  
 heate of a great multitude is kindled ouer you, and they shal take  
 certaine of you by violence, & shal make the slaine to be meate  
 70 for idols. † And they that shal consent vnto them, shal be to them  
 71 in derision, and in reproch, and in conculcation. † For there shal  
 be place against places, and against the next cities great insurre-  
 72 ction vpon them that feare our Lord. † They shal be as it were  
 madde sparing no bodie, to spoyle and waste yet them that feare  
 73 our Lord. † because they shal waste and spoyle the goodes, and  
 74 shal cast them out of their houses. † Then shal appeare the  
 75 probation of mine elect, as gold that is proued by the fire. † Here  
 my beloued, sayth our Lord: Behold the dayes of tribulation  
 76 are come: and out of them I wil deliuer you. † Doe not feare,  
 77 nor stagger, because God is your guide. † And he that kepeth  
 my commandmentes, and precepts, sayth our Lord God: Let  
 not your sinnes ouerway you, nor your iniquities be aduanced  
 78 ouer you. † Woe to them that are entangled with their sinnes,  
 and are couered with their iniquities, as a filde is entangled with  
 the wood, & the path therof couered with thornes, by which no  
 man passeth, & it is closed out, & cast to be deuoured of the fire.

F I N I S .







A table of the Epistles, taken forth of the old  
Testament, vpon certayne festiual dayes.

The other feastes, and al the sundayes haue their Epistles in  
the new Testament. As is there noted.

In the feast of our Blessed Ladies Conception. *Prov.* 8. v. 22. to the v. 36.

S. Iohn Euangelist. *Eccli.* 15. v. 1. to v. 7.

The Epiphanie. *Isaia.* 60. v. 1. to v. 7.

Candlemasse day, *Malach.* 3. v. 1. to v. 5.

S. Thomas Aquinas. *Sap.* 7. v. 7. to v. 15.

The Annunciation of our B. Ladie, *Isaia.* 7. v. 11. to v. 16.

S. Marke. *Ezechiel.* 1. v. 5. to v. 14.

S. Philippe and S. Iames. *Sap.* 5. v. 1. to v. 6.

S. Iohn ante portam Latinam, the same.

The Natiuitie of S. Iohn Baptist. *Isa.* 49. v. 1. to v. 6. & v. 13.

Visitation of our B. Ladie. *Cant.* 2. v. 8. to v. 15.

The octaue of S. Peter and S. Paul. *Eccli.* 44. v. 10. to v. 16.

S. Marie Magdalen. *Cant.* 3. v. 2. to 6. & ca. 8. v. 6. to 8.

S. Anne, *Proverb.* 31. v. 10. to the end of the chap.

The Assumption of our B. Ladie. *Eccli.* 24. v. 11. to 21.

Decollation of S. Iohn Baptist. *Iere.* 1. v. 17. to the end.

The Natiuitie of our B. Ladie. *Proverb.* 8. v. 22. to 36.

S. Mathew. *Ezech.* 1. v. 10. to 15.

S. Martin. *Eccli.* 44. v. 25. & ca. 45. v. 1. to v. 9.

S. Cecilie. *Eccli.* 51. v. 13. to 18.

S. Catherin. *Eccli.* 51. v. 1. to 13.

In the Anninerfarie of the dead. 2. Mach. 12. v. 42. to the end of the chapter.

Deo Gratias.





AN HISTORICAL TABLE OF THE  
TIMES, SPECIAL PERSONS, MOST  
NOTABLE THINGES, AND CANONICAL  
BOOKES OF THE OLD TESTAMENT.

| Anni<br>mundi.                               | Patriar-<br>ches.                                                           | Especial pointes of the<br>sacred historie of Gods<br>Church ever visible.                                                                                                                                                                                                                                                                                                                        | Schismes and<br>infidelitie.                                                                                                                                                                                                                                         | Canonical<br>Scriptures.                                                                                                                                                             |
|----------------------------------------------|-----------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| a The<br>first<br>yeare<br>& first<br>weeke. | Adam the<br>first man,<br>of whom<br>al man-<br>kind is<br>propaga-<br>ted. | a Creation of heauen and<br>earth, and al thinges therein,<br>in six dayes. <i>Gen. 1.</i><br>Man last created was made<br>lord of al corporal crea-<br>tures of this lower world,<br>& placed in paradise. <i>Gen. 2.</i><br>For transgressing Gods co-<br>mandment Adam and Eve<br>were cast out of paradise.<br>But by Gods grace repen-<br>ting had promise of a Rede-<br>mer. <i>Gen. 3.</i> |                                                                                                                                                                                                                                                                      | Genesis con-<br>teyneth the<br>historie of<br>the visible<br>Church,<br>from the<br>beginning<br>of the world<br>to the death<br>of Ioseph in<br>the yeare of<br>the world.<br>2340. |
| b 130.                                       | Seth<br>borne.                                                              | Cain the first borne became,<br>a husbandman, Abel next<br>borne, a shepheard. <i>Gen. 4.</i><br>God respecting Abels sacri-<br>fice, and not Cains, Cain<br>killed Abel. <i>Gen. 4.</i><br>Seths children and other<br>faythful were called the<br>sonnes of god to distinguish<br>the true Church from the<br>wicked citie begune by<br>Cain. <i>Gen. 6.</i>                                    | Cain went forth<br>from the face<br>of our Lord; be-<br>gane a new city<br>opposite to the<br>Citie of God.<br><i>Gen. 4. v. 16.</i><br>His generati-<br>ons in the right<br>line to Lamech,<br>who slew him,<br>are these, with-<br>out notice of<br>time when they |                                                                                                                                                                                      |
| c. 235.                                      | Enos<br>borne.                                                              | In the dayes of Enos be-<br>gane publique prayers of<br>manie assembling together<br>( besides Sacrifice, which<br>was before ) <i>Gen. 4. v. 16.</i>                                                                                                                                                                                                                                             |                                                                                                                                                                                                                                                                      |                                                                                                                                                                                      |
| d 425.<br>e 395.<br>f 460.                   | Cainan<br>Malaleel<br>Iared,                                                |                                                                                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                      |                                                                                                                                                                                      |

P P P P P





| Anni mundi.                             | Patriarches.                                                 | The sacred Historie.                                                                                                                                                                                                                     | Schismes and infidelitie.                                                                                                                                             | Scriptures. |
|-----------------------------------------|--------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| g 621.<br>h 687.<br>i 874.<br>k 930.    | Enoch,<br>Mathu-<br>lala.<br>Lamech.                         | Enoch a Prophet pleased God in al his wayes. None borne in the earth like to Enoch. <i>Eccles. 49. v. 16.</i><br>k Adam dyed at the age of 930. yeares. <i>Gen. 5. v. 5.</i> To whom Seth succeeded chief Patriarch. And so in the rest. | were borne or dyed: Enoch, Irad, Mauiacl, Mathusael, Lamech. <i>Gen. 4. v. 17.</i>                                                                                    |             |
| l 987.                                  |                                                              | l Enoch in the yeare of his age 365. was sene no more: because God tooke him. <i>Gen. 5. v. 24.</i> Enoch was translated that he should not see death. <i>Heb. 11. v. 5.</i>                                                             | Somedeclining from God, and matchig in marriage with Cains race begate those monstrous men buge of stature, most wicked & cruel called gigantes. <i>Gen. 6. v. 4.</i> |             |
| m 1042.<br>n 1056.<br>o 1140.           | Noe bor.                                                     | m Seth dyed in the yeare of his age. 912.<br>o Enos dyed anno ætatis; 905.                                                                                                                                                               |                                                                                                                                                                       |             |
| p 1265.<br>q 1290<br>r 1422.<br>s 1536. |                                                              | p Cainan dyed, an. æt. 980.<br>q Malaleeldyed, an. æt. 895.<br>r Jared dyed, an. æt. 962.<br>s Noe the preacher of iustice, forewarned al men that except they repented, God would destroy them with a floud.                            |                                                                                                                                                                       |             |
| t 1556.                                 | Sem bor.<br><i>And the next two years</i><br>Cham, & Iaphet. | And by Gods commandement built an Arke (or shippe) wherein himself, & his familie, with other liuing creatures, were preserved from drowning.                                                                                            |                                                                                                                                                                       |             |
| v 1651.                                 |                                                              | v Lamech dyed (before his father) in the yeare of his age, 777.                                                                                                                                                                          |                                                                                                                                                                       |             |
| w 1656.                                 |                                                              | w Mathusala dyed, an. æt. 969. immediatly before the                                                                                                                                                                                     |                                                                                                                                                                       |             |





| Anni mundi. | Patriarches. | The sacred Historie .                                                                                                                                                                                                                                                                                                                                                                                                                                         | Schismes and infidelitie.                                                                       | Scriptures. |
|-------------|--------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------|-------------|
| x 1656.     |              | <p>flood, as semeth most probable.</p> <p>x The same yeare of the world, 1656. the 17. day of the second moneth Noe with his three sonnes his wife, and their wiues, in al eight persons, and seuen payres of euerie kinde of cleane liuing creatures, and two payres of vncleane entered into the Arke. And presently it rayned fourtie dayes and nightes together. Wherby al liuing creatures on the earth out of the arke were drowned. <i>Gen. 7.</i></p> | Al Cains race, with other wicked infideles were vtterly destroyed, by the flood. <i>Gen. 7.</i> |             |

THE END OF THE FIRST AGE,  
AND BEGINNING OF THE SECOND.

|         |                                  |                                                                                                                                                                                                                                                                                                                       |                                                                 |                                               |
|---------|----------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------|-----------------------------------------------|
| y 1658. | Arphaxad borne the sonne of Sem. | The whole earth being couered with water, Noe with his familie, and other liuing creatures remained in the arke twelue monethes and ten dayes ( <i>a iust yeare of the sunne</i> ) then coming forth built an altar and offered sacrifice. Which God accepting blessed them for new increase. <i>Gen. 8. &amp; 9.</i> |                                                                 |                                               |
| z 1693. | Cainan.                          |                                                                                                                                                                                                                                                                                                                       |                                                                 | * Not affirming but supposing that Cainan was |
| a 1713. | Sale,                            |                                                                                                                                                                                                                                                                                                                       |                                                                 | the sonne of                                  |
| b 1733. | Heber,                           |                                                                                                                                                                                                                                                                                                                       |                                                                 | Arphaxad,                                     |
| c 1787. | Phaleg.                          | c Heber consented not to the building of Babel. And therefore his familie kept stil their former language, which thenceforth for distinction sake, was called                                                                                                                                                         | Nemrod the sonne of Chus, and nephew to Cham, about three score | we place him here: and Sale                   |
| d 1817. | Reu.                             |                                                                                                                                                                                                                                                                                                                       | years after the                                                 | 30. yeares                                    |
| e 1850. | Sarug.                           |                                                                                                                                                                                                                                                                                                                       |                                                                 | after.                                        |
| f 1879. | Nachor,                          |                                                                                                                                                                                                                                                                                                                       |                                                                 |                                               |
| g 1908. | Thare,                           |                                                                                                                                                                                                                                                                                                                       |                                                                 |                                               |

PPPPPP





| Anni<br>mundi. | Pactia-<br>ches.  | The sacred Historie.                                                                                                                                                                                                                                                                                                                                                                                                                                                                | Schismes and infidelitie.                                                                                                                                                                                                                                                                                                                                                                                                                                                |
|----------------|-------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| b 1979.        | Abraham<br>borne. | the Hebrew tongue. He<br>liued to see Abrahams fa-<br>ther. And Noe, Sem, Ar-<br>phaxad, Phaleg, and other<br>most godlie men liued some<br>part of Abrahams time;<br>who was neuer corrupted<br>in fayth, nor religion.                                                                                                                                                                                                                                                            | flood, by force and sutteltie<br>drawing manie folowers, be-<br>gane a new sect of infidels.<br>And afterwardes was the<br>principal auctor of building<br>the towre of Babel. Where<br>the tongues of the builders<br>were confounded, & so they<br>were separated into manie<br>nations, about 130. yeares af-<br>ter the flood. <i>Gen. 10. v. 25.</i>                                                                                                                |
| i 1054.        |                   | i By Gods commandment,<br>Abraham at the age 75.<br>yeares hauing bene much<br>persecuted for religiō, went<br>forth of his countrie Chal-<br>dea. Wherupon his father<br>Thare went as farre as Ha-<br>ran, in the confines of Me-<br>sopotamia. And Lot went<br>further with him into Cha-<br>naan. Which countrie God<br>then promised to geue him.<br>and to multipliē his seede,<br>and therein to blesse al na-<br>tions. <i>Gen. 11. v. 31. &amp; 12. v.<br/>1. &amp; 7.</i> | After Nemrod his sonne Be-<br>lus reigned in Babylon, a-<br>bout the yeare of the world.<br>1871. which was 215. yeares<br>after the flood.<br>And after him his sonne Ni-<br>nus beginning to reigne a-<br>bout the yeare 1936. let vp<br>idolatrie, causing his father<br>to be honored as the great<br>God, called <i>Belus Iuppiter</i> : &<br>his grandfather Nemrod, o-<br>therwise called <i>Saturnus</i> , or<br><i>Sator deorum</i> , the father of<br>goddess. |

THE END OF THE SECOND AGE,  
AND BEGINNING OF THE THIRD.

|         |                                                                                                                                                           |
|---------|-----------------------------------------------------------------------------------------------------------------------------------------------------------|
| k 2055. | k By occasion of famine in<br>Chanaan, Abraham went<br>into Ægypt with his wife,<br>and Lot. <i>Gen. 12. v. 10.</i>                                       |
| l 2056. | l They returned into Cha-<br>naan, became very rich: and<br>God renewed his great pro-<br>mises to Abraham. <i>Gen. 13.</i><br>m Lot [amongst others] be- |





| Anni mundi. | Patriarches. | The sacred Historie.                                                                                                                                                                            | Schismes and infidelitie.                                                                                                                                                                                                                                             | Scriptures. |
|-------------|--------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| x 2116.     |              | of 175. yeares. <i>Gen. 25.</i>                                                                                                                                                                 | issue, which S.                                                                                                                                                                                                                                                       |             |
| y 2217.     |              | x Isaac blessed Jacob thinking him to be Esau. <i>Gen. 27.</i>                                                                                                                                  | <i>Paul noteth. 1. Cor. 15. v. 46, First that is natural, afterward that which is spiritual.</i>                                                                                                                                                                      |             |
| z 2214.     | Ruben.       | y Jacob going into Mesopotamia to flye the danger of his brothers threates, saw in sleepe a ladder reaching from the earth to heaven. <i>Gen. 28.</i> And being there he serued his vncle Laban | Esau also had much issue, and prospered in the world. But his progenie, as also Ismaels, & al Abrahams of spring by his last wife Cetura were excluded from the promised enheritance, & other blessings. <i>Gen. 25. v. 5. &amp; 6. &amp; ch. 28. v. 4. &amp; 14.</i> |             |
| a 2225.     | Simeon.      | seuen yeares for his younger daughter Rachael, received Lia the elder; and serued other seuen for Rachael. And six more for certaine fruit of the flockes. <i>Gen. 29. &amp; 30.</i>            |                                                                                                                                                                                                                                                                       |             |
| b 2226.     | Leui.        | e Jacob returning from Mesopotamia wrestled with an Angel, & was called Israel. <i>Gen. 32. &amp; 35. v. 10.</i>                                                                                |                                                                                                                                                                                                                                                                       |             |
| c 2227.     | Iudas.       | f Rachael dyed, and was buried in Bethleem. <i>Gen. 35. v. 18. &amp; 19.</i>                                                                                                                    |                                                                                                                                                                                                                                                                       |             |
| d 2230.     | Dan. [ li.   | g Ioseph was sold, and carried into Ægypt; & shortly after cast into prison, where he interpreted the dreames of two Eunuches. <i>Gen. 37. 39. &amp; 40.</i>                                    |                                                                                                                                                                                                                                                                       |             |
| e 2236.     | Nephthi.     | h Isaac dyed, at the age of 180. yeares.                                                                                                                                                        |                                                                                                                                                                                                                                                                       |             |
| f 2246.     | Gad.         | i Ioseph interpreting king Pharaos dreames, and geuing wise counsel to provide for the scaritie to come, was made ruler of Ægypt. He then married, &                                            |                                                                                                                                                                                                                                                                       |             |
| g 2247.     | Aser.        |                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                       |             |
| h 2259.     | Issachar.    |                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                       |             |
| i 2260.     | Zabulon.     |                                                                                                                                                                                                 |                                                                                                                                                                                                                                                                       |             |





| Anni mundi. | Patriarches. | The sacred Historie.                                                                                                                                         | Schismes and infidelitie.                                                                                                                                                                                                                                            | Scriptures. |
|-------------|--------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| x 2116.     |              | of 175. yeares. <i>Gen. 25.</i>                                                                                                                              | issue, which S.                                                                                                                                                                                                                                                      |             |
| y 2217.     |              | x Isaac blessed Jacob thinking him to be Esau. <i>Gen. 27.</i>                                                                                               | <i>Paul noteth. 1. Cor. 15. v. 46, First that is natural, afterward that which is spiritual.</i>                                                                                                                                                                     |             |
| z 2214.     | Ruben.       | y Jacob going into Mesopotamia to flye the danger of his brothers threates,                                                                                  | Esau also had much issue, and prospered in the world. But his progenie, as also Isaacs, & al Abrahams of spring by his last wife Cetura were excluded from the promised enheritance, & other blessings. <i>Gen. 25. v. 5. &amp; 6. &amp; ch. 28. v. 4. &amp; 14.</i> |             |
| a 2225.     | Simeon.      | z saw in sleepe a ladder reaching from the earth to heaven. <i>Gen. 28.</i> And being there he serued his vncle Laban                                        |                                                                                                                                                                                                                                                                      |             |
| b 2226.     | Leui.        | seuen yeares for his younger daughter Rachael, received Lia the elder; and serued other seuen for Rachael. And six more for certaine fruit of the flockes.   |                                                                                                                                                                                                                                                                      |             |
| c 2227.     | Iudas.       | <i>Gen. 29. &amp; 30.</i>                                                                                                                                    |                                                                                                                                                                                                                                                                      |             |
| d 2230.     | Dan. [ li.   | e Jacob returning from Mesopotamia wrestled with an Angel, & was called Israel. <i>Gen. 32. &amp; 35. v. 10.</i>                                             |                                                                                                                                                                                                                                                                      |             |
| e 2236.     | Nephthi.     | f Rachael dyed, and was buried in Bethleem. <i>Gen. 35. v. 18. &amp; 19.</i>                                                                                 |                                                                                                                                                                                                                                                                      |             |
| f 2246.     | Gad.         | g Ioseph was sold, and carried into Ægypt; & shortly after cast into prison, where he interpreted the dreames of two Eunuches. <i>Gen. 37. 39. &amp; 40.</i> |                                                                                                                                                                                                                                                                      |             |
| g 2247.     | Aser.        | h Isaac dyed, at the age of 180. yeares.                                                                                                                     |                                                                                                                                                                                                                                                                      |             |
| h 2259.     | Issachar.    | i Ioseph interpreting king Pharaos dreames, and geuing wise counsel to provide for the scaritie to come, was made ruler of Ægypt. He then married, &         |                                                                                                                                                                                                                                                                      |             |
| i 2260.     | Zabulon.     |                                                                                                                                                              |                                                                                                                                                                                                                                                                      |             |





| Anni.<br>mūdi. | The<br>line of<br>Leui. | The line<br>of Iudas. | The sacred historie.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          | Schismes and<br>infidelitie. | Scriptures.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                                                                                                                                                                                                                                 |
|----------------|-------------------------|-----------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|                | Caath.                  | Phares.               | had two sonnes Manasses,<br>and Ephraim in the teuen<br>yeares of plentie. <i>Gen. 41.</i><br>k Iacob sent his tennesōnes<br>into Ægypt to bye corne.<br>Where they werethrearned<br>as suspected spies, and one<br>was kept in prison, til they<br>should bring their brother<br>Benjamin. <i>Gen. 42.</i><br>l They returning into Æ-<br>gypt with Benjamin in their<br>companie, Ioseph first terri-<br>fied them, afterwards ma-<br>nifested himself vnto them.<br>And sending for his father<br>and whole kinred, they al<br>went into Ægypt. <i>Gen. 43.</i><br>44. 45. & 46.<br>m Iacob blessed and adop-<br>ted the two sonnes of Io-<br>seph, preferring Ephraim<br>the younger before Manas-<br>ses. <i>Gen. 48.</i> prophesied of<br>al his twelue sonnes; and in<br>Iudas of Christ. <i>Gen. 49. v.</i><br>10. And then dyed.<br>n Ioseph buried his father<br>in Chanaan, and nourished<br>his bretheren with their fa-<br>milies, as their patron & su-<br>perior. <i>Gen. 50. v. 18.</i><br>o He dyed at the age of 110.<br>yeares. <i>Gen. 50.</i><br>After his death the Superi-<br>orie of the children of Il-<br>rael descended not to his |                              | an oxe, for their<br>great god. <i>S.</i><br><i>Aug. li. 18. c. 5.</i><br><i>de ciuit.</i><br>As people in-<br>creased, so ido-<br>latrie was mul-<br>tiplied, and in-<br>numerable god-<br>des feared and<br>serued with su-<br>persticious rites<br>in al heathen-<br>nations. A-<br>mongst which<br>first the Assiri-<br>ans, and at last<br>the Romanes<br>held the princi-<br>pality, others in<br>respect of them<br>were of lesse<br>powre, or of<br>shorter time, &<br>as it were de-<br>pendentes of<br>them: as S. Au-<br>gustin obser-<br>ueth. <i>li. 18. c. 2.</i><br><i>de ciuit.</i><br>About thistime<br>was Atlas the<br>great Astrono- | Iob either<br>of the pro-<br>genie of<br>Nachor, or<br>as semeth<br>more pro-<br>bable of E-<br>sau, liued<br>the same<br>time; in<br>which the<br>children of<br>Israel were<br>pressed with<br>seruitude in<br>Ægypt.<br>Himselfe<br>writte the<br>historie of<br>his affliction<br>in the Ara-<br>bian tongue<br>which moy-<br>ses transla-<br>ted into He-<br>brew.<br>The booke<br>of Exodus<br>conteyneth |
| 12269.         |                         |                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                 |
| m1286.         | Amrā.                   | Efron.                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                 |
| 02340.         |                         |                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               |                              |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                 |





| Anni<br>mūdi. | The<br>line of<br>Leui. | The line<br>of Iudas. | The sacred Historie.                                                                                                                                                                                                                                                                                                                                                                                                              | Schismes and<br>infidelitie.                                                                                                                                                                                                                                                            | Scriptures.                                                                                           |
|---------------|-------------------------|-----------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------|
| p2401.        | Aaron.<br>borne.        |                       | sonnes, but to his bretheren<br>and rested in Leui the third<br>brother living longest of al<br>the twelve, to the age of 137.<br>yeares. Exodi. 6. v. 16. whose<br>genealogie is there decla-<br>red to shew the descent of<br>Aaron and Moyles.                                                                                                                                                                                 | mer brother of<br>Prometheus, grand-<br>father to Mercurius the<br>elder, whose nephew Mer-<br>curius, other-<br>wise called Trif-<br>megistus, the<br>master of moral<br>philosophie<br>must needs be a<br>good while af-<br>ter Moyles. S.<br>Aug. li. 18. c. 39.                     | the afflicti-<br>on and de-<br>liuerie of<br>the children<br>of Israel, &<br>precepts of<br>Gods law. |
| q2404.        | Moyles<br>borne.        | Aram.                 | r Moyles an infant of three<br>monethes was put in a bas-<br>ket on the water, & taken<br>thence by Pharaos daugh-<br>ter, nurced by his owne<br>mother, and brought vp in<br>Pharaos court. Exod. 2.                                                                                                                                                                                                                             | de ciuit. Also<br>Cecrops the<br>first king and<br>builder of A-<br>thens, was in<br>Moyles time,<br>after him Cad-<br>mus built The-<br>bes, and the first<br>that brought<br>letters into<br>Grece, more an-<br>cient then ma-<br>nie Panimes<br>goddess S. Aug.<br>li. 18. c. 8. &c. |                                                                                                       |
| f2244.        |                         |                       | f At the age of fourty yeares<br>he went to his bretheren to<br>comfort them.<br>Where killing an Ægyptian<br>that oppressed an Israelite,<br>he was forced to flee into<br>Madian. Exod. 2.                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                         |                                                                                                       |
| 12484.        |                         | Amina-<br>dab.        | r After other fourtie yeares<br>God appeared to Moyles in<br>a bush burning & not wa-<br>sing. Sent him into Ægypt<br>with powre to worke mi-<br>racles, & to bring the chil-<br>dren of Israel out of that<br>bondage.<br>v Pharaos and the Ægypti-<br>ans resisting were plagued<br>with tenne sundrie affli-<br>ctions. At last the Israelites<br>were deliuered, and Pharaos<br>with al his armie drowned.<br>Exo. 3. 10. 15. |                                                                                                                                                                                                                                                                                         |                                                                                                       |

THE END OF THE THIRD AGE.





## THE BEGINNING OF THE FOVRTH AGE.

| Anni.<br>mūdi. | High-<br>priests. | The line<br>of Iudas. | The sacred historie.                                                                                                                                                                                       | Schismes and<br>infidelitie.                                                                                                                                                         | Scriptures.                                                                                                                                                                                                                                                                                                                                                                 |
|----------------|-------------------|-----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| x 1485.        | Aaron.            |                       | 17 The law was geuen in Mount Sina the fifteth day after their going out of Ægypt. <i>Exod. 19. 20.</i>                                                                                                    | In the absence of Moyſes the people forcing Aaron to conſent, made & adored a golden calfe for God. <i>Exod. 32.</i>                                                                 | Leuiticus conteyneth the Rites of Sacrifices, Priests, Feaſtes, Faſtes, and Vowes. Numeri, ſo called be- cauſe in it are num- bered the men of twelue tribes able to beare ar- mes, alſo the Leuites deputed to Gods ſer- uice about the taberna- cle, and the manſions of the people in the deſert with other thinges hap- pening in the 40. yea- res of their abode there |
|                |                   |                       | x The tabernacle, with al thinges pertheyning therto, was prepared in the fiſt yeare, and erected the fiſt day of the ſecond yeare of their abode in the deſert. <i>Exod. 40.</i>                          |                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                             |
|                |                   |                       | y In the ſame ſecond yeare Aaron was conſecrated Highpriest, and his ſonnes Priests, for an ordinarie ſucceſſion: Moyſes remay- ning Superior extraordinarie during his life. <i>Leuit. 8.</i>             | Nadab & Abiu offered ſtrange fire in ſacrifice and were burnt to death. <i>Leuit. 10.</i>                                                                                            |                                                                                                                                                                                                                                                                                                                                                                             |
|                |                   |                       | z Balaam a forcerer hyred by Balac king of Moab to curſe the Iſraelites, was forced by Gods powre to prophecy good things of them. <i>Num. 21. 23. 24.</i>                                                 | Chore, Dathan, & Abiron with manie others murmuring & rebellig againſt Moyſes & Aaron were partly ſwalowed a line into the earth others burnt with fire from heauen. <i>Num. 16.</i> |                                                                                                                                                                                                                                                                                                                                                                             |
| b 2523.        | Eleazar           |                       | 4 Moyſes and Aaron doub- ting that God would not geue water out of a rock to the murmuring people, were foretold that they ſhould dye in the deſert, and not enter into the promiſed land. <i>Num. 20.</i> |                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                             |
| c 2524.        |                   |                       | b Aaron dyed in the mount Hor, and his ſonne Eleazar was made Highpriest. <i>Num. 20.</i>                                                                                                                  |                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                             |
|                |                   |                       | c Moyſes repeted the law,                                                                                                                                                                                  |                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                                                             |

Q99999





| Anni<br>mūdi. | High-<br>priests. | The line<br>of Iudas. | The sacred Historic.                                                                                                                                                                                                                                                                                                                                                                            | Schismes and<br>infidelitie.                                                                                                                                                                                                                                                                                                                 | Scriptures.                                                                                                                                                                                      |
|---------------|-------------------|-----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
|               |                   |                       | commending it earnestly to the people. Then dyed, and was secretly buried by Angels in the valley of Moab. <i>Deut. 34.</i>                                                                                                                                                                                                                                                                     | Al nations generally besides the Iewes, serving many false goddes, those thought themselves most religious that were most superstitious, & studious of art Magike, Nigromancy & the like. And euerie countrie yea almost euerie towne & village had their peculiar imagined goddes, as S. Athanasius discourleth, <i>Orat. contra idola.</i> | Deuteronomie is an abridgement and repetition of the law, conteyned more largely in the former bookes.                                                                                           |
| f 2531,       |                   |                       | To whom Iosue succeeded in temporal gouernment his spiritual remayning in the Highpriest <i>Num. 27. 10.</i>                                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                  |
|               |                   |                       | d Al the children of Israel that came forth of Ægypt about the age of twentie yeares dyed in the desert except two, Iosue & Caleb. <i>Num. 26. 7. 64. 65.</i>                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                  |
|               |                   |                       | e Presently after Moyles death Iosue brought the people ouer Iordan into Chanaan. <i>Iosue. 3.</i> And in the space of seuen yeares conquered the land. <i>Iosue. 6. &amp;c.</i>                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                              | The booke of Iosue, is the first of those which are properly called Historical, declaring how the Israelits conquered & possessed the land of Chanaan, it conteyneth the historie of 32. yeares. |
| g 2533.       |                   |                       | f And diuided the same amongst the tribes. <i>Iosue. 13.</i>                                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                  |
|               |                   |                       | g The tribes of Ruben Gad and half Manasses hauing receiued enheritance on the other side of Iordan, <i>Num. 32. 7. 33.</i> and now returning thither made an altar by the riuer side, which the other tribes suspecting to be for sacrifice, and so to make a schisme, prepared to fight against them: but they answering that it was only for a monument; al were satisfied, <i>Iosue 22.</i> | The Romanes otherwise most prudent accounted al ouenters of artes, conquerours of cuntries, & al archiuers of great explores at least after their deaths to                                                                                                                                                                                  |                                                                                                                                                                                                  |
| b 2556.       |                   | Naasson.              | b Iosue at the age of 110.                                                                                                                                                                                                                                                                                                                                                                      |                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                  |





| Anni<br>mūdi. | High-<br>priests. | The line<br>of Iudas. | The sacred Historie.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Schifmes and<br>infidelitie.                                                                                                                                                                                                                                                                                                      | Scriptures.                                                                                                                                                                                                      |
|---------------|-------------------|-----------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| i 2556.       | Phine-<br>es.     |                       | <p>yeares dyed. <i>Iosue. 24. 7. 29.</i> &amp; had no proper successor. not only men, i Eleazarus the Highpriest but also manie dyed the same yeare, <i>Iosue. 24. 7. 33.</i> And his sonne Phinees succeeded.</p> <p>k After the death of Iosue the people were afflicted by forreine nations, God so permitting for their sinnes, but repenting he raised vp certaine captaines, who were called Iudges, of diuers tribes without ordinarie succession, to deliuer &amp; defend the countrie from inuasions. These were in al fourtenne in the space of nere 300 yeares.</p> <p>l Othoniel the first Iudge, of the tribe of Iuda, deliuered the Israelites from molestation of the king of Syria. He gouerned (comprehending also the intermission) fourtie yeares, <i>Iudic. 3. 7. 11.</i></p> <p>m Aod of the tribe of Benjamin the second Iudge, killed Eglon king of Moab, and so deliuered Israel, and slew tenne thousand Moabites. <i>Iud. 3. 7. 20. 29.</i></p> <p>n Samgar a husbandman the third Iudge, killing six hundred Philisthines with the culter of a plough defended Israel. <i>Iudic. 3. 7. 31.</i> He with </p> | <p>be goddes. And other thinges were held for goddes.</p> <p>Neither did it suffice their phancies to commend themselves and their goodes. to the protection of few goddes but diuers thinges: yea and the same thinges according to diuers state to diuers goddes, and goddesses. As S. Augustin noteth. <i>li. 4. c. 8.</i></p> | <p>The booke of Iudges sheweth the state of the people of God the space of nere three hundred yeares after the death of Iosue, when they had sometimes temporal gouerners of diuers tribes, some times none.</p> |
| l 2564.       |                   |                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                  |
| m 2588.       |                   |                       |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                  |

Q99999 2





| Anni<br>mūdi. | High-<br>priests. | The line<br>of Iuda. | The sacred Historie.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Schismes and<br>infidelitie.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                               | Scriptures. |
|---------------|-------------------|----------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------|
| o 1663.       | Abisue.           | Salmon.              | Aod, and the times, wan-<br>ting iudges, gouerned se-<br>uentie five yeares.<br>o Barach by direction of<br>Debora a prophetesse, figh-<br>ting against Sisara, chiefe<br>captaine, of Iabin king of<br>Asor, Iahil a stout woman<br>slew the same captaine, stri-<br>king a naile in his head, <i>Iud.</i><br>4. They gouerned 38. yeares.<br>p Gedeon confirmed by<br>miracles that he was sent of<br>God ouertherw the Madi-<br>anites, and deliuered Israel,<br>gouerning fourtie yeares.<br><i>Iudic. 6. 7. 8.</i> | <i>de ciuit.</i> that they<br>thought it not<br>sufficient to cō-<br>mend their lan-<br>des & posselli-<br>ons to one god,<br>or goddesse, but<br>the fieldes to<br>one, mou'aines<br>to an other, lit-<br>tle hilles to an o-<br>ther, valleys, or<br>medowes to an<br>other. Likewise<br>their corne not<br>al to one, but<br>the seede newly<br>sowne to one,<br>beginning to<br>brewerd to an<br>other, when it<br>riseth & begin-<br>neth to haue<br>knottes to an<br>other, when it<br>bladeth to an o-<br>ther, when the<br>eare springeth<br>to an other,<br>when it is ripe<br>readie to be re-<br>aped to an o-<br>ther. And so<br>without end<br>more and more<br>vaine goddes<br>were imagined<br>by the diuels<br>suggestion, |             |
| p 2701.       |                   |                      | q Abimelech the base sonne<br>of Gedeon vniustly vsur-<br>ping auctoritie, killed his<br>seuentie bretheren one only<br>escaping, but within three<br>yeares was hated of his fo-<br>llowers, and slaine by a wo-<br>man. <i>Iud. 9.</i>                                                                                                                                                                                                                                                                                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |             |
| q 2741.       |                   |                      | r Thola defended the coun-<br>trie from inuasion of eni-<br>mies three yeares. <i>Iud. 10.</i>                                                                                                                                                                                                                                                                                                                                                                                                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |             |
| r 2744.       |                   |                      | s Iair a potent noble man<br>defended the people twen-<br>tie two yeares. <i>Iud. 10. 7. 3.</i>                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |             |
| s 2767.       | Bocci.            |                      | t Iepte first reiected but af-<br>terwards intreated by the<br>arcientes of the people,<br>fought for them and ouer-<br>threw the enemies. And<br>vpon an vndiscrete vow of-<br>fered his daughter in sacri-<br>fice. <i>Iud. 11.</i>                                                                                                                                                                                                                                                                                   |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |             |
| t 2789.       |                   | Booz.                |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |             |





| Anni<br>mūdi. | High-<br>priests.               | The line<br>of Iudas. | The sacred Historie.                                                                                                                                                                                                                                                                                                                                                           | Schismes and<br>infidelitie.                                                                                                                                                         | Scriptures.                                                                                                 |
|---------------|---------------------------------|-----------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------|
| 1795.         |                                 |                       | <p>γ He killed in ciuil warre fourtie two thousand Ephraimites, and gouerned six yeares. <i>Iud. 12.</i></p> <p>iv Abeslan a fortunate good man ruled in peace seuen yeares. <i>Iudic. 12. v. 9.</i></p> <p>About this time Booz of the tribe of Iuda married Ruth a Moabite: by whom the right line of Iudas descended by Phares to Dauid. <i>Ruth. 4. v. 18. &amp;c.</i></p> | who so deluding men brought them to eternal ruine.                                                                                                                                   |                                                                                                             |
| 1802.         |                                 |                       | <p>x Ahialon gouerned likewise in peace tenne yeares. <i>Iud. 12. v. 11.</i></p>                                                                                                                                                                                                                                                                                               | The people in this time of peace fel againe to idolatrie. For which God suffered the Philistines to afflict them. <i>Iud. 13.</i>                                                    | The booke of Ruth amongst other mysteries sheweth the genealogie of Dauid, of whose seede Christ was borne. |
| 1812.         |                                 | Obed.                 | <p>γ Abdon an other noble man gonerned eight yeares. <i>Iud. 12. v. 13.</i></p>                                                                                                                                                                                                                                                                                                | The tribe of Dan, ser vp idolatrie, <i>Iud. 18.</i>                                                                                                                                  |                                                                                                             |
| 1820.         | Ozi.                            |                       | <p>ζ Samson from his birth a Nazareite of admirable strength did manie heroi- cal actes, killed manie Philistines in his life, &amp; more by his owne death. He gouerned twentie yeares. <i>Iud. 13. v. 5. &amp;c. ch. 16. v. 31.</i></p>                                                                                                                                      | A hainous crime being committed in the tribe of Benjamin and not punished, the other Israelites made battle against them & being themselves also great sinners lost manie men in two |                                                                                                             |
| 1840.         | Hei, or<br>therwise<br>Zaraias. |                       | <p>Δ Heli of the stocke of Aaron by the line of Ithamar was Highpriest and gouerned Israel fourtie yeares. <i>1. Reg. 4. v. 18.</i></p>                                                                                                                                                                                                                                        | conflictcs, but in the third the tribe of Benjamin was almost destroyed. <i>Iud. 19. v. 10. &amp;c.</i>                                                                              | The foure bookes of kings shew the state of the Church from the                                             |
| 1880.         |                                 | Isai, or<br>Iesse.    | <p>6 Samuel ( whose mother being long barren had presented him an infant in the temple, according to her vow ) was a Nazareite and a prophet from a child: <i>1. Sam. 1. v. 10. &amp;c.</i></p>                                                                                                                                                                                |                                                                                                                                                                                      |                                                                                                             |

Qqqqqq 3





| Anni<br>mūdi. | High-<br>priests.                                         | Kinges<br>of Iuda. | The sacred Historie.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Schismes and<br>infidelitie.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Scriptures.                                                                                                                                                                                                                                             |
|---------------|-----------------------------------------------------------|--------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| c1900.        | Matai-<br>oth.<br><br>Achi-<br>melech<br>or A-<br>marias. | David b.           | Reg. 1. & 3. And after the death of Heli, gouerned the people of Israel before Saul twentie yeares. And with him twentie yeates more.<br>c By the importunitie of the people to haue a king, God appointed Samuel to anoint Saul. 1. Reg. 10. who at first gouerned wel, but afterwards declining from God was deposed, & Dauid annointed by the same prophet Samuel. 1. Reg. 16.<br>Yet Saul was not actually deprived of the scepter so long as he liued. 1. Reg. 31.<br>d Dauid king & prophet ruled his kingdom as a right patterne of al good kinges: made the booke of Psalmes full of al diuine knowlege, prepared meanes for building the temple, ordained diuers sortes of musitians, and reigned fourtie yeares. 2. Reg. 10. 2. Par. 23. &c. | About the yeare of the world. 2830. Troy was taken and destroyed by the Grecians. In which battel were Agamemnon, Vlisses, Achilles, Nestor, & many others not in dede so renowned for anie vertues or factes of their owne, as Homer, Horace, Virgil, Onid, & others by poetical libertie & flatterie sette them forth. But most follie appeareth in that the citie of Rome was afterwards commended to those goddesses, which were taken in Troy, notable to defend them selves from inuasion and spoile. S. Aug. li. 1. c. 3. cinit. | first kinges of Gods people to their captiuitie. And the two bookes of Paralipomenon do repete briefly some thinges written before, partly adde thinges omitted in other bookes<br><br>The psalmes written by Dauid, a summarie of al holie Scriptures. |
| d1910.        | Abia-<br>thar, or<br>Achi-<br>tob.                        | David<br>king.     |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                         |
| c1960.        | Sadoc.                                                    | Salomon.           | e Salomon excelling in wisdom, prospered in this world. 3. Reg. 3. &c.<br>f He built the temple and adorned the same with al excellent furniture requisite for Gods seruice: disposing al in order, as Dauid had ordained.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                         |
| f 2964.       |                                                           |                    |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                         |

THE END OF THE FOVRTH AGE.





## THE BEGINNING OF THE FIFTH AGE.

| Anni<br>mūdi. | High-<br>priests. | kinges of<br>Iuda. | The sacred Historie.                                                                                                                                                                                                                                                                                                                                                                                                                                                            | Schismes and<br>infidelitie.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    | Scriptures.                                                       |
|---------------|-------------------|--------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------|
| g 1971.       |                   |                    | g The temple being finish-<br>ed in seuen yeares, was then<br>dedicated most solemnly,<br>with exceding deuotion of<br>the king, and al the people<br>with abundance of sacrifices.<br>And afterwarde the<br>same king Salomon writte<br>three sapiential bookes.<br>The Prouerbes, Ecclesiastes<br>& the Cāticke of Canticles.<br>But in his old age fel<br>from God, and it is vncer-<br>taine whether he dyed pe-<br>nitent or no. He reigned<br>fourtie yeares. 3. Reg. 11. | Ieroboam the<br>first king of the<br>tenne tribes<br>made a wicked<br>schisme, setting<br>vp two golden<br>calues in Bethel<br>and Dan: which<br>most of the peo-<br>ple serued as<br>their goddes.<br>He reigned 22.<br>yeares. 3. Reg. 12.<br>After him were<br>these kinges of<br>diuerse families<br>of the same<br>tenne tribes.<br>Nadab sonne<br>of Ieroboam<br>reigned two<br>yeares 3. Reg. 14.<br>Basa of the<br>tribe of Issa-<br>char reigned 14<br>yeares. 3. Reg. 15.<br>Ela two yeares.<br>1. Reg. 16.<br>Zambri but se-<br>uen dayes. 3. Reg.<br>16. v. 15. Amri<br>12. yeares wher-<br>of Thebni reig-<br>ned in ciuil<br>warre against<br>him three yea-<br>res. v. 21. Achab | The Pro-<br>uerbes.<br>Ecclesiastes.<br>Canticle of<br>Canticles. |
| b 3000.       |                   | Roboam.            | h King Roboam leaving the<br>advice of ancientes and fo-<br>llowing young counsellers,<br>offended the people: and<br>his seruant Ieroboam was<br>made king of tenne tribes:<br>only Iuda & Benjamin re-<br>mayning to him. He reig-<br>ned seuentene yeares. 3. Reg.<br>14. v. 21.                                                                                                                                                                                             |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                   |
| i 3017.       | Achi-<br>maas.    | Abias.             | i His sonne Abias reigned<br>wickedly three yeares. 3. Reg.<br>15. v. 2.                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                   |
| k 3020.       | Azarias           | Afa.               | k Afa a good king destroyed<br>idolatrie, and reigned 41.<br>yeares. 3. Reg. 15. v. 10.                                                                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                   |
| l 3061.       | Ioha-<br>nam.     | Iosaphat.          | l Iosaphat gouerned the<br>kingdom wel 25. yeares, 3.<br>Reg. 22. v. 42. & 43. sau-<br>ing that he ioyned affinitie<br>with Achab king of Iſrael,                                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                   |









| Annals | High-priests | Kings of Judah     | The Sacred Histories                                                                                                                                                                                                                                                                         | Schisms and Iniquities                                                                                                                                                                                                                       | Scriptures                                                                                                         |
|--------|--------------|--------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------|
|        |              |                    | Reg. 14. 7. 3. But after the floods of the flood means he worshipped their idols. 2. Paral. 15. 7. 14. And reigned 15. years. <i>Idol.</i>                                                                                                                                                   | years. 4. Reg. 17. 2. 3. Phacee reigned 10. years. 4. Reg. 18. 7. 27.                                                                                                                                                                        |                                                                                                                    |
| 7371.  |              | Ozias, or Azarias. | 7 Ozias sometimes reigned well, 4. Reg. 19. 7. 3. but afterwards pretending to confer incense on the altar was repelled by the High-priest, & presently smitten with leprosy, and cast out of the temple and died. He was after that he was king. 32. years. 2. Paral. 26. 7. 16.            | Ozias reigned nine years. 4. Reg. 17. The kingdom of Israel having been some two hundred and fifteen years was divided by the Assyrians & much people                                                                                        | In the days of King Ozias was I-<br>saiah the Prophet likewise<br>Ozias: Ier-<br>emias: A-<br>chaz: and<br>Isaiah. |
| 7373.  |              | Isaiah.            | Isaiah a good king go-<br>vern'd a great part of his<br>fishers time, and after his<br>death lived many years. 4. Reg.<br>15. 2. Paral. 27.                                                                                                                                                  | and more<br>into Assyria. 4.<br>Reg. 17. 7. 6.<br>The Assyrians<br>were so much<br>years for their<br>enterprises in<br>conquest of Is-<br>rael O' Israel,<br>were so much<br>the court of O-<br>zias, about<br>the year of<br>the world 17. | Isaiah<br>prophecied<br>in the reign<br>of Isaiah:<br>the former<br>prophecies<br>yet living.                      |
| 7379.  |              | Achaz.             | 7 Achaz a wicked king, af-<br>ter many benefits received<br>from God, fell to idolatry,<br>reigning fifteen years, de-<br>stroyed the altars, shut<br>up the temple, and perver-<br>ted many of the people. 4.<br>Reg. 16. 2. Paral. 28.                                                     | the year of<br>the world 17.<br>And after his<br>O' Israel, 24. years.<br>Reims was<br>born.<br>New inhabi-<br>tants being<br>sent from As-<br>syria                                                                                         | Isaiah<br>prophecied<br>in the reign<br>of Achaz:<br>the former<br>prophecies<br>yet living.                       |
| 7385.  |              | Ezechias.          | 7 Ezechias a most good<br>king advanced the religion,<br>which was much decayed.<br>He recovered health being<br>morally sick, which was<br>confirmed by miracle in the<br>house returning back and<br>made a Canonic of praise<br>with thanks to God, and<br>reigned 29. years. 4. Reg. 18. | the year of<br>the world 17.<br>And after his<br>O' Israel, 24. years.<br>Reims was<br>born.<br>New inhabi-<br>tants being<br>sent from As-<br>syria                                                                                         | Nathan and<br>Hannani<br>prophecied<br>after the<br>captivity of<br>the seven<br>times.                            |

REIMS





| Anni<br>mūdi. | High-<br>priests. | Kinges<br>of Iuda.        | The sacred Historie.                                                                                                                                                                                                                                                                                                                                                                                              | Schismes and<br>infidelitie.                                                                                                                                                                                                                                                        | Scriptures.                                                                                          |
|---------------|-------------------|---------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------|
| m 3184.       |                   | Manasses                  | 1. Paral. 29. 30. 31. 32.<br>w Manasses for his great<br>sinnēs was caried captiue<br>into Babylon, where he re-<br>pentēd and was restored to<br>his kingdom: he reigned &<br>liued in captiuitie 55. yeares.                                                                                                                                                                                                    | ria into Iurie, About this<br>mixed their pa- time happe-<br>ganisme with ned the hi-<br>thelſraelites re. storie of To-<br>ligion, made bie, who li-<br>manie wicked, ued in al<br>and detestable 102. yeares.                                                                     |                                                                                                      |
| x 3339.       |                   | Amon.                     | 4. Reg. 21. 1. Par. 33.<br>x Amon reigned euil two<br>yeares. 4. Reg. 21. 2. Par. 33.                                                                                                                                                                                                                                                                                                                             | Señes. 4. Reg. 17. v. 29.                                                                                                                                                                                                                                                           |                                                                                                      |
| y 3341.       |                   | Iofias.                   | y Iofias a very good king<br>purged the Church of ido-<br>latrie, repayred the temple,<br>celebrated a most solemne<br>Pasch, was slaine in battel<br>by the king of Ægypt,<br>(which al the people much<br>lamented, especially Iere-<br>mie the prophet) when he<br>had reigned 31. yeares. 4.<br>Reg. 22. 23. 2. Par. 34. 35.                                                                                  | In the time of<br>Numa the se- Jeremie also<br>cond king of begane to<br>the Romanes, prophetic<br>Pithagoras beīg a child<br>taught transmi- in the dayes<br>gratiō of soules of Iofias, &<br>from one bodie continued<br>to an other. in the cap-<br>tivity of the<br>two tribes. | Sophonias<br>prophecied<br>in the<br>reigne of<br>Iofias king<br>of Iuda.                            |
| z 3372.       |                   | Ioachaz,<br>or Iechonias. | 2. Ioachaz otherwise called<br>Iechonias, reigning but<br>three monethes was caried<br>into Ægypt (where after-<br>wards he dyed 4. Reg. 23. v.<br>34.) and Eliakim, otherwise<br>called Ioakim, his brother<br>was made king: Who in the<br>third yeare of his reigne<br>was caried into Babylon, 4.<br>Reg. 23. v. 34. 2. Par. 36. v. 4.<br>5. and with him Daniel, and<br>the other three children.<br>Dan. 1. |                                                                                                                                                                                                                                                                                     | Baruch was<br>his Scribe<br>and also a<br>Prophet.                                                   |
|               | Zaraias           |                           | Shortly after which time<br>happened the historie of<br>Susanna. Dan. 13.                                                                                                                                                                                                                                                                                                                                         |                                                                                                                                                                                                                                                                                     | Daniel be-<br>gane to pro-<br>phetic also<br>verie young<br>in Babylon,<br>and contri-<br>nued after |





| Anni.<br>mūdi.            | High-<br>priests. | Kinges<br>of Iuda.                       | The sacred historie.                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   | Schismes and<br>infidelitie.                                                                                                                                                                                                                         | Scriptures.                                                                                      |
|---------------------------|-------------------|------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------|
|                           |                   |                                          | And the same Ioakim after his reigne of three yeares, liued other eight yeares in captiuitie. 4. Reg. 24. v. 1. 2. Par. 36. v. 4. & 5.                                                                                                                                                                                                                                                                                                                                                                                                                                 |                                                                                                                                                                                                                                                      | the relaxa-<br>tion from<br>captiuitie.                                                          |
| a 3383.                   |                   | Ioachin,<br>otherwise<br>Iecho-<br>nias, | a Ioachin called also Iecho-<br>nias, sonne of the former<br>Iechonias, or Ioachaz, reig-<br>ned but three monethes &<br>was caried into Babylon &<br>with him Ezechiel the Pro-<br>phet and others.<br>And his vnkle Matthania's,<br>otherwise named Sedecias<br>was made king who reig-<br>ned eleuen yeares. 4. Reg.<br>24. 2. Paral. 36.                                                                                                                                                                                                                           | A certaine cap-<br>taine picking a<br>quarel appre-<br>hended Ieremie<br>and by consent<br>of principal<br>men, cast him<br>into a dungeon<br>the king not<br>knowing ther-<br>of. 4. Reg. 25. Iere.<br>37. 38.                                      | Ezechiel<br>prophecied<br>also in the<br>captiuitie, in<br>the countrie<br>nere to Ba-<br>bylon. |
| b 3394.                   | Iose-<br>dech.    |                                          | b In the eleuenth yeare of<br>Sedecias when king Iecho-<br>nias the younger was priso-<br>ner in Babylon, Ierusalem<br>was taken, the Temple de-<br>stroyed, and the people ca-<br>ried captiue into Babylon. 4.<br>Reg. 25. 1. Paral. 36.<br>In the meane time Daniel<br>was in singular great esti-<br>matio both with the faith-<br>ful people, and Paganes, and<br>was aduanced to auctoritie<br>as also by his meanes the o-<br>ther children, for which<br>they were enuied and per-<br>secuted but were miracu-<br>lously protected. Dan. 1. ad<br>7. & 13. 14. | Ismael killed<br>Godolias the<br>gouernour, and<br>others. 4. Reg. 25.<br>Iere. 41.<br>Manie Iewes<br>fled into Ægypt<br>and fel to ido-<br>latrie, resisting<br>& contemning<br>Ieremies admo-<br>nitions to the<br>contrarie. Iere.<br>41. 43. 44. |                                                                                                  |
| THE END OF THE FIFTH AGE. |                   |                                          |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        |                                                                                                                                                                                                                                                      |                                                                                                  |

R R R R R 2.





## THE BEGINNING OF THE SIXTH AGE.

| Anni<br>mūdi . | High-<br>priests .                  | The line<br>of Dauid.                                                                                                                                                                        | The sacred historie.                                                                                                                                                                                                                                                                                                                                                                                                                 | Schismes and<br>infidelitie.                                                                                                                                                                                                                                  | Scriptures.                                                                                                                      |
|----------------|-------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------|
| c 3418.        | Iesus<br>sonne<br>of Io-<br>sedech. | <i>From the<br/>captiuitie,<br/>the Iewes<br/>had no<br/>kings: but<br/>the line of<br/>Dauid con-<br/>tinued in<br/>these per-<br/>sons from<br/>Iechonias<br/>to Christ.</i><br>Salathiel. | <i>c In the captiuitie by dili-<br/>gence of the prophetes, ma-<br/>nie Iewes had great zeale in<br/>true religion. And about<br/>the 24. yeare of the cap-<br/>tiuitie Assuerus otherwise<br/>called Astiages, made Esther<br/>Queene, and wicked Aman<br/>seeking to destroy al the<br/>Iewes in those partes, was<br/>himself hanged on the gal-<br/>lowes which he had prepa-<br/>red for Mardocheus. Esther.<br/>7. &amp;c.</i> | When the Mo-<br>narchie came<br>to the Chaldees<br>by the powre<br>of Nabuchodo-<br>nosorking of<br>Babylon, there<br>was greatest<br>confusion of<br>manie goddes,<br>and of al kindes<br>of idolatrie.                                                      | The historie<br>of Esther<br>mardocheus<br>and Aman<br>written in<br>the booke<br>of Esther in<br>the captiui-<br>tie.           |
| d 3420.        |                                     |                                                                                                                                                                                              | <i>d Euilmerodach deliuered<br/>Iechonias (or Ioachin) from<br/>prison, and enterreyned him<br/>as a prince. 4. Reg. 25. v. 27.</i>                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                               |                                                                                                                                  |
| e 3464.        |                                     |                                                                                                                                                                                              | <i>e Balazar being slaine, Da-<br/>rius king of Meles &amp; Per-<br/>sians possessed Babylon: &amp;<br/>Cyrus succeeding Darius,<br/>released the Iewes from<br/>captiuitie, and gaue licence<br/>to Zorobabel, &amp; Iesus to re-<br/>duce the people into Iurie.<br/>2. Paral. 36. v. 22. 1. Esd. 1.</i>                                                                                                                           | And great dis-<br>sention among<br>themore lerned<br>Grecians. For<br>the Pithago-<br>rians put their<br>chief happines,<br>or <i>Summum bo-<br/>num</i> , in the im-<br>mortalitie of<br>the soule. The<br>Stoicks in moral<br>vertues. The A-<br>chademikes | Esdas write<br>the relexa-<br>tion of the<br>Iewes from<br>captiuitie.<br>And Nehe-<br>mias the re-<br>paration of<br>Ierusalem. |
| f 3465.        |                                     | Zoroba-<br>bel.                                                                                                                                                                              | <i>f The Iewes being returned<br/>into Ierusalem sette vp an<br/>altar and offered sacrifice. 1.<br/>Esd. 3. v. 2.</i>                                                                                                                                                                                                                                                                                                               |                                                                                                                                                                                                                                                               |                                                                                                                                  |
| g 3466.        |                                     |                                                                                                                                                                                              | <i>g The next yeare they be-<br/>gane to build the temple. 1.<br/>Esd. 3. v. 8.</i>                                                                                                                                                                                                                                                                                                                                                  |                                                                                                                                                                                                                                                               |                                                                                                                                  |
| h 3469.        | Io-<br>chin.                        | Abiud.                                                                                                                                                                                       | <i>h Artaxerxes (otherwise<br/>called Cambyses, also Assue-<br/>rus) forbade to perfect the</i>                                                                                                                                                                                                                                                                                                                                      | cōcciued much                                                                                                                                                                                                                                                 |                                                                                                                                  |





| Anni<br>mūdi. | High-<br>priests. | The line<br>of Dauid. | The sacred Historic.                                                                                                                             | Schismes and<br>infidelitie.                                                                                                                                                        | Scriptures.                                      |
|---------------|-------------------|-----------------------|--------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|--------------------------------------------------|
| 3470.         |                   |                       | temple. And Iesus the Highpriest returned into Babylon. 1. <i>Esd.</i> 4. v. 7.                                                                  | of pure spirites, as Angels, but could affirme nothing. The Peripatetikes placed the con- summation of al, in the aggre- gation of spiri- tual, corporal, and worldlie prosperitie. |                                                  |
| 3490.         | Eliasib.          |                       | Aggeus & Zacharias the prophets exhorted to build the temple. 1. <i>Esd.</i> 5.                                                                  | The schismatical Samaritanes opposed against the building of the temple. 1. <i>Esd.</i> 4.                                                                                          | Aggeus.<br>Zacharias.                            |
| 3500.         |                   |                       | Iudith killed Holofernes, either about this time, or in the dayes of Manasses before the captiuitie. <i>Præfat.</i> <i>Iudith.</i>               |                                                                                                                                                                                     | Iudith, ei- ther here, or before the captiuitie. |
| 3501.         |                   | Eliacim.              | The temple being perfe- cted Malachias (who is sup- posed to be <i>Esdras</i> ) exhorted to offer sacrifice with sinceritie. <i>Mal.</i> 1. & 2. | The Saduces acknowleging only the five bookes of Moy- ses reiected al other Scrip- tures, and de- nied the resur- rection.                                                          | Malachias.                                       |
| 3508.         |                   |                       | And Nehemias brought the kings Ediēt for the re- paration of Ierusalem. 2. <i>Esd.</i> 1.                                                        |                                                                                                                                                                                     |                                                  |
| 3509.         |                   |                       | <i>Esdras</i> , Nehemias and o- thers labored in repayring I: rusalem, but were often interrupted. 2. <i>Esd.</i> 3.                             | The Scribes ex- pounded holie Scriptures so- phistically.                                                                                                                           |                                                  |
| 3530.         |                   | Azor.                 | About this time the citie was w <sup>l</sup> repayted with three walles. 2. <i>Esd.</i> 3. & 7.                                                  | The Pharises were precise in the letter cor- rupting the sense, making large hemmes                                                                                                 |                                                  |
|               | Ioiada.           |                       | And so, by the iudgemēt of some expositers, the count of seuentie wekes begane,                                                                  |                                                                                                                                                                                     |                                                  |

Rrrrrr }





| Anni<br>mūdi. | High-<br>priests.             | The line<br>of David. | The sacred Historie.                                                                                                                                                                                                                           | Schismes and<br>infidelitie.                                                                                                                                                                  | Scriptures.                                                                                                                        |
|---------------|-------------------------------|-----------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------|
| 73594.        | Iona-<br>than.                |                       | according to the prophēcie<br>of Daniel. <i>ch. 9. v. 26.</i>                                                                                                                                                                                  | of their gar-<br>ments, often<br>washing them-<br>selues, and the<br>like.                                                                                                                    |                                                                                                                                    |
|               | Iaddus.                       | Sadoc.                | 9 Nehemias returning from<br>Persia ( or Chaldea ) into<br>Iurie found thicke water,<br>for the fire, which Ieremie<br>had hid in a deepe caue. 2.<br><i>Mach. 1. v. 10. &amp; 13.</i>                                                         |                                                                                                                                                                                               |                                                                                                                                    |
| 73644.        |                               |                       | 7 Alexander the great hono-<br>red Iaddus the Highpriest.<br><i>Ioseph. li. 11. c. 8. Antiq.</i>                                                                                                                                               |                                                                                                                                                                                               |                                                                                                                                    |
| 73689.        | Onias.                        | Achim.                | 8 Onias a most zelous godlie<br>Highpriest. 2. <i>Mach. 4.</i> was<br>persecuted by Simon a<br>churchwarden, slaine by<br>Andronicus a courtly mi-<br>nion, v. 34. And after his<br>death prayed for al the peo-<br>ple. <i>eb. 13. v. 12.</i> |                                                                                                                                                                                               |                                                                                                                                    |
|               | Simon.<br><i>Priscus.</i>     |                       | 7 Iesus the sonne of Sirach<br>writte the booke of Eccle-<br>siasticus in the time of this<br>Simon Highpriest, as se-<br>meth <i>eb. 30. v. 24. &amp; 25.</i>                                                                                 | Sanaballat a<br>Grecian obtay-<br>ned licence for<br>his sonne in law<br>Manasses, the<br>Apostata high-<br>priest, to build a<br>temple in Gari-<br>zim. <i>Ioseph. li. 11. c. 8. Antiq.</i> | Ecclesiasti-<br>cus contey-<br>neth manie<br>moral pre-<br>cepts, and is<br>a storehouse<br>of vertues:<br>and holie<br>mysteries. |
| 73700.        | Elcaza-<br>rus.               |                       | v The seuentie two Inter-<br>preters being sent by Elea-<br>zarus Highpriest to Ptol-<br>meus Philadelphus king of<br>Ægypt translated the He-<br>brew Scriptures into Greke                                                                   |                                                                                                                                                                                               |                                                                                                                                    |
| 73720.        | Manas-<br>ses an<br>Apostata. | Eliud.                | iv An other Iesus (Nephew<br>of the former) translated<br>Ecclesiasticus into Greke.<br><i>Prolog. Eccli:</i>                                                                                                                                  | Ananias an o-<br>ther false pre-<br>tender built an<br>other schisma-<br>tical temple in<br>Ægypt.                                                                                            |                                                                                                                                    |
| 73750.        | Onias.                        |                       | x Philo the elder writte the<br>booke of wisdom in Greke.<br><i>S. Ierom in pref.</i>                                                                                                                                                          | In the time of<br>Onias the se-                                                                                                                                                               | The booke<br>of wisdom<br>is also reple-                                                                                           |
| 73810.        | Simon.<br>Onias.              | Eleazar.              |                                                                                                                                                                                                                                                |                                                                                                                                                                                               |                                                                                                                                    |





| Anni<br>mūdi | High-<br>priests.                 | The line<br>of Dauid.                                             | The sacred Historie.                                                                                                                                                                                                                                                                                                                                                                         | Schismes and<br>infidelitie.                                                                                                                                                                    | Scriptures.                                                                                                                                                                                                     |
|--------------|-----------------------------------|-------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 73825.       |                                   |                                                                   | y Antiochus Epiphanes per-<br>secuted the Church most<br>cruelly, like as Antichrist<br>wil doe nere the end of the<br>world. 1. <i>Mach.</i> 1. v. 11. & 2.<br><i>Mach.</i> 5. 6 7.                                                                                                                                                                                                         | cond, his bro-<br>ther Iason ob-<br>tayned for mo-<br>ney to be high-<br>priest.<br>Antiochus set<br>vp the abomi-<br>nation of deso-<br>lation wherof<br>Daniel prophe-<br>cied. <i>ch.</i> 9. | nished with<br>much do-<br>ctrine of<br>vertue, and<br>of diuine<br>mysterics.                                                                                                                                  |
| 23846.       | Matha-<br>thias.                  |                                                                   | z In defence of the Church<br>Mathathias and his sonnes<br>with others made warres,<br>killed, and ouerthrew al<br>their enemies, aduanced re-<br>ligion, clenfed the temple, &<br>deliuered the people from<br>persecution. 1. <i>Mach.</i> 2. & c.<br>1. <i>Mach.</i> 8. & seq.                                                                                                            |                                                                                                                                                                                                 |                                                                                                                                                                                                                 |
| 43847.       | Judas.<br><i>Macha-<br/>beus.</i> | Mathan.                                                           | d After the warres, the<br>Iewes in Ierusalem writte<br>to the Iewes in Ægypt, ex-<br>horting them to kepe the<br>feastes, and other rites, as<br>they were obserued in Iurie<br>2. <i>Mach.</i> 1. & 2.                                                                                                                                                                                     | After Iason fo-<br>lowed more v-<br>surpers of the<br>Highpriest-<br>hood.<br>Menelaus.<br>Lisimachus.<br>Alcimus.                                                                              | The bookes<br>of Macha-<br>bees con-<br>taine the<br>historie of<br>the Iewes<br>from Alex-<br>ander the<br>great to the<br>time of Io-<br>annes Hyr-<br>canus high-<br>priest, aboue<br>two hundred<br>yeares. |
| 63853.       | Iona-<br>thas.                    |                                                                   |                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                 |                                                                                                                                                                                                                 |
| 83869.       | Simon.                            |                                                                   |                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                 |                                                                                                                                                                                                                 |
| d3898.       | Ioānes.<br><i>Hyrca-<br/>nus.</i> | Iacob.                                                            | e Pompeius the great ta-<br>king Ierusalem subdued the<br>Iewes to the Romanes. He<br>entered into the holy place,<br>called Sancta Sanctorum,<br>there prophaned holie thin-<br>ges, caried away Aristobulus<br>(who had bene Highpriest)<br>prisoner, & confirmed Hyr-<br>canus in his place.<br>After whom Cassius also<br>spoyled the temple. 5. <i>Aug.</i><br>li. 18. c. 41. de ciuit. |                                                                                                                                                                                                 |                                                                                                                                                                                                                 |
|              | Aristo-<br>bulus.                 |                                                                   |                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                 |                                                                                                                                                                                                                 |
| 63847.       | Alexan-<br>der.                   |                                                                   |                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                 |                                                                                                                                                                                                                 |
|              |                                   | Ioseph<br>the hus-<br>band of<br>the most<br>B. Virgin.<br>Marie. |                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                 |                                                                                                                                                                                                                 |
|              | Hyrca-<br>nus.                    |                                                                   | f S. Iohn Baptist was borne<br>of Elizabeth, who had bene<br>long barren.                                                                                                                                                                                                                                                                                                                    |                                                                                                                                                                                                 |                                                                                                                                                                                                                 |
| f4000.       |                                   |                                                                   |                                                                                                                                                                                                                                                                                                                                                                                              |                                                                                                                                                                                                 |                                                                                                                                                                                                                 |





| Anni<br>mūdi. | High-<br>priests.                                     | The line<br>of Daud.      | The sacred Historie.                                                                                                                                                                                                   | Schismes and<br>infidelitie.                                                                                                                                                                      | Scriptures.                                                                                                                                  |
|---------------|-------------------------------------------------------|---------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------|
|               |                                                       | I E S V S<br>C H R I S T. | And six monethes alter,<br>Christ our S A V I O R was<br>borne, of the B. Virgin<br>Marie, in Bethleem; cir-<br>cumcised, adored by the<br>Sages, and presented in the<br>Temple. When king Herod<br>reigned in Iudea. | Herodians held<br>opinion that<br>Herod was<br>Christ, the Mes-<br>sias, whom the<br>Iewes had long<br>expected.                                                                                  |                                                                                                                                              |
| g4001.        | Anti-<br>gonus                                        |                           | g Ioseph fled with the child<br>& his mother into Ægypt,<br>and Herod murdered the<br>innocent infantes.                                                                                                               | But Christ the<br>Sonne of God co-<br>ming into this<br>world cut of al<br>these, & other old<br>felles. And from<br>time to time cut-<br>teb of al heresies,<br>that rise against<br>his Church. |                                                                                                                                              |
| b4006.        | Iosue.<br>Simon.<br>mathias                           |                           | h Returning from Ægypt<br>they dwelt in Nazareth.                                                                                                                                                                      |                                                                                                                                                                                                   |                                                                                                                                              |
| i 4012.       | Iose-<br>phus.<br>Iozar-<br>rus.<br>Eleazar<br>Iosue. |                           | i Christ at the age of twelue<br>yeares remayning in Ieru-<br>salem vnknown to his pa-<br>rentes was found the third<br>day in the temple amongst<br>the Doctors.                                                      |                                                                                                                                                                                                   |                                                                                                                                              |
| k4030.        | Annas<br>Ismael.<br>Eleazar<br>Simon.                 |                           | k S. Iohn Baptist preached<br>and baptized in Iordan.<br>Of whom Christ amongst<br>others, was baptized, and<br>fasted in the desert fourtie<br>dayes.                                                                 |                                                                                                                                                                                                   | The first<br>holie Scrip-<br>ture of the<br>new Testa-<br>ment was S.<br>Mathewes<br>Gospel writ-<br>ten about<br>the yeare of<br>Christ 41. |
| l4034.        | Cai-<br>phas.                                         |                           | l Christ crucified, redemed<br>mankind; arose from death;<br>ascended to heauen; & sen-<br>ding the Holie Ghost plan-<br>ted his perpetual visible<br>Church.                                                          |                                                                                                                                                                                                   | And the last<br>was S. Iohns<br>Gospel the<br>yeare 99.                                                                                      |

*The end of the sixth age, and of the old Testament.*





In which, the letter A. directeth to the former volume;  
B. to the latter; and the numbers to the pages.

Adoration civil due to men 4 77. 133.  
144. 152. 868. adoration religious of  
holy persons and other things 4.  
S f f f f 746.



746. 763. but diuine adoration is only due to God *a.* 218. 219. see *Idolatrie.*
- Egypt* was diuersly plagued *a.* 170. 177. *See*
- Affinitie spiritual and carnal in certaine degrees hinder marriage *a.* 298. *See.*
- Agar lawfully married to Abraham *a.* 62.
- Aggeus prophesied after the relaxation from captiuitie, exhorting to build the temple *b.* 865. 999.
- Ahias prophesied the diuision of Salomons kingdome *a.* 731. and afterwards the utter ruine of Ieroboams house *a.* 738.
- Alcimusan Apostata deceiued the Affidians *b.* 915. did much wickednes, and died miserably *b.* 921.
- Alleluia a voice of praise to God *a.* 1009. *b.* 191. 217.
- Alexander the great brought the monarchie to the Grecians. *b.* 892. 999. He honored Iaddus the high priest *a.* 238. *b.* 999. His Empyre diuided into foure kingdomes *b.* 793.
- Alms deedes *a.* 429. 969. 100. often commended in the sapiential bookes *b.* 188. 296. 297. 300. 302. also 784.
- Alphabet in Hebrew is mystical and very hard *b.* 215. 650.
- Altars erected for sacrifice *a.* 47. 51. 94. 101. 227. 685. 710. 947. *b.* 905.
- Aman required diuine honour *a.* 1040. he fauoured traytors *a.* 1053. persecuted the Iewes *a.* 1041. and him selfe was hanged *a.* 1046.
- Ambition breedeth sedition *a.* 663. it deceiueth and ouerthroweth *a.* 670. 1045.
- Ambition, abundance, and idleness are the cause of much corruption *b.* 701.
- Amos a herdesman prophesied before the captiuitie of the tenne tribes *b.* 819.
- Amram nephew of Levi, and father of Moyles and Aaron, lawfully married his aunt *a.* 168. 299. 378.
- Angels offer mens prayers to God, *a.* 214. 1006. resist the diuel *a.* 13. and wicked men *a.* 369. *b.* 913. especially Antichrist *b.* 802. their ministerie in the Church *a.* 47. 161. 242. 249. 545. 546. 935. 1061. 1072. *b.* 781. they protect men and places *a.* 147. 193. 478. 519. 517. 924. 995. 996. 1007. 1029. *b.* 313. 670. 798. 973. 992. they are exceeding many *b.* 791. 992. they learne secretes one of an other *b.* 794.
- Antichrist probably supposed to come of the tribe of Dan *a.* 150. the Iewes wil receiue him *b.* 801. He is prefigured *a.* 534. 538. 1014. *b.* 794. 801. 895. 970. He shal be strong and cruel for a short time, *b.* 792. to witte three yeares and a halfe *b.* 803. He shal then be ouerthrowne. *b.* 747.
- Antiochus his cruel edict *b.* 894. 1001. his repentance in sicknes was not sincere, nor fruitful, *b.* 911. 969. He died miserably: *b.* 911. 968. 1002 he was a figure of Antichrist *b.* 970.
- Antiquitie a note of true doctrine *b.* 331.





- And by especial inspiration killing  
 Eglon is not to be imitated a. 512.  
 Apostasie from faith first happened  
 in Cain a. 16. after in Nemrod a.  
 45. 48. in Jeroboam a. 734. and  
 others.
- Arke of Noe how great, a. 25. it  
 was a figure of the Church a. 28.  
 Arke of the Testament much reue-  
 renced a. 336. 360. 579. 583. 584.  
 647. 843. 876. 882. b. 147. 949. 996.  
 It ouerthrewe Dagon a. 581.  
 Arphaxad king of the Medes vain-  
 ly boasted a. 1012. 1037. 1038.  
 Ashes a holy ceremonie a. 12. 32. 1019.  
 1023. 1042. 1108. b. 533. 559. 725. 844.  
 902. 904.
- Affidians professed a religious rule  
 of life b. 898. 915. 972. 977. 982.  
 Threelcore of them martyres b.  
 915.
- Auarice a detestable sinne especially  
 in Clergie men a. 576. 585. b. 530.  
 558. 562.
- Aurcola an especial accidental glo-  
 rie of Martyres, holy Doctors, &  
 Virgins, b. 801.
- Baal the false god of the Moabites,  
 Madianites, Sidonians, and other  
 nations, a. 370. worshipped some  
 times by Iewes was once ouer-  
 throwne by Gedeon, a. 518. againe  
 his prophetes destroyed by Elias,  
 a. 747. Iehu also killed many wor-  
 shippers of Baal a. 783. and king  
 Ioas destroyed his temple a. 906.  
 Babylon built a. 45. was long potent  
 and glorious, but at last destroyed,  
 b. 467. 518. 639. 642. &c. 713. 813.  
 Balaam the forcerer, first refused,
- afterwardes attempted to curse  
 Gods people, a. 389. His asse spake  
 a. 370. He prophesied true and  
 good thinges of Israel a. 371. &c.  
 he was slaine together with the  
 Madianites a. 386.
- Baptisme prefigured a. 4. 32. 199. b.  
 197. 740. 994. It taketh away al  
 sinnes a. 193. b. 197.
- S. Iohn Baptist precursor of Christ  
 b. 887.
- Baruchs prophetic is Canonical  
 Scripture b. 661.
- Beda most modest in expounding  
 holie Scripture. a. 46.
- Behemoth an elephant, or an other  
 greater beast is subiect to Gods  
 ordinance, a. 1106.
- Belus Iuppiter imagined by idola-  
 ters to be the greatest god a. 42. b.  
 1076.
- Beza corrupteth the Gospel a. 46.  
 sayth God created man to falle a.  
 171. b. 394.
- Blessing of creatures operative a. 5.  
 47. 90. 93. It belongeth to the grea-  
 ter to blesse the lesse a. 59. 483. 514.  
 571.
- Blessing by a sette forme of wordes  
 a. 35.
- Blinde leaders excuse not their fo-  
 lowers a. 571.
- Brasen serpent erected a. 336. was  
 after wardes broken in peeces a.  
 799. how it healed those that  
 were hurt b. 366.
- Brothers are foure maner of wayes,  
 a. 51. 570.
- Burden of Babylon (& the like) sig-  
 nifieth doleful & cōminatorie  
 prophetic of ruine b. 469 &c. 854.
- Still





## C

- Caath the sonne of Leui, father of Amram, and grandfather of Aaron and Moyses a 167. b. 160.
- Caluin condemneth al the fathers, a 59. maketh God the auctor of sinne a. 171. carpeth at Moyses a 245. chargeth the booke of Wisdom with error. b. 364. 357. 11.
- Canon of the Church of Christ is an infallible rule declaring which are diuine Scriptures, a 989. and of more auctoritie then the Iewes Canon. *ibidem*.
- Canticle of Canticles is a sacred Colloquium, or Enterlude b 334. it pertaineth to three spouses, b. 335.
- Captiuitie of the tenne tribes in Assyria a. 798.
- Captiuitie of the two tribes in Babylon had three beginninges a. 813. 932. b. 649. *Jerem.* 52. v. 28. 29. 30. and b. 771. *Dan.* 1. and the same captiuitie was released by degrees at diuers times. a. 944. &c. 1. *Esd.* 1. 2. 6. 2. *Esd.* 2.
- Catholique name designeth true Christians, and the true Church. a. 22.
- Catholiques are spiritual souldiars a. 1070. Al Catholiques participate of the prayers and other good workes of al the iust, b 223.
- Ceremonies in the law of nature a. 32. 211. obserued by Salomon, not expressed in the writte law a 877. Prescribed to Ezechiel to lye on one side a certaine time b 685. cē- remonial lawes at large from the middes of *Exodus*, and the greatest part of *Leuiticus*, continually vsed in diuine seruice b 959. ordayned for three especial causes a 264. 183. Children of the Church are the spiritual seede of Abraham a. 53.
- Choise to be made of desires, wordes, and deedes b 425. 11.
- Christ our Redemer promised. a. 10. 12. 359. 364. 768. 965. b 244. 211.
- He was prefigured by Abel a. 134 by Noe a. 28. by Abraham a. 51. by Melchisedech a. 55. and others innumerable, and forshewed by al the Prophetes: 449. His Incarnation & other mysteries following especially in these places a. 31. 47. 197. 373. 703. 934. b. 16. 26. 45. 113. 158. 202. 203. 313. 325. 462. 463. 464. 494. 495. 506. 536. 542. 601. 601. 609. 667. 701. 790. 841. 850. 860. 871. 872. 874. 941. 990. 991. His genealogie from Phares (the sonne of Iudas) to Dauid a 571. from Dauid to the captiuitie a. 939. from the captiuitie to Ioseph, and consequently to his B. mother of the same familie b. 1004. Christ being in Egypt, the idoles lost their power b 476. His Passion, and Resurrection more particulatly. a. 13. 88. 362. 366. 553. 1060. b. 26. 46. 49. at large. 70. 256. 340. 368. 580. 656. 877. His Resurrection the third day b. 816. He was sold for thirtie pence a. 117. b. 880. Christ a Priest and a King a. 56. 397. b. 36. 204. He came in humilitie b. 511. He wil come in Maiestie b. 888. *col.* 101.
- Christians called fishes a. 14. and are of three states a. 709. 11.
- Church of Christ prefigured by the Arke





Arke of Noe *a.* 28. by the tabernacle *a.* 159. by the Israelites in the desert *a.* 465. 467. by the coming of the Queene of Saba to Salomon *a.* 718. by Iudith, Esther, & many other persons and thinges *a.* 1051: *b.* 872: It is the proper inheritance of Christ *b.* 16. 166: 281. 870. 873.

882.

The Church is perpetual and visible from the beginning of the world,

*a.* 19. 35. 48. 203. 649. 714. 937. *b.* 17.

88. 119. 125. 163. 337. 455. 497. 528.

539. 555. 556. 601. 604. 607. 608. 687.

692. 704. 709. 768. 775. 801. 839.

868. 884. 997. See the Historical ta-

ble *b.* 1073. &c.

The Church of Christ is vniuersal

consisting of al nations *a.* 65. 206.

317. 576. 716. 728. *b.* 42. 50. 90. 121.

161. 211. 537. & in manie other places

of Isai & other prophetes. It is more

conspicuous and more glorious,

then the Church of the old te-

stament *a.* 205. 943. *b.* 336. 432. 483.

999.

It cannot erre *a.* 74. 434. 715. 803.

943. *b.* 163. 335. 340. 456. 515. 536.

573. 1001.

It is the onlie fold of Christs shepe

*b.* 744.

Out of the Church is no saluation.

*a.* 28. *b.* 536. 698. 882.

Circumcision instituted *a.* 65. 198.

renewed *a.* 477.

Circumstances doe aggrauate sinnes

*b.* 717. 815.

Cleane and vncleane a ceremonial

distinction before Moyles law *a.*

26. more distinguished by the law

*a.* 181. 183. &c.

Clergie men must be orderly called to their function *a.* 274. &c. *b.* 588.

and for their vettues, *b.* 546. They

ought not to serue for temporal reward *a.* 501. (*v.* 7.) *b.* 36. 737. 885.

They ought aboue others to haue compassion on the poore *b.* 835.

Their office is to water the

whole world with true doctrine

*a.* 709.

Commandments of God are possi-

ble to be kept *a.* 458. 604. *b.* 15. and

in manie Psalmes ( especially the

118. ) and in al the Sapiential booke,

and Prophetes. See Grace.

Communion of Protestantes is no

Sacrament, neither hath any mi-

racle in it *a.* 210. See Eucharist.

Communities and al commonweal-

thes require vnity, obseruation of

lawes, and eminent vertue of the

superiors *b.* 951.

Concubines in the old Testament

were lawful wiues *a.* 61. 534. 557.

664.

Concupiscence without consent is

not sinne *a.* 12.

Confession of finnes *a.* 32. 333. *b.* 400.

Confidence in God most necessarie *a.*

106. 605. *b.* 20. 53. and in manie

Psalmes: item. 473. 491. 493. 838.

900.

Conscience guiltie of wickednes

tormenteth the sinner *a.* 1046.

Consideration directeth good wor-

kes *b.* 319. 420.

Constancie in good shal reape re-

ward *b.* 381. In freindshipe is most

necessarie *b.* 386.

Consuls in Rome gouerned by en-

tercours of dayes *b.* 918.

SSSSS

Con-





Contempt of admonition aggrauateth sinne *b* 807.

Contrition a part of penance *a* 32. 723. *b* 21. 32. 101. 735. 847.

Conuersation requireth honest, discrete, and profitable speech *b* 403.

Couenant between God and man *a* 214. 449. 515.

Couenant with men must also be kept *b* 314.

Crosse of Christ prefigured *a* 47. 145. 146. 195. 211. 279. 364. *b* 546. 687. 996.

Cruelty not mercie to spare an obstinate or impenitent sinner *b* 390.

Curses for enormous sinnes *a* 450. 452. He that maliciously curseth is cursed of God *b* 345.

Custom in sinne is hardly cured *b* 17. 101. 577. 812. 836.

## D.

Dies dedicated to Gods seruice *a* 7. *see Fastes and Feastes*

Damnation after this life is extreme miserie *b* 349. and remedies. *ibid.*

Daniels whole booke is Canonical *b* 769.

Daniel with other three children of the royal bloud of Iuda were carried into Babylon *b* 772. 997. He discouered the false accusation of Susana at the age of twelue yeares *b* 803. And continued to prophetic to his old age *b* 806. He was of singular wildome *b* 725. He was also most holie *b* 697. 772. He and the other three were aduanced *b* 776. 998. He was zealous and withal discrete in Gods seruice *b* 789. was defended by an Angel from the lions *b* 790. Prophecied of

finite Monarchies *b* 791. He was called the Man of desires *b* 796. He had the vision of Christs coming within seuentie weekes of yeares *b* 796.

Darknes & other priuations are to the beautie and profite of the vniuersal state of creatures *b* 780.

Dauid the youngest sonne of Iesse was called from keeping shepe, and annointed to be king *a* 604. *b* 148. By playing on his harpe king saul was refreshed *a* 604. He killed Goliath *a* 608. He was singularly protected by God *a* 610. 612. *b* 33. 34. &c. He had amitie with Ionathas *a* 609. 611. 613. He would not drinke the water that was procured with danger *a* 683. His zelo & deuotion great *a* 648. 848. 855. 865. *b* 55. 115. 441. He danced before the Arke *a* 647. He wisely feared himself to be mad, *a* 617. *b* 69. Spared Sauls life *a* 621. 627. He was the second time annointed king *a* 639. the third time, *a* 645. He sometimes sinned *a* 654. 684. 853. Manie of his issue slaine *a* 656. His posteritie conserued til Christ *a* 740. 849. 904. *b* 244. 408. 440. 442. 462. 464. 579. 880. 1004. He was in manie respects a figure of Christ *a* 606. &c. *b* 18. 19. 59. He made al the Psalmes *b* 3. 4. 19. 34. Of him is written at the second booke of kinges, part of the first and third, & from the eleventh chapter to the end of the first of Paralipomenon.

Debora a prophetesse and figure of the Church *a* 523.

Deceit





- Deceit sometimes lawfull a 92. 483.  
 Dedication of thinges to God a 787.  
 850. 862. 969. See *Altar, Temple &c.*  
 Delta the Greke letter representeth  
 the forme of the musickal instru-  
 ment called the Psalter b 14.  
 Detraction is as bad in the hearer as  
 speaker b 415.  
 Diueles were created in grace b 431.  
 They require sacrifice a 371. b 992.  
 They tempt men, euen to the end  
 of this life a 101. b 992. They de-  
 lude their seruantes a 554.  
 Doctrine doth fructifie in the wel  
 disposed a 461. It is bread of the  
 minde b 419.  
 Dreames of diuers kindes, and of-  
 ten from God a 116. 124. 301. 330.  
 1052. b 422. 773. 985.  
 Drunkennes detestable b 303. dan-  
 gerous, deceitful, beastlie, hurt-  
 ful to others, senseles & vntiable  
 b 304.  

E

 Ecclesiastes signifieth eminently 7 be  
 Preacher b 373.  
 Ecclesiasticus signifieth a Preacher. ib.  
 The booke of Ecclesiasticus is  
 Canonical Scripture a 989. b 343.  
 372. 398. It is a storehouse of al ver-  
 tues b 373.  
 Ecclesiastical auctoritie a 332. 433.  
 See *Supreme head of the Church.*  
 Eleazar a valiant souldiar offered  
 himself to present death. b 913.  
 Elias had a distinct habite, and rule  
 of life a 761. His zeale in religion,  
 a 747. 761. His miracles a 939. He  
 is yet liuing a 19. 33. 761. b 444.  
 His letters to king Ioram after  
 his translation a 903. 935. He shal  
 returne & preach before the day  
 of Iudgement b 888. 996.  
 Eliu an arrogant disputer a 1096. pre-  
 ferred his priuate spirite aboue al  
 others, a 1097. peruerterd the state  
 of the controuersie, a 1099. 1100.  
 1113.  
 Elizus had the two spirites, of  
 prophecie, and of working mi-  
 racles, as Elias had before a 765.  
 His particular miracles a 940.  
 Enchanters are sometimes suffered  
 to doe meruelous thinges, but not  
 true miracles, nor al they desire a  
 176. 177. 180. They sometimes  
 confesse the power of God. 178.  
 371.  
 Enoch yet liueth a 19. b 437.  
 Epicures beleeue not eternal pu-  
 nishment, nor reward b 346.  
 Equiuocation is sometimes lawfull  
 a 52. 71. 89. 91. 777. 1026. b 964.  
 Esther most humble and prudent  
 a 1017. b 998 a figure of our B.  
 Ladie, and of the Church a 1051.  
 The whole booke of Esther is  
 Canonical Scripture a 1035. 1036.  
 1052.  
 Eucharist a Sacrament and Sacrifice  
 a 190. b 885. Prefigured by bloud,  
 a 228. by the loaves of propo-  
 sition, a 229. by al old sacrifices a  
 239. 264. 288. b 609. Christs real  
 presence in the Eucharist a 150.  
 188. 210. b 50. 69. 181. See *Paschal*  
*lambe, and Manna*, Transubstan-  
 tiation confessed by Hebrew Rab-  
 bins b 993.  
 Euangelistes signified by foure li-  
 uing creatures, and by foure  
 wheles, b 676. 690.

Eue





- Eve was not borne, but built of Adams ribbe *a* 7. She was a figure of the B. virgin *a* 11.  
 Example in gouerners is of great importance, *b* 387. 848. Examples ought to moue *b* 628. 818.  
 Excommunication prefigured *a* 332.  
 Exequies for the dead *a* 77. 202. 637. 711. 931. 936. *b* 978.  
 Ezechias mortally sicke recovered miraculously *a* 805. *b* 504.  
 Ezechiel a Priest a Prophet, and a Martyr *b* 674. He prophesied in Chaldea, *b* 998. the beginning and end of his prophesie is very hard. 674. 711. He is often called *the sonne of man* *b* 677. His last vision perteyneth in some part to the Iewes, but more principally to the Church of Christ, *b* 749. 763. It can not be expounded of the Iewes, and their Temple, *b* 753. 765. 767.  
 F.  
 Faith is aboue reason *a* 775. without faith none can be saued *b* 289. 348.  
 Faith is the ground of al true vertues *a* 60. *b* 411. there is no true faith but the Catholique faith of the whole Church, *b* 536. Faith alone doth not iustifie, *a* 61. 900. *b* 70. Faith and good workes gaine heauen, *a* 393. 410. *b* 34. 338.  
 Fautes instituted and obserued *a* 382. 706. 859. 934. 957. 1006. 1029. 1045. *b* 334. 615. 795. 815. 827. 874. 895. 994 It is an act of religion *b* 514. great effectes therof, *ibidem*.  
 Fathers and the holie Doctores doe build, & adorne the Church *b* 537.
- Faultes must be reueled or concealed with discretion, *b* 400. 401.  
 Feare of God is the first degree of wisdom *b* 259. It is the seede of al other vertues, and of eternal glorie, *b* 375.  
 Feare of Superiors because they are Gods ministers is necessarie *a* 594. *b* 412.  
 Feate not men commanding con-  
 traie to God, *b* 313.  
 Feare of God with the obseruation of his commandments is the summe of al godlie doctrine *b* 333.  
 Feastes instituted and obserued, *a* 7. 225. 307. 380. 430. 707. 934. 1050. 1059. *b* 153. 947. 972. 994.  
 Fire sent miraculously *a* 15. 279. 528. 748. 761. 855. *b* 948.  
 Fire perpetually kept in the tabernacle, *a* 271. 279.  
 Fire shal burne the world immediately before the general iudgement *b* 97. 545.  
 Foure miracles in the fire which Ieremie hidde *b* 928. 949.  
 Firmament signifieth the space from the highest starres to the earth *a* 1.  
 Flaterie is ful of guile *b* 401.  
 Fortitude consisteth more in suffering patiently, then in repelling forces *a* 88.  
 Fortitude contemneth imagined feare *b* 301. Fortitude required in Iudges *b* 383.  
 Free consent is required in euerie covenant, *a* 214. and in mans iustification *b* 323.  
 Freewill is in man *a* 13. 15. 33. 191. 200. 207. 458. 459. 596. 703. 978. *b*





177. 117. 271. 323. 349. 418. 466.  
526. 543. 567. 821.

No sinne can be comitted without consent of freewil. a 11. 22.

Luther abhorred the name of freewil, & Calvin disliked it. a 16.

Freindshipe is a strong band. a 609.

b 405. 426. False freindshipe fayleth in aduersitie a 1046.

## G

Gard of the outward senses. a 972.

Gedeon was confirmed by miracles

a 528. encoraged by a dreame.

a 530. By a stratageme with a few he ouerthrew manie a 531.

Genealogies are recited from Adam

to Noe. a 18. 818. From Noe to

Abraham, a 44. 50. 819. From

Abraham by Isaac, and Iacob, to

Dauid, a 821. From Dauid to Io-

lias, a 823. and to his sonnes, a 939.

Also from his sonne Iechonias to Christ b 1004.

Genealogies of Leui to Aaron and

Moyles, a 168. 828. 939. b 1004.

Gentiles shal be conuerted to

Christ, a 51. 85. 146. 453. 463. 529.

681. 716. b 16. 119. 425. 484. 498.

521. 543. 544. 558. 636. 702. 743.

812. 813. 839. 872.

Giantes before Noes floud, a 22.

1033. 1090. others after the floud

a 402.

*Gloria Patri*: &c. added after euerie

*Psalme* by Ecclesiastical tradition b

266.

Glorie eternal a 35. 711. b 34. 83. 156.

492.

God is one in substance a 30. 47.

160. 156. 702. 934. b 41. 181. 362.

988. Knowne by his workes

a 162. 178. 464. 1105. b 435. 436.

508. Onlie God knoweth al thinges a 1103 b 251.

God calleth the whole world his

*Beautie*, and his peculiar people

his *Corde*. b 879. He would haue

al to be saued b 706. 714. 735. 816.

822. 835. 847. His threatens are

conditional b 579. 844. He re-

wardeth al that kepe his law, and

punisheth the transgressors a 216.

401. 451. 1101. b 11. 22. 830. 831.

Gods especial protection in distres-

ses. a 804. 924. 1019. 1044. 1051.

1090. 1107. b 27. 30. 37. 51. 56. 57.

61. 67. 255. 262. 487. 512.

God figheth for his seruantes three

wayes. a 512.

God tempreth not to euil a 76. He

is neuer the cause of sinne a 153.

535. 666. 684. 738. 1024. 1061. b

23. 192. 541. 612. 822. His permis-

sion is sometimes called his fact b

633. 654. He made man right a 5.

b 327. 550. He is ielous a 216. 1018.

b 716. He speaketh by his Priestes,

Prophetes, and Preachers a 194.

b 861.

God vseth his creatures to superna-

tural effectes a 163. 764. 998. 1005.

And suspendeth their natural o-

peration at his wil, b 781.

Gods foreknowlège what wil hap-

pen, or may happen, doth not

preiudice mans freewil b 349.

Gog and Magog signifie Antichrist,

and his adherentes b 746.

Goliath prouoking the Israelites,

was slaine by Dauid a 605. 608.

Gospel is kowen by the Church a

989.

Tttttt

Grace





- Grace is necessarie, otherwise none can merite *a* 245. *b* 65. 217. 293. 405. 512. 513. 520. 549. 667. 995. It requireth mans cooperation, *a* 401. 422. 463. 603. 704. 891. *b* 33. 43. 217. 323. 394. 408. 528. 536. 603. 811. 869. 995.
- Grace is also necessarie to perseuere *a* 412. *b* 129. 293. 397. 679.
- Grace sufficient is geuen to euery one, effectual of Gods especial mercie to some, *b* 678.
- Al grace is from the fulnes of Christ *b* 538. 881. It enableth man to kepe the commandments *a* 458. 704. *b* 584. 742. 865.
- Gradual Psalmes are prayers and prophecies *b* 234.
- Gratitude acknowlegeth benefites receiued, *b* 447.
- H
- Habacuc prophesied before the captiuitie of Iuda *b* 857.
- An other Habacuc being caried by an Angel from Iurie into Babylon, brought meate to Daniel in the lions denne *b* 809. 858.
- Happines in this life consisteth in fleeing sinne, and seruing God *b* 15. 16. 267. 317.
- Happines eternal is in seeing God *a* 247. *b* 38. 317.
- Hardnes of hart *a* 164. 171. 201.
- Hayle did not extinguish the fire *a* 180. *b* 367.
- Head of the Church in the Law of nature was by succession of Patriarches *a* 35. 50. 206. In the written Law by succession of Highpriestes *a* 277. 327. 713. 939. *b* 1004. See the historical table.
- One head is necessarie of euerie communitie *a* 350. *b* 184. 920.
- Heauen not open to men before Christ, *a* 31. 118. 202. 293. 396. 407. 515. 711.
- Heber consented not to build Babel *a* 45.
- Hebrew was the only tongue of al men before Babel. *ibidem*.
- Hebrew Bibles now extant are not more certaine then the Latin: *a* Prefat. *b* 160.
- Hel often signifieth the place of soules called *Limbus*, not graue, *a* 118. 130. 131. 1081. 1085. *b* 37. 393. 877.
- Heli was punished for not correcting his sonnes *a* 584.
- Heliodorus a sacrilegious commissioner was seuerely beaten by Angels. *b* 952. 953.
- Heresie and idolatrie breede manie sectes *a* 49. 798. *b* 101. 421. It is described by the resemblance of a wicked woman *b* 410.
- Heretikes and false prophetes are known by going forth from the Church *a* 18. They are proud, *a* 45. *b* 272. 588. They seeke to destroy *a* 695. *b* 461. 955. They peruert the truth by wrangling *b*. 605. 691. 693. 694. 837. They teach manie absurdities *a* 1071. They foolishly compare their errors with Catholique Religion, *a* 801. They allure most by temporal and carnal motives *a* 374. 386.
- Heretical service, & sermons not to be heard *a* 356. 359. see schisme.
- Herod the first stranger king of the Iewes *b* 1003.

Histories





- Histories haue a myſtical ſenſe a Iechonias king of Iuda was preſer-  
 571. 943. 945. 956. 1000. 1002. 1005. ued in Babylon a 817. b 586. 997.
- The Holie Ghost was ſent the fif- Iehoua is none of the right names  
 - rith day after Paſch a 219. b 818. of God a 168.
- The ſeuē giſtes of the Holie Ghost Iephthē ſinned in vowing raſhly: not  
 are moſt eminent in Chriſt b in performing his vow. a 542.
- 467.
- Holie things, a 616. 706. 770. 874. Ieremie a Priēſt, Prophet, Virgin &  
 See places. Martyr. b. 548. 575. propheciēd  
 in Ieruſalem and Ægypt. b. 998.
- Holofernes preſuming in ſtrength He hidde himſelfe from his per-  
 of his armie, a 1019. was ſlaine ſecuters. b. 615. which God ap-  
 by Iudith a 1019. prooued. b. 616. He hidde holie  
 fire, the Arke, and Altar of in-  
 Honour is due to Kinges, though cenſe. b. 949.
- they be wicked a 1046.
- Hospitalitie is meritorious a 69. Iericho walled ſel miraculoſly a  
 480.
- Houres of the Churches ſervice b- Ieroboam rebelled againſt Salomon  
 231. diſliked by Heretikes, but de- a 731. He lawfully poſſeſſed the  
 fended by the Scriptures, and ho- kingdom of tenne tribes. *ibidem*  
 - lie Fathers b 232. But moſt wickedly raiſed ſchiſme  
 and idolatrie a 734.
- Humilitie moſt neceſſarie in grea- Ieruſalem hath foure ſignifications.  
 - reſt auctoritie b 419. a. 4. It was firſt called Iebus a.  
 497. 503. 557. Afterward Ieru-  
 Hypocriſie is often ioyned with ſalem. *ibid.* and was the choſen  
 - ciuelitie. b. 624. Citie of God. a. 609. 645. 730.  
 &c. b 101. 117. 124. &c. Often  
 impugned and protected, a. 684.  
 787. 790. 801. &c. b. 149. 236.  
 238. 249. At laſt deſtroyed by the  
 Chaldees. a. 815. 933. b. 563. 596.  
 599. 647. 703. Yet not al the peo-  
 ple deſtroyed. a. 815. b. 565. 655.  
 Reediſied. a. 965. &c. It was moſt  
 wicked in the time of Chriſt. b.  
 454. Laſtly deſtroyed, by the Ro-  
 maines. b. 489. 545.
- Ieſus the ſonne of Sirach writte the booke of Eccleſiaſticus. An other  
 Ieſus his nephewe, tranſlated it  
 into Greke b 343. 373.

Tcccc 1

Iericho





- Iethro prefigured the wisdom of Induration of hart *a.* 170. 171. &c. Christian Gentiles. *a.* 213. 404. 582.
- Iewes the peculiar people of God. Infidelitie, or spiritual fornication obscureth the vnderstanding. *b.* 43. 161. 194. 462. *b.* 140. 141. 814.
191. 699. 822. 884. They murmured tenne times more notoriously. *b.* 148. 607. and very often, *b.* 833. 888. Their reiection *a.* 146. Ingratitude aggrauateth other sinnes. *b.* 819. it was great in the Iewes. *b.* 851.
453. 575. *b.* 69. 119. 455. 489. 527. 543. 544. 560. Made contemptible, *b.* 544. 627. 740. 836. 873. 880. 885. They persecuted Christ. *b.* 346. and his Church *b.* 880. Their ruine described by a metaphor of proud women *b.* 457. They shal be conuerted in the end of the world. *a.* 408. 540. *b.* 340. 702. 813. 834. 849. 878. 996.
- Iezabel most wicked, *a.* 754. perished miserably. *a.* 781.
- Ilandes among other nations shal be conuerted to Christ. *b.* 483. 508. 537.
- Images of false gods are Idoles. *a.* 103. 145. 412. 553. 556. 906. *b.* 195. 364. 776.
- Image of a dead man honoured with diuine honour was the beginning of Idolatrie *b.* 364.
- Images of Cherubimes *a.* 229. 254. 711. *b.* 813.
- Image, or statua of a man. *a.* 612.
- Images of palmetrees, and other thinges *a.* 700. 720. 935.
- Imprecations are oftentimes zealous and lawfull desires *b.* 165. or prophecies. *b.* 127. 823.
- Incense vsed amongst especial ceremonies. *a.* 239. 259. 294. 337. *b.* 254.
- Indulgences *a.* 1070.
- Job probably of Esaus progenie *a.* 114. was a King or an absolute Prince. *a.* 1059. His booke most part in verse. *a.* 1060. He was an admirable example of patience, *a.* 1059. 1062. 1114. His afflictions encreased by degrees. *a.* 1111. He was a right plaine man. *a.* 1063. His wife signified carnal cogitations. *a.* 1064. His freindes erred, *a.* 1064. 1108. He sinned not in complaining of his afflictions. *a.* 1065. He prefigured Christ. *a.* 1060. 1069. 1094. He had nine conflicts with his aduersaries. *a.* 1066. &c. 1111. He conuincd Eliu with silence. *a.* 1103. In some thinges he sinned venially. *a.* 1106. 1108. and did penance *a.* 1109. His cause was iustified against his aduersaries. *ibid.* They were pardoned for his sake, and himselfe rewarded. *a.* 1109.
- Ioel prophesied. before the captiuitie of the tenne Tribes. *b.* 824.
- S. Iohn Baptist was foreshewed by Isaie *b.* 307. by Malachie. *b.* 387.
- Iohn Hyrcanus sonne of Simon was High-





- Highpriest after the warres of Irregularities *a* 304.  
 the Machabees. *b*. 946. 1003. 1004. Isaac borne by promise *a* 72. pre-  
 figured Christ *a* 76. He and Iacob  
 Ioiada Highpriest caused Q. Atha- were blessed in Abraham. *b* 438.  
 lia to be slaine, and Ioas to be He blessed Iacob in place of E-  
 crowned King of Iuda *a* 785. sau *a* 89.  
 Ionas being sent to preach in Ni-  
 niue fled from that function. *b*. 842. in a tempest was cast into  
 the sea, and swallowed by a wha-  
 le, *ibid*. He prayed in the whalles  
 bellie, and was cast safe on the  
 land, *b*. 843. He preached the  
 destruction of Ninive: the com-  
 ming of Christ: & conuersion of  
 al Nations. *b*. 841. He was a fi-  
 gure of Christs Resurrection. *b*.  
 845.  
 Ionathas Highpriest and general  
 gouernour. *b*. 920. 1003.  
 Ioram slaine by Iehu *a*. 780.  
 Iosaphat the place where probably  
 shal be the Genetall Iudgement *b*.  
 828.  
 Ioseph endued with manie vertues  
*a*. 121. suddenly aduanced *a*. 127.  
 called the Saviour of the world  
*a*. 128. was a figure of Christ. *a*.  
 151. a Prophet. *a*. 152. *b*. 445. He  
 had double portion. *a*. 499. 826.  
 Iosias king of Iuda destroyed Idola-  
 trie: and made a great Pasche *a*.  
 810. was very deuout and liberal.  
*a*. 812.  
 Iosue gouernour of Israel *a*. 468. He  
 conquered, and diuided the land  
 of Chanaan *a* 473. &c. in *al* his  
 booke. *b* 440. He slew one and  
 thirtie kinges *a* 493. exhorted,  
 and blessed the people *a* 509.  
 Iron did swimme vpon the water *a*  
 773.
- Isaias an Euangelical Prophet *b* 451.  
 also an Apostolical, announcing  
 Christ, & his Church. *b* 460. 511.  
*et seq*. In the former part of his  
 prophecie he admonisheth and  
 threatneth the people for their  
 sinnes: in the latter part he com-  
 forteth them *b* 452. He went  
 naked when God so commanded  
 him *b* 477. He inueigheth against  
 euil Pastors *b* 530.  
 Israelites chosen not for their me-  
 rite, but by mere grace *a* 461.  
 They encreased exceedingly. *a*  
 323. were guided by a cloud, and  
 pillar of fire *a* 191. 345.  
 Iubiley yeare *a* 312.  
 Iudgement and Iustice what they  
 signifie in holy scripture. *b* 495.  
 529.  
 Iudgement general. *a*. 34. 48. 203.  
 576. 711. 936. 1095. *b* 22. 97. 138.  
 178. 498. 828. 888. 996.  
 Iudgement beginneth at the house  
 of God (or with the Clergie) *b*  
 687.  
 Iudges of Israel were figures of  
 Christ *a* 516. They were extra-  
 ordinarily raised to saue the peo-  
 ple *a* 510. They were finally holie  
 men *a* 516. *b* 440.  
 Iudges are called gods *a* 121. 223. they  
 ought not to be partial *a* 437.  
 Iudiths booke Canonical Scripture  
*a* 989. 1010. 1023. *b* 959. she was a  
 figure





- figure of the Blessed Virgin, and of the Church a 1032. she ledde a most holy life a 1011. 1025. 1033. and a special example of holy widowhood a 1034.
- Jurisdiction pertaineth to the Ordinary Clergie a 433. to Prophets by extraordinarie commission a 692. b 449.
- Iust men alwayes some in the Church a 11. 24. 26. 35. 48. 101. 204. 465. b 453. 682.
- Iustice necessarie. a 481. 559. 560. 754.
- Iustice and mercie must be mixed. a 563. b 199.
- Iustice consisteth in declining from euil & doing good. b 76. 529. 550.
- Iustice may consist with venial sinnes. a 1066. 1079. b 34. 35.
- Iustification by faith & good woor-kes. a 472. b 41
- K
- Kinges shal be conuerted to Christ. a 72. b 17. 522.
- A. King desired by the Iewes a 585. was disliked by God. a 586. 594.
- Kinges haue priuileges aboue Du-kes. a 533. 587. They are annointed with oile. a 590. 604. 639. 645. 779. They receiue spiritual grace therby. a 591.
- Good Kinges are called the Kinges of God. a 884. They are bound to destroy Idolatrie, and infidel-ity. a 810. 891. 901. 916. 917. 942 b 17. 344. and to aduaunce Reli-gion a 918. b 17.
- Kinges honoured wth glorious titles for their zeale in religion a 475. They receiue the law at the Priests handes a. 433. and di-rectiō in principal actions. a 620. 633.
- Badde Kinges. b 17.
- Kinges of Iuda had continual suc-cession a 939.
- Kinges of the tenne tribes with their families were destroyed a 937.
- Kinges ought to vse manie coun-selers, not to relie much vpon one, a 1054. 1058.
- Kingdomes are often changed b 478. 513.
- Kingdomes of great powre hardly agree, b 574.
- Knowlege of al thinges in God ta-keth not away freewil a 604. 620. b 349.
- Knowlege of the truth in contro-uersies is a priuilege of the High-priest, a 431. 715.
- Humaine knowlege is vnperfect a 1103. it can not comprehend Gods workes b 374. it is a good know-lege to knowe that we are igno-rant b 755.
- Knowlege of God includeth the keeping of his precepts. b 814.
- L
- Laban sinned in geuing Lia for Ra-chel to Iacob a 96. also in pur-suing and threatning Iacob a 100. 448. and more greuously in Idolatrie, a 103.
- Lacedemonians descended from Abraham b 923. 958.
- Laiheadshippe of the Church is re-iectēd by most Heretiques, and by al Catholiques b 410.
- Lamentations of Ieremie are com-posed in verse, in order of the He-breu





- brew Alphabet, and conteine  
manie Mysteries *b* 650.
- Lamentations, a Song, and Woe *b*  
677.
- Lampes in the Tabernacle *a* 233. in  
the Temple *a* 710.
- Last foure thinges to be remembred  
*b* 384.
- Latria is honour due to God only *a*  
219. 411.
- Law of God is most excellent wise-  
dom *a* 406. 463. It maketh his  
people most renoumed *a* 460. *b*  
373. it is outwardly sharp, but in-  
wardly swete *b* 548.
- Lawes positue doe bind in consci-  
ence *a* 8. Good lawes are the safe-  
ty of the commonwealt, wic-  
ked lawes the ruine. *b* 465.
- Law of like paine *a* 311. 437. *b* 790.
- Law of Moyles ceased after Christ,  
but the New Law is to the end  
of the world *b* 665.
- Leauen not offered in Sacrifice *a* 25.  
*b* 265. 273.
- Lending is a worke of mercie *b* 415.
- Lents fast is in imitation of Moyles,  
Elias, and Christ *a* 249. 749. 9:4.
- Leprosie iudged by Priests *a* 185.
- Leui liued longest of al his brethren  
*a* 167 *b* 1080.
- Leuiathan a huge fish signifying  
the diuel *a* 107.
- Light an accident made the first day.  
*a* 1.
- Limbus, or Abrahams bosome *a*  
515. 711. *See Hel.*
- Loques of proposition *a* 229. 310.
- Lor receiued Angels in his house *a*  
69. his wife turned into a pillar of  
salt *a* 70. Of him proceded the
- two families of Moabites, and  
Ammonites *a* 43. 71.
- Lotte in trial, diuision, or election, is  
guided by God *a* 296. 481. 502. 591.
- Loue, but belecue not enemies, *b*  
390.
- M
- Machabees so called of Iudas Ma-  
chabeus, *b* 889. and Iudas had this  
title of his valiant strength *b* 899.
- Two bookes of Machabees Cano-  
nical *b* 890. the auctor asketh par-  
don for his stile, not doubting of  
the truth, *b* 987.
- Both the bookes in great part con-  
taine the same historie, *b* 891.
- Seuen brothers Machabees Mar-  
tyres, *b* 962. and their mother *b*  
965.
- Magistrates, *a* 213. 146. *b* 154.
- Malachias the Prophet is supposed  
by some to be Eldras *b* 883. He  
prophecied after the Temple was  
reedified *b* 883. 999.
- Man made to Gods image *a* 2. 5. 17.
- Man in his creation had tenne  
prerogatiues, *a* 5.
- Manasses King of Iuda repented in  
captiuitie, *a* 807. 926.
- Manna had twelue miracles. *a* 209.  
al which are more eminent in the  
B. Sacrament, none at al in the  
Protestantes communion. *a* 210.
- Mansions and trauels of the Israeli-  
tes, signified the trauels for eter-  
nal life. *a* 390.
- Mardocheus detected traitors. *a*  
1040. *b* 998. He was in extreme  
danger, *a* 1044. but deliuered,  
and aduanced. *a* 1045. 1048. 1051.
- Marie the most B. virgin bruseh  
the





- the serpents head a 12. she was prefigured by Aarons rodde. a 559. by Iael, 524. 526. by Gedeons fleece, a 529. by Iudith a 1032. by Esther a 1051. Of her, manie Propheies foretold, b 462. 467. 603. 757. 758. 992. She was free from el sinne a 12. b 331. she was not bound to the law of Purification a 184. she excelled in al perfection b 336. 338. 342.
- Mariage not commanded to euerie person a 6. Pluralitie of wiues lawfull in the Patriarches, not in Christians. a 62. 63. 84. 97. 433.
- Mariage was forbidde by the law of Moyles in certaine degrees of kindred, a 121. 297. 298. 301. 378. 498. Other impediments of mariage. a 397.
- Mariage of the brothers wife (deceased without issue) was lawfull in the law of nature, a 121. 299 and was ordayned by the law of Moyles a 448. 570.
- Mariage forbidde to be made with Infideles a 78. 148. 730. 958. 981. Yet sometimes dispenced withal in the old Testament a 547. 570. 641. 1039. 1056.
- Mariage in the newe Testament is a Sacrament prefigured in the law of nature a 31.
- Maried persons haue a notable example in Tobias and Sara a 1003.
- Martyres of the Machabes b 893. 956. See. to 965. and 1001.
- Matthathias Highpriest and general captaine b 897. 981. 1001.
- Meditation requirerth foure preparations, b 430.
- Melchisedec a King & a Priest, a 55. supposed to be a distinct person from Sem a 56. He offered sacrifice in bread and wine a 58. and therein was a figure of Christ a 56.
- Mercie of God electeth whom he wil saue, otherwise al should be damned a 85. b 199. It is neuertheles mixed with iustice b 938.
- S. Michael Patron of the Church b 798.
- Michas of the tribe of Ephraim, made and adored an idol. a 553.
- Micheas prophesied before the captiuitie of the tenne tribes b 845.
- Ministers amongst Heretiques are contemptible a 554.
- Miracles are testimonies of truth a 164. 175. 360. 376. 748. b 781. 808. False prophetes may doe strange thinges, but not true miracles a 175. 748. b 589.
- Modestie in familiar conuersation prescribed, b 389.
- Monarchie of the Assyrians was begunne by Ninus a 41.
- Monarchie of the Chaldees by Nabucodonosor b 618. 771.
- Monarchie of the Medes and Persians, was set vp by Darius b 788. 988.
- Monarchie of the Grecians by Alexander b 891. 999.
- Monarchie of the Romanes by Pompeius b 792. 1003.
- Moyles was protected by Gods special prouidence a 157. His killing of the Egyptian was lawfull, but not to be imitated a 159. He was as the God of Pharao a 170. He was a Priest a 175. b 181. Chiefe gouernour





- gouvernour of the people, both Name of God most proper is, He  
temporal and spiritual. a 164. 206. WHICH is. a 162.
271. So long as he held vp his Names were geuen to al corporal  
handes in prayer, the people pre- creatures by Adam. a 7.
- uailed in battle. a 211. He, sawe Names are sometimes mystical a  
more Mysteries then other Pro- 65. 76. 105. 111. 112. 349. 977.
- phetes. a 247. b 438. His face ap- Names are sometimes translated ac-  
peared glorious a 249. He was bu- cording to their signification a  
ried by Angels, a 468. His praises, 831.
- b. 438. Nations and principal tongues se-  
Murmuration seuerly punished, a uentie two. a 43.
348. 350. 355. 379. 1020. Nazareites a Religious order a 335.
- Musique is of great force a 604. 545. 709.
- gratful in Diuine seruice a 860. Nehemias writte the booke which  
b 10. &c. is also called the secōd of Esdras,  
Mysteries are spiritual hid thinges a 962. His commiseration of his  
aboue natural capacitie a 91. 141. countries calamities a 963. by his  
196. 310. *See Names, Numbers scrip- especial industrie Ierusalem was  
tures.* reedified 964. &c.
- N Nemrod an Arch heretique a 42. 45.  
48. Afterwards called Saturnus,  
the father of goddes a 49.
- Nigardnes is iniurie to manie b. 393
- Niniaites repenting, fasted, & were spared from ruine b 844. The  
greatnes of the citie. *ibid.* at last  
it was destroyed. b 855. 856. 863.
- Noe a iust man a 21. 24. 26. and per-  
fect a 24. b 438. a figure of Christ  
a 40.
- Noes floud a notorious example of  
Gods iustice a 28. his sacrifice  
was very grateful to God. a 47. 47.
- Noueltie in Religion is a marke of  
Infidelitie, and heresie a 429. It  
pleaseth carnal men, a 461.
- Numbers are sometimes mylticall a  
141. 267. 220. 227. 318. 1110. b 234.  
266. 670. 830.
- Nabuchodonosor vainly purposed  
to subdue al the earth a 1012. He  
confessed no God but himselfe a  
1014. 1018.
- Nabuchodonosor was not changed  
into the substance of a beast, but  
in shape, b 785. 787. It is probable  
that he is eternally saued, b 785.
- Nachors prog nie, from whom Il-  
rael descended by Rebecca, a 76.  
82. 511.
- Nadab and Abiu were burnt to  
death for offering strange fire a  
180.
- Nahum prophesied the destruction  
of Ninue after Ionas a 853.

V u u u u

O





O

Obedience ought to be prompt, and sometimes blinde, a 9. 602. b 397. 477. 567.  
 Obstinate sinners doe rarely repent in the end b 378. but become desperate b 438. 531.  
 Occasion of sinne must be auoided, a 88. 138. 1095. b 379. 386. 435.  
 Olimpiades beganne to be counted about the yeare of the world, 3247. b. 1089.  
 Ominous speach a 82. 598.  
 Onias a most godlie Highpriest b 951. and Martyr b 956.  
 Oolla and Ooliba the kingdomes of Israel and Iuda b 715.  
 Oratories in priuate houses a 1023.  
 Origens heresie, that al shal be saued b 188.  
 Original sinne is contracted from Adam a, 9. 30. b 99. 396. 431. 513.  
 Osee prophesied of the captiuitie of both the kingdomes, b 810.  
 Othes false, or of vnlawful thinges doe not binde. a 169.  
 Othes by false goddes are vnlawful, a 421.  
 Othes require truth, iustice, and consideration b 406. 554. 556.  
 Oyle vsed in consecration of Altars, a 59. 101. of Priestes a 95. 277. of Kinges a 590. 604. 639. 645.  
 Oyles were of two sortes a 95.  
 Oza was stricken dead for touching the Arke, a 647.

P

Parables are pithie Allegorical sentences. a 1092. b 168. 281.

Paradise is defended by Angeles, fire, and sword a 13.

Paralipomenon signifieth a supplement of thinges omitted, a 817.

Parentes must be honoured and loved, first of al neighbours a 216. b 374.

Partialitie is iniustice b 391.

Paschal lambe with the rites and signification a 184. was a figure of Christs real presence in the B. Sacrament a 187.

Paschal feast a 225. 307. 381. 430.

Pasch made very solemnely by King Iosias a 811. 930.

Pastors shal alwaies be amongst the faithful people; b 519. 697. 738. 850. Their office is to feede, and to rule, b 850. 851. 885. They must doe as they teach, a 970. Otherwise they are iniurious to Gods word, b 394. They must crie and not cease b 533. 539. 678. 734. 845. 871. 935. When they haue leasure fro preaching, they must imploy their labours in writing, b 418.

Patience much commended in the Prouerbes, in manie places: It kepeth from desperation b 376. and bringeth content b 849.

Patriarches in the Law of nature were al Priestes, and gouerned the Church a 212. They continued by perpetual succession to the Law of Moyles a 35. 50. 206.

Peace is forbidden with Infidels a 216.

Peace is a reward of keeping Gods law, a 315. 856. 1017. b 233. 273. &c.

Peace and waite, both necessarie vpon iust occasions, b 311.

Peacemakers





Puſillanimitie in a ſuperior is iniuſtice. *b* 391. In al others a ſinne, contrarie to iuſt zeale; *b* 417.

Pythagoras taught tranſmigration of ſoules. *b* 1000.

Quales were ſent miraculoſly amongſt the Iſraelites; *a* 207. 347. *b* 193.

Queene of Saba, viſited Salomon, and admired his wiſdome. *a* 717.

Rachel a figure of the Catholique Church. *a* 103. She was buried in Bethlehem. *a* 111. Her weeping was propheticall. *b* 603.

Rahab deliuered two Iſraelites from danger. *a* 472.

Rainbow was before Noes floud, but was afterwards ſet for a ſigne of Gods mercie. *a* 38.

Razias killing himſelf is not to be imitated. *b* 984.

Rechabites a religious order *b* 613. 995.

Reciduation aggravateth ſinnes. *b* 611.

Redemption by Chriſt. *a* 12. *c*. *b* 16. *c*. ſee Chriſt.

Relaxation of the captiuitie ſhewed. *b* 747. performed. *b* 943. 944. *c*.

Religious orders. *a* 335. 545. *b* 613. 995.

Reliques. *a* 155. 191. 290. *b* 949. 996.

Remiſſion of ſinnes. *a* 294. 577. 926. *c*.

Remiſſion of iniuries with diſcretion. *a* 1048.

Repentance neceſſarie. *a* 33. 47. 1074. *b* 65. 465. ſee Penance.

Reſtitution. *a* 213. 270.

Reſurrection. *a* 34. 48. 203. 712. 936. 1083. *b* 49. 485. 546. 743. 996.

Rewardest of good woorkes. *a* 76. 1102. *b* 199. 393. 395. 448. 545. 579.

Rewardest temporal in the old Teſtament. *a* 157. 190. 451. 682.

Rocke of the Church is Chriſt; who alſo made S: Peter the rocke therof. *b* 5. 77.

Rodde of Aaron brought forth buddes, flowers, and fruit. *a* 359.

Rome begane to be built about the yearke of the world. 3171. *b* 1089.

Romane Monarchie was greater then the former. *b* 792. 1003.

Ruth a Moabite prefigured the vocation of Gentiles. *a* 564. She was very commendable for her vertues. *a* 569. A comforte to the Gentiles in that Chriſt deſcended from her. *b* 473.

## S

Sabbath daie (that is our ſaturdaie) inſtituted. *a* 7. 116. 250. 307. 430. 716. *b* 947.

Sackcloth worne for penance, *a* 774. 801. 977. 1011. 1041. 1080. *b* 501. 795. 814. 818.

Sacramentes of Circumciſion. *a* 65. of hoſtes for ſinne. 267. of conſecrating Priests. 275. of diuers waſhinges, and purifications. 288. and manie others in the old Law. More in number, leſſe in effect.





- fect, then the Sacramentes of Christ. *a* 705.
- Sacramentes of the New law for most part were prefigured in the old Testament. *a* 199. 213. 2705.
- Sacrament of the Eucharist was prefigured. *a* 150. 188. 210. 206.
- Sacrifice is due to God only, as Lord of al creatures. *a* 5. 31. 47. 198. 262. *b* 424. 841. 993. And to no creature how excellent soeuer. *a* 15. 219. 528. 705.
- Sacrifice is the proper office of a Priest. *a* 57. Three kindes of Sacrifices. *a* 262.
- Sacrifice ordained for three causes *a* 264. *b* 581. Diuers for diuers sinnes: *a* 267. for diuers feastes: *a* 380. with distinct hostes appointed by the Law. *a* 425.
- Sacrifice in beastes, birdes, and other thinges mystical. *a* 60. 362.
- Sacrifice by the Law of Moyses limited to one place. *a* 423. 510. 707. 873. by dispensation in other places. *a* 519. 545. 707. 893. And in the new Testament one onlie Sacrifice in al places of the world. *b* 884. 993.
- Sacrifices of the old Law to be changed. *b* 69. 98. 884. 993.
- Sacrifice of the Eucharist perpetual to the end of the world. *b* 280. 544. 885. 993.
- Sacrilege severely punished. *b* 953.
- Sacrilegious murder reuenged. *a* 908.
- Sainctes are to be honoured. *a* 8. 34. 218. 531. 935. *b* 251. Are lawfully, and profitably inuocated. *a* 33. 245. 710. 1068. 1110. *b* 503. 541. 575. 697. 778. 987. 996. They may know our thoughtes. *a* 605. 1077. *b* 541. 578.
- Salathiel the sonne of Iechonias, and father of Zorobabel, was borne and died in the captiuitie of Babylōn. *a* 824. 947. 951. *b* 865.
- Salomōn signifieth *Pacifier*: was also called *Ecclesiastes*, *the Preacher*, and *Idida beloved*: He writte three bookes. *b* 333. 334. He was also called the *Gatherer*. *b* 314. & Lamuel *b* 315. He prefigured Christ in diuers respectes. *a* 856. *b* 131. 166.
- Salomon deposed Abiather: by extraordinary commission. *a* 692.
- Salomons saluation is doubtful. *a* 732. 866. *b* 354.
- Salt signifieth discretion, and was required in euerie sacrifice: *a* 265. 361. It maketh ground barren. *a* 537.
- Saluation dependeth vpon grace: and merites. *a* 33. *b* 267. 994. See *works meritorious*.
- Samaria the head citie of the tenne Tribes. *a* 737.
- Samaritanes Schismaticques. *a* 734. fel into manie sectes *a* 744. 798. 948.
- Samson a Nazareite, and a figure of Christ. *a* 545. 553. He did manie strange great thinges. *a* 548. &c. He sinned not in killing himself with the Philistines. *a* 553. &c. 941.
- Samuel of the tribe of Levi prophesied a childe. *a* 574. He annointed Saul King. *a* 590. Also David. 604. He appeared after his death *a* 631.





- a 631. b 441.  
 Sanaballat procured licence for Ma-  
 nasses to build a schismatical tem-  
 ple. b 960. 1000.  
 Sapiential bookes teach the way to  
 serue God, b 267. Al five are Ca-  
 nonical Scripture. b 268.  
 Saraias Highpriest slaine in Rebla.  
 a 816. b 997.  
 Satisfaction. a 32. 270.  
 Sauour properly pertaineth to  
 Christ: is also attributed to some  
 men. a 128. 521.  
 Saul the first King of the Israelites  
 began wel. a 587. 595. He after-  
 wards offended in disobedience,  
 and presumption. a 596. 602. 837.  
 He was releued in spiritual affli-  
 tion by Dauid's musique a 704.  
 Of great enuie he hated and per-  
 secuted Dauid. a 610. In distresse  
 he consulted a Python spirite. a  
 629. And in desperate extremitie  
 killed himselfe. a 635.  
 Scandal hurteth the weake, not the  
 perfect. b 233.  
 Schisme and heretical conuenticles  
 must be auoided a 355. 458. 510. 511.  
 756. 771. 887. 896. 949. b 56. 232. 238.  
 526. 696. 710. 777. 862. 894. 896.  
 Schismatical Temples in Garizim,  
 and in Egypt b 800. 960. 1000.  
 Schoole of paganisme was set vs in  
 Ierusalem by Iason an Apostatz.  
 b. 955.  
 Scriptures are of most eminent au-  
 thoritie, a 3. They haue foure  
 senses. a 4. Yea many literal sen-  
 ses. b 19. 188. Mystical sense is  
 sometimes as certaine as the lite-  
 ral. b 821. They are hard to be  
 vnderstood a 3. 16. 21. 46. 115.  
 435. b. 214. 216. 485. 490. 674. 680.  
 758.  
 Scriptures seeming contrary, are re-  
 conciled by tenne rules a 820.  
 They can not in deede be contrary  
 one place to an other. *ibid.* b 293.  
 They are best expounded by the  
 holie Fathers a. 251. b 14.  
 Secresie iustly enuyned, or promi-  
 sed bindeth in conscience. b 434.  
 Sectes of Paines; Barbarisme,  
 Scythisme, and Grecisme a. 48.  
 Manie Sectes also of the Schismati-  
 cal Samaritanes. a 798. 941. In-  
 numerable amongst the Grecians  
 b 1000.  
 Sepulchers, a 33. 151. 515. Christs se-  
 pulcher glorious. b. 468. 527.  
 Serpentes most craftie. a. 9.  
 Serpent of brasie erected for curing  
 infirmitie. a 336. b 366. After-  
 wards broken in peeces. a 799.  
 Service of false goddes doth not ap-  
 pease them. a 915.  
 Seven times signifie seven yeares. b.  
 783.  
 Seuentie two Interpreters of the  
 Hebrew Bible into Greke b 1000  
 Shamfastnes is sometimes good,  
 sometimes vicious. b 379.  
 Simon Highpriest and general cap-  
 taine b 936. 1003.  
 Simonie committed by Giezi a 770.  
 Sinne entred by enuie of the Diuel.  
 a 11.  
 Sinnes before the flood were great  
 in foure respectes. a 23.  
 Sinnes of commission and omis-  
 sion. a 272. b 820.  
 Sinnes lesse and greater, or venial  
 and





- and mortal. *a* 401. 407. *b* 399.
- Sinnes of all sortes must be punished  
*a* 9. 33. 40. 351. 685. 512. 894. *b* 65.  
 95. 188. 345. 413. 459. 335. 557. 569.  
 576. 591. 631. 719. 817. 888.
- Sinners for punishment are suffered  
 sometimes to fall into other sin-  
 nes. *a* 455. 463. 491. 577. 910. *b*  
 389. 572. 679. 697. 808. 833.
- All sinnes are remissible during this  
 life, *a* 577. 798. 1031. *b* 65. 188.  
 328. 552. 579. 666. 706.
- Some sinners are of the Elect, and  
 shal be called, and iustified. *b*  
 811.
- Sinful people are often vnconstant.  
*b* 617.
- Slouth breedeth contempt in this  
 life, and damnation in the next.  
*b* 404.
- Sodome and Gomorrha were de-  
 stroyed with brimstone *a* 70.
- Sonnes of God are the faithfull god-  
 lie people. *a* 20.
- Sophonias prophesied the captiui-  
 tie of the two tribes. *b* 861.
- Soules of men are dayly created. *a* 6.  
*b* 318.
- Soules departed, may be releued  
 by Sacrifice and prayers *a* 33.  
 202. 637. 711. 995. *b* 24. 284. 979.  
 996.
- Soules sometimes appeare, as-  
 suming bodies after death. *a*  
 632.
- Spartians otherwise called Lacc-  
 demonians descended from A-  
 braham. *b* 933. 934.
- Succession a special prooffe of true  
 doctrine. *b* 926. 934.
- Succession of spiritual Gouernors  
 prooueth their auctoritie. *a* 35.  
 50. 115. 106. 317. 713. 828. 830.  
 939. 984. *b* 926.
- Succession of Patriarches, and of  
 Highpriestes. See *Supreme head of  
 the Church, and the Historical table.*
- Succession conserued in the Ma-  
 chabees, after the apostacie of  
 Manasses, Alcimus, &c. *b* 956.  
 1004.
- Sunne a very excellent creature,  
 but not so excellent as man. *b*  
 398.
- Sunne stood the space of a day. *a*  
 488. Returned backe tenne de-  
 grees. *a* 805. *b* 505.
- Supreme head of the Church. *a* 35.  
 50. 171. 317. 433. 475. 846. 657.  
 899. 905. 912. 960 *b* 1004.
- Suterneship is dangerous. *b* 276.
- Susanna was deliuered from false  
 sentence, by Daniel conuincing  
 the wicked Iudges. *b* 805.
- Suspension from Priestlie function.  
*a* 811.
- Sustenance is the proper hyre of  
 spiritual woorkmen. *a* 55.
- Swearing by creatures. *a* 131. See  
*Othes.*
- Swere answer appealeth anger *a*  
 532. *b* 189. 381.

## T

- Tabernacle described. *a* 230. &c.  
 finished and erected. *a* 259. It  
 signified the Church of Christ.  
*ibid.*
- Temperance in fasting. *a* 134.  
 1037.
- Temple intended by Dauid. *a* 648.  
 848. was built by Salomon. *a*  
 699.





699. 871. It was destroyed by the  
Chaldees. a 815. 933. b 648. 658.  
and reedified after the relaxation  
from captiuitie. a 945. Ec. But  
the former was more excellent.  
a 948. b 868.

The second was prophaned, and  
much impaired by Antiochus  
Epiphanes. b 893. 959. but reco-  
uered and clenfed by Iudas Ma-  
chabeus. b. 905. 970. 1002.

It was enlarged and adorned by  
Herod. b. 1003. and finally de-  
stroyed by the Romanes. b 545.  
Temples schismatical were built in  
Garizim: and in Egypt. b 960.  
1000.

Temporal paine remaineth due. af-  
ter sinne is remitted. a 33.

Tenne Tribes in great part fel into  
schisme and Idolatrie, a 734. but  
not al. a 744. 750. 941. 992. 1010.

Manie of them returned from  
captiuitie, a 982. b 600. 602. 743.

Two Tribes, and tenne tribes are  
called by sundrie names, b 810.

Tentations happen to the strongest,  
but hurt them not. b. 919.

Teraphim signifie images, as wel  
lawful as vnlawful. a 103. 612. b.  
813.

Thau the Hebrw letter had the  
forme of a Crosse. b 688.

Time is short in comparison of  
eternitie, a 1077. 1084.

Time or season is to be considered  
and obserued. b 320.

Tithes paid in the law of nature,  
and of Moyfes. a 59. 319. 418.  
986. b 887.

Tobias his booke is Canonical. a

989. 990. He neuer yielded to  
schisme, nor idolatrie. a 941. 991.  
He prophesied. a 1008.

Tongues diuided in Babel. a 43.  
Traditions were long before Scri-  
ptures. a 3 They are necessary  
and certaine. a 397. 409.

Traitors do commonly calumniate  
good gouernours. b 954.

Translations doe not fully expresse  
the sense of the original tongue.  
b 374.

Transubstantiation confessed by  
Rabbines. b 993.

Treasure of satisfactorie workes in  
the Church. a 1069.

Tribulations are profitable to men  
a 115. 1067. b 64. 133. 170. 218. 273.  
322. 339. 347. 531. 551. 711.

Trinitie of Diuine Persons in God  
a 30. 47. 67. 196. 702. 934. b 86.  
93. 792. 989.

Truth must be auouched. b. 380.

## V

Vanitie described by Salomon. b  
317. Ec.

Venial sinnes a 157. b 34. 305.

Verse more pleasant to the minde,  
and more easie to be remem-  
bred. a 460. b. 11.

Vertues described and commended  
in al the fine Sapiental bookes.  
b 167. Ec. more particularly b.  
282. to the page 313.

Vertue afflicted moueth to com-  
passion. b 957.

Vestments of Bishop's and Priestes  
a 234. signifie vertues requisite  
in Clergie men. a 236.

Vine-tree signifieth the Church. b  
698.

Virgi-

— W —





Virginitie .a 542. It is a great blessing, and meritorious state in the Church of Christ .b 530. preferred aboue Marriage .b 531. 995.  
 Vision of God is perfect felicitie .a 247. .b 38  
 Visions of the Prophetes are often obscure, .b 675. 749. 871.  
 Vnion domestical .and ciuill is necessary before peace can be made with strangers .b 743.  
 Vocation to spiritual functions is necessarie .a 234. 251. 323. 326. 346. 792. .b 588.  
 Vowes .a 95. 319. 335. 384. 385. 444. 709. 824. .b 140. 323. 613. 843.  
 Vnlawful vowes do not bind .a 542. Yet lephe is otherwise probably excused in sacrificing his daughter .a 543.  
 Vsurie is forbidde .a 224. 313. 443. .b 34. 105. 310. 705. 714.

## W

Warres often made by Gods seruants .a 55. 211. 366. 385. 403. 414. 440. & Seq. In the bookes of Iosue, Iudges, Kinges, and Paralipomenon. Also .b 896. 986. Smale numbers ouercame greater. .b 931. &c. In warres a iust cause is the best armour .b 966.  
 Water made sweet by Moyses throwing in a piece of wood .a 195.  
 By Elizeus casting in salt .a 763  
 Water drawne out of rockes .a 211. 365. 417. 978. .b 144. 193. 207.  
 Water procured by Elizeus .a 765.  
 Waters of the redde sea stood like to walles .a 193. Likewise of Iordan .a 474. .b 207.

Water of lustration holie .a 340.  
 Wemen being virtuous and prudent, are preferred before riches beautie &c .b 315. Some most excellent both in the old, and new Testament .b 316.  
 Wemen in extreme hunger did eat their owne children .a 774. .b 655. 658. Likewise men some times did the same .b 663. 681  
 Widowhood is a holie state of life .a 1035.  
 The booke of Wisdome is canonical Scripture .a 989. .b 343. 349.  
 Wisdome taken three waies: Increased, which is God himselfe; Spiritual wisdome; And Humane wisdome .b 270. 353. 355.  
 Wisdome spiritual comprehendeth al vertues, and diuine gistes and compriseth all the meanes whereby God is serued, .b 267 consisteth in keeping the law of God .b 582.  
 Wisdome (and therby eternal glorie) is attained by gradation from vertue to vertue .b 352. 995.  
 Wisdome considereth thinges past, present, and to come, .a 463 especially it considereth the Creator, and supernatural vertues, .a 1091.  
 Wisemen are most humble .b 313. worldly wise are not to be consulted in spiritual thinges .b 385.  
 Worldlie men thinke the Church may be destroyed by persecution .a 165.  
 Workes necessary to saluation .a 33. .b 267. 994.  
 Al workes are not sinful .a 23.  
 Workes without true faith, or grace





grace may merite temporal reward but not eternal. *a* 784. *b* 34728. 764.

Workes done in grace are meritorious. *a* 61. 200. 347. 352. 442.

— 539. 567. 704. 895. 936. 970. 988.

— 995. 376. 227. 395. 764. 851. 995.

Workes of mortification. *a* 272.

— 593. 1021. *b* 126. 331. 395. 901.

Workes of supererogation. *a* 920.

— 936. *b* 530. 613. 952. 995.

All voluntarie workes shall be rewarded or punished. *a* 15. 722.

988. *b* 31. 271. 273. 376. 383. 666.

706.

## Y

Yeares mystical: The seventh year the ground rested, *a* 312. debtes were remitted amongst the Iewes

— *a* 428. the fiftith yeare was

— Iubelie, with remission of seru-

— tude and restauration of inheri-

— tance. *a* 312.

Younger must regard and esteem

— the iudgement of elders. *b* 433.

Younger brother for myserie pre-

— ferred before the elder, as Iacob

— before Esau. *a* 85. Ephraim be-

— fore Manasses. *a* 146. David &

— Salomon before their elder bre-

— thren, *a* 604. 688.

Youth is the fittest time to get ver-

— tue, and knowledge. *b* 332. 448.

## Z

Zacharias Highpriest was slaine by Ioas King of Iuda. *a* 908.

Zacharias the Prophet exhorted to build the Temple. *b* 868.

Zeal is an indignation rising of loue. *b* 817.

Zeal is making in iust, religious, causes, discretely vsed. *a* 982. 986.

993. *b* 55. 126. 898.

Zeal of Simeon and Leui was iust but not discrete, *a* 109. 149. 1023.

Zeal of Moyles against Idolaters, *a* 244. of Phinees against fornica-

— tors. *a* 374. *b* 196. 439. of Dauid to

— Gods publike seruice. *a* 647. 648.

*b* 55. 115. 126. 256. of Elias against

— false Prophets. *a* 747. of Matthi-

— as against persecutors of

— the Church. *b* 896. and of his

— sonnes, and other Machabees in

— aduancing Religion. *b* 899. &c.

Zeal of Dauid, Ezechias, and Josias

— about other Kinges in destroy-

— ing Idolatrie, *b* 445.

Zeal of certaine Christian Kinges

— rewarded with glorious titles, *a*

— 475.

Zorobabel chief dukes, and Iesus the

— Highpriest with others built an

— Altar. *a* 947. and the Temple

— after the captiuite, *a* 951. *b*

— 866. Which was a figure of the

— Church of Christ. *b* 868.

## F

## I N I

## S





Nos miscripti, perlecta hac feteris Testamenti versione, cum Librorum argumentis & capitum cumq; Annotationibus, ac Recapitulationibus suis, locis insertio; nihil inuenimus, quod fidei Catholicae, aut bonis moribus repugnet; sed econtra reperimus translationem fidilem; reliqua docta & utilia, utpotae quae exactam temporem seriem; Ecclesiae Pastorem Doctrinaeque Catholicae successionem, ab ipso mundi exordio deducunt; obscuriora sacri textus loca elucidant; hereses huius temporis argumentis ex ipso eodem textu collectis conuincunt; Ecclesiae Catholicae dogmata penae omnia confirmant: Ideoque Summa cum legentium utilitate publicari posse indicamus: Si ordinarijs Librorum censoribus hoc ipsum approbari beneplacitum fuerit 1609.

JOANNES WRIGHTVS, *Ecclesiae collegiatae Gloriosae*  
Virginis, Cetracenſis Decanus

MATTHEVS KELLISONVS, S. Theologiae Doctor ac Professor  
in vniuersitate Remensi.

GVLIELMVS HARRISONVS, S. Theologiae Doctor, omnes  
aliquando Sacrarum Literarum in hoc Collegio Professores.





